A NEW-ENGLAND Fire-Brand Quenched,

Being an

ANSWER

UNTO A

Slanderous Book, Entituled; *GEORGE FOX Digged out of his Burrows*, &c. Printed at *Boston* in the Year 1676. by *Roger Williams* of *Providence* in *New-England*. Which he *Dedicateth* to the *KING*, with Desires, *That, if the* Most-High *please*, Old *and* New-England *may Flourish, when the* Pope *&* Mahomet, Rome *&* Constantinople *are in their Ashes*. Of a *DISPUTE* upon XIV. of his *Proposals* held and debated betwixt him, the said *Roger Williams*, on the one part, and *John Stubs*, *William Edmundson* and *John Burnyeat* on the other. At *Providence* and *Newport* in *Rode-Island*, in the Year 1672. IN which his *Cavils* are Refuted, & his *Reflections* Reproved.

In Two Parts.

AS ALSO,

An *ANSWER* to *R. W.*'s *APPENDIX*, &c.

WITH A

POST-SCRIPT Confuting his Blasphemous Assertions, *viz. Of the* Blood *of* Christ, *that was Shed, its being* Corruptible *and* Corrupted; *and that* Salvation *was by a Man, that was* Corruptible, *&c.* Where-unto is added a *CATALOGUE* of his *Railery*, *Lies*, *Scorn* & *Blasphemies*: And His *TEMPORIZING SPIRIT* made manifest. Also, The *LETTERS* of *W. Coddington* of *Rode-Island*, and *R. Scot* of *Providence* in *New-England* concerning *R. W.* And *Lastly*, Some *TESTIMONIES* of *Antient* & *Modern Authors* concerning the *LIGHT*, *SCRIPTURES*, *RULE* & the *SOUL* of *Man*.

By *GEORGE FOX* and *JOHN BURNYEAT*.

Printed in the Year M DC LXXIX.



Christian Reader, and all *Sober People*, that have Read *Roger Williams* his Book, and may come to Read this *Answer*,

THough *we are sorry, we have this Occasion, that* R. W. *hath given us, to give forth this* Reply *and* Dispute *with him of his* Slanderous Proposals (*we cannot look upon them otherwise, but so*; *and therefore for* Truth's *sake, as it is in* JESUS, *and for the* Name *of* Christ *and true* Christianity *have we been constrained to Answer him, as we have done both in* Dispute *and in this:*) Yet *we have so much* Charity *to believe, that all the Professors in* New-England *are not of his Judgment*; *and those that are, they are like to* bear their own Burthen, *whether they are* Priests *or* Magistrates. But *of all the Books I ever read, I never saw so much* Foul Language *and* Contradictions (*which would swell up a Book too much, if we should let the* Reader *see them all distinct*) *And also so many false* Conclusions *&* Inferences, *that he hath made, and* Invented Words *and* Principles *to be ours, which we never* Heard *of before, neither ever were in our* Thoughts: *and then, when he hath done, he* Raileth *at them and us. If a Man had sold himself to* Work Wickedness, *and* (Inspired *with a* dark Power *and* Spirit) *to* invent Falshood *against an* Innocent *and* Suffering People, Roger Williams *hath done it*; *who abuseth his* Pen, *abuseth the* Press, *abuseth his* Neighbours; *and he living in a* Peaceable Government: *Which when the People called* Quakers *had the* Government, *they never molested him.* AND *so 'tis not only the* Quakers, *but other* Sorts *of* People, *that he flies out against*; *which we question, whether ever he had so much* Modesty, *as to speak to any of their* Faces: *But this has been his Work, to* defile *Peoples Minds with his* Lies, Slanders, Falshoods *and* Forgeries *of things against* us, *which we do Abhor: as may be seen in his Book. And that which we desire is, That the Lord may*

give him REPENTANCE, *and all that* join *with him, if it be his Will, and it be not hid from his and his* Confederates *Eyes.*

And let but the Reader *read* Roger Williams's *former Books, and compare them with this, that he hath written now, and see, how he* Contradicts *himself: and see, what a great Occasion he and his Brother take against* J. B. *for calling him* Old Man, *or saying,* He would not bear upon the *Old Man,* because of his Age, *and* that he pitied him, *&c. when he brought his false* Charges *against us, and could not make them good. But let the* Reader *see all his* foul Language *in his Book (who stiles himself an* Orator *to the* King, *and let the* Reader *judge, whether he is worthy of that Title, out of whose Mouth are come so many* Corrupt Words, *Accusing or Blaming us for saying in pity to him,* That he was an *Old Man? But let the* Reader *see, if such* Language *becomes* Gray Hairs *?) together with his* Forgeries, *that he has* Forg'd *and Publish'd against an* Innocent *and* Suffering People. *And if the* New-England *Priests and Governors have* tolerated, *and* aided *and* assisted *him in the Printing of his Book against us, we cannot expect any otherways, who have been our* Persecutors, *and some to DEATH; and so we must leave him and them to the Lord, and* Vengeance *is his, and he will* Reward every one *of them* according to *their* Words *and* Works: *Which certainly he will do, and none shall escape the* Omnipotent Hand *of* God. *And our* Hope, *and* Trust *and* Confidence *is in the LORD, the Living God, and we do not fear, what* Man *can do unto us: for had we, we had never stood your WHIPPING-STOCKS, your GALLOUSES to DEATH (whose BLOOD Cries to God through the* Nations) *and your CUTTING OFF EARS, and your HOT BRANDING-IRON, and your* Cruel Mockings, *and* Threats, *and SPOILING* of *GOODS, and besides all the* Lies, *and* Slanders *and* Forgeries, *that have been* Forged *against us; So that Christ's Saying is fulfilled*

filled among you, They ſhall ſpeak *ALL MANNER* of *EVIL* for his Name's ſake againſt *his People: ſo it's not* One Manner, *but ALL MANNER. But we can Triumph in the Love of God and the* Lord *JESUS* Chriſt; *and deſire the* Lord *to* Forgive *you (if it be his Will) for all your* Wickedneſs, *that ye have* done *and* ſpoken *againſt us, and that ye may all come to ſee your ſelves, Whoſe* Servants *ye have been? and Whoſe* Work *ye have been doing? and Whom ye have followed? And* what *Spirit* ye are of, *not to be of Chriſt's,* who came to *Save* Mens Lives, *and not to* Deſtroy *them.*

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G. F.

J. B.

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T.

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nary, Miraculous Teaching from the Lord. (202.) R. Sherlock. 153
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THEE and THOU) They can Thee and Thou, and Disrespect all Superiors, &c. (43, 44, 69.) Id. 36
Tindal W.) Without the Spirit it is impossible to Understand the Scriptures. 95
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V.

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W.

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Woman) The Woman is the Weaker Vessel, and not so fitted for Manly Actions, &c. (57.) Id. 58
Women to pretend to be Preachers in Publick Assemblies. (154.) Id. 59
Women to have no Commission by Christ to Preach, &c. are forbidden, &c. Unnatural Boldness. Id. Ib.
Womens Vailing to make much more for their Silence in Praying and Preaching. Id. 60
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Word) There is more Words, than one. (30, 88, 94, 147, 150.) Ellis Bradshaw. 149

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God is no more a Word, *than he is a Man or a* Spirit. (84, 94, 156.) *R. W.* Ib.

Whether the Written Word *of the Prophets, of which* Peter *speaketh, be not a more Sure* Word *of Command and Comfort to us?* (74, 155.) Id. 54, 55

God calls his Mind his Word, *his Writings his* Word, &c. Id. Ib.

Words) *Surely, there shall be no other* Words *in their Mouths, than what were the First Messengers*, &c. (40, 41, 73.) *Id.* 47

World) *I find not, that ever any Man or Men (by all their Natural* Light, *or Wit, or Christ within) could find out, how the* World *or himself (Man or Woman) were Created.* (126.) Id. 62, 63

Plato *grants a Creation*, &c. Aristotle *asserts, the* World *to have no Beginning nor Ending.* Id. 51, 52

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Worship) Worshipping *God in Spirit and Truth (they say) no Body in the World doth, but they.* (31, 33, 36, 37, 93, 111, 112, 130, 166.) Id. 68

They Worship *a Dumb* Devil *in their Dumb Meetings*, &c. *and Listen.* Id. 132

Writing) *What Fancy is it, to Hearken to a Pardon, to a* Writing *within?* &c. (19.) *Id.* 56, 57

His End is, To destroy the Coming of God's Holy Records and Writings *to poor lost Men to their Salvation.* (22. see *Scriptures.*) Id. 94

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Y.

YEA) Yea, Yea, *Nay, Nay.* —— 120

Z.

ZION) *The CHURCH of CHRIST is come to Mount ZION, the City of the Living GOD*, &c. —— 13, 14

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A New-England *Fire-brand Quenched*:

OR,

An Anſwer *to a* Lying, Slanderous *Book Printed at* Boſton *in the Year 1676. by one* Roger Williams *of* Providence *in* New-England; *which he Dedicateth to the KING, with Deſires,* That *(if the moſt-High pleaſe)* Old *and* New-England *may flouriſh, when the* Pope *and* Mahomet, Rome *and* Conſtantinople *are in their Aſhes,* &c.

R. W. AND in his *Title-Page* he begins thus: George Fox *digged out of his Burrowes; Or an Offer of a Skirmiſh upon* (R. W's) 14 *Propoſals made this laſt Summer* 1672. *unto* G. F. *preſent on* Rode-Iſland; *and that* (G. F. *ſlily departing*) *the Diſputation went on as aforeſaid.* And in his *Narration* of the *Conference* or *Diſpute* he again aſſerts, *that he challenged* G. F. *by writing, and all his Friends then met at* Rode-Iſland; *and that then* G. F. *withdrew.* And farther in his *ſecond Page* ſays, *he ſent his Paper of* Propoſals *unto* G. F. *at* Newport. *And in the* 4 and 5 *pages* he ſays, *he ſent his Paper to Capt.* Cranſton, *Deputy Governour of* Rode-Iſland. And further ſcornfully ſays; *The old* Fox *thought it beſt to run for it, and leave the work to his Journey-men and Chaplains,* &c. And in the 22 and 23 *Pages* he further ſays, *Within ſome few days, after the Deputy Governour had delivered his Paper to them, the ſtrange* Quakers, *(as was agreed with* G. Fox) &c. } Tit. p. } R. W's *Contradiction.*

Anſw. How dare *R. W.* to Dedicate ſuch palpable Lies to the King? For this *R. W.* never ſpoke to *G. F.* nor did *G. F.* receive any Letter from this *R. W.* and yet he impudently ſays (p. 23) *As was agreed with G. F.* Nor did *G. F.* receive any of theſe 14 Propoſals from him, though he ſays, *Theſe 14 Propoſals were made laſt Summer unto* G. F. and that he *digged him out of his Burroughs:* Which Propoſals *G. F.* not only never received, but never ſaw, nor ſo much as knew of them;

 though

though R. *W.* ſcornfully and falſly ſays, G. F. *ſlily departed*; and *that* G. F. *hath pluckt in his Horns, as* J. T. *did, &c.* But in this doth *R. W*'s. wickedneſs farther appear, in that *J. T.* might have received Letters from him; but *G. F.* never received any from him, nor knew.

R. W. farther ſays, *He ſent his Propoſals to* G. F. *to Newport*; and yet *pag.* 4 ſays, *He ſent them to the Deputy Governour* Cranſton. [But *G. F.* never ſo much as received, or ſaw any ſuch *Propoſals* from the *Deputy Governour*, or knew of any ſuch thing, when he went off the *Iſland.*] And yet R. *W.* ſays (*page* 5) That *G. F. knew, he was furniſht with Artillery out of* G. F's *own writings, and that he knew the Conſequence that would follow; and therefore the old* Fox *thought, it was beſt to run for it, and leave his Journey-Men,* &c.

An. This alſo is untrue, for *G. F. knew nothing* of his Accuſations, or pretended proof, which *R. W.* vainly calls his *Artillery*; nor that he ever read, much leſs objected any thing againſt *G. F*'s Book. Oh! how dareſt thou *Roger Williams*, publiſh ſuch *falſe lyes* to the World, when thou knoweſt in thy Conſcience, that *G. F.* had never any *Writing, or Letter, or Propoſals* from thee: neither did he ever exchange a word with thee. The Lord God of Heaven knowes it, and the *Deputy Governour* knowes, that I received none of thy Writings or Papers of Propoſals by him. Behold all ſober people the foundation of this mans Attempt, the beginning of his work; and ſince the foundation of thy Book is a *notorious lye*, the building upon ſuch a *foundation of lyes* is not like to be otherwiſe: which *lyes* thou haſt made thy *refuge*; as throughout thy Book may be evidently ſeen. For except a man had ſold himſelf to work falſhood, and make lyes; he could not have done more wickedly, and have uttered falſer charges then thou haſt done. But the Lord God which knows them, and ſees thy evil deſign in them, will *ſweep them away with the beſom of Deſtruction*, and clear his people from thy manifeſt falſe tongue. And I doubt not but the *Deputy Governour* will teſtifie for me, that I am clear of this charge; and that I never ſaw, nor knew that which *R. W.* writ, and ſent to him.

But which is ſtrange, though *G. F.* was ſeveral weeks at *Rode-Iſland*, and at *Providence* (where it ſeems, this old Prieſt *R. W.* dwells) and in all that time he never ſpoke to *G. F.* nor writ to him of any ſuch thing: but ſends its like, theſe his Papers to the *Deputy Governour*; what was in them (as I ſaid) I knew not, they being delivered to him, after I was gone of the *Iſland*, as he writes himſelf.

For

For his *dating of his Letter*, what was that to *G. F?* for *J. T.* tells *R. W.* of his *misdating of his Letter*, as *R. W.* confesses himself in his 11 *p.* wherein he writes to *J. T. Your second Letter I received misdated as well as mine.* But by this all may see the wickedness, that is in the Bottle of this *R. W.* by what does flow out of it in his Book, to wit, *A malitious spirit against* G. F. who was never concerned with him by word or writing, much less did *G. F.* ever do him wrong. And yet he says, G. F. *well knew, what Artillery he was furnisht with out of his own bald writings*, (as he scoffingly calls them) *&c.* when never a word of this is true: though he presumes to present it to the King for Truth concerning *G. F.*

R. W. Again he says (*p.* 4, 5) *that it was concluded and agreed in a Junctо at* Newport, *that his Letter should not be delivered to the* Deputy Governour, *still* G. F. *was gone.*

Ans. This also is an abominable falshood, the Lord knows it, a groundless untrue imagination of his own; for there was no such *Agreement* or Consultation. Is this man fit to write of Religion, that lyes? a vain man! What is he, and his designs, that they should require *Consultations* and *Junctos?* So let the honest Reader Judge, from whence *R. W.* had all these lyes, if not from his Father the *Devil*, who is out of Truth: but with the Truth is both his Father and he Judged. And this is *R. W's Landskip* (as he calls it) of the *Battle fought betwixt him and the Quakers.* But *G. F.* never spoke with him, nor received any *Challenge* from him: and yet this man can boast, & saith *G. F. slily withdrew and fled*) Which untruth is more then slily *suggested*; for it is *impudently asserted* by *R. W.*) But it's well known by many in that Countrey, that *G. F.* was long enough upon *Rode-Island*; that if *R. W.* had any mind to have written to him, or spoken to him, he might have easily had an opportunity. But it was *R. W.* that was *slily in his burroughs* then, *and kept in his Horns*, who had nothing to say to *G. F.* to his face, whilst he was upon the Colony and Province of *Rode-Island.*

And it seems but reasonable, that he should have written to *G. F.* as well as to the *Deputy Governour*, if he had a mind, that *G. F.* should have seen it: but the *Lord*, who is over all, knows and sees his *creeping and lying Spirit*, and from whence it doth proceed. And though he may deceive some with these his lyes, and very *vain boasts*, as that G. F. *knew what he had against him, what Artillery he had gotten, and what Consequences would rowl down the Mountains upon him:* (these are *R. W.* his own expressions) yet *G. F.* stands in his inno-

tency in the power of God over it all; nor can such *Trash* deceive any, that are of a sober and temperate Spirit, and make Conscience of what they believe. But this lying Spirit would be seen *to defend the Protestant Religion*; but it is his own Religion (if he has any) that is out of Truth, that he would defend: And this is like the persecuting Spirit of the professors of *New-England*, as will be further manifested in time.

Epistle to the King. R. *W.* And all that read his *Epistle*, may see, *how he goes about to flatter the King*, [but the Lord knoweth his *heart*, and the hearts of you *New-England* Professors were and are manifest] And all that read his *Epistle* to the *King*, may see, *what meer flattery it is*, who says; *That because he heard it affirmed, that the King had one of most of the* Quakers *Bookes*, therefore says *R. W.* he *will present the King the Protestant Truth more justly, then his* Popish & Arminian *Opposites did offend his Royal Eyes with smoak out of the deep Pit.*

Ans. Doth not *R. W.* here abuse the *King?* and yet hopes for *Patronage* under him. But does *R. W.* think, that the King will not see through his *flatteries and vain applauses?*

R. W. And after this, *Roger*, thou tells the *King*, *The* Pope *and the* Quakers *pretend to Enthusiasme and Infallibilities*; and then thou boasts, *that thou hast detected much of their Impostures*: and then thou *desirest*, *His Royal Spirit may be preserved from both their cheats, which is the Oracle of Hell in their mouths.*

Ans. Ah! *R. W.* dost thou think, the *King* will not see through thy words here again? But for the *Oracle of Hell*, thou shouldst have lookt at home for it, as thy following words will manifest it. But is *New-England* such a Glory to the *Protestant* Name, as thou boasts of, and wouldst have the *King* believe? the *King* knows you better, *who have* Hanged, Cut off Ears, Burnt with hot Iron, Banisht, Whipt so many of the true *Protestants*, and *King*'s Subjects too: did ever the *Papists* do worse?

R. W. And yet thou sayst to the King, *If the Most-High please*, Old *and* New-England *may flourish, when the* Pope *and* Mahomet, Rome, *and* Constantinople *are in Ashes.*

Ans. How now *Roger*, what a selfish *Prayer* is this? Dost thou think, that God, or Christ or the *King*, or any at *White-Hall* will hear this Prayer? is this a *Loyal Subject*, or an *Affectionate Orator at the Throne of Grace?* But why wouldst thou have *Rome* and *Constantinople* in the Ashes? why wouldst have these two Cities in the Ashes? What hurt do these Cities to thee and the *New-England* Priests & Professors?

And

And why wouldſt thou have the *Pope* and *Mahomet* burnt? and not only ſo, but the Cities of *Rome* and *Conſtantinople* alſo? what *ſmoak* is this, that is come out of thy *Pit?* Waſt thou not ſpeaking but now of the *Popiſh* and *Arminian Oppoſites*, that did offend the *Kings Royal Eyes?* and why wouldſt have *Rome* and *Conſtantinople*, and *Mahomet*, and the *Pope* in Aſhes *to ſmoak and offend the King's Eyes?* But doſt thou think, that either God, or *Chriſt*, or the King, or any true *Proteſtant* will receive thy unmerciful, unnatural and wicked Prayer? Here the *King* and his *Councel* may ſee, *what Spirit the* New-England *Prieſts are of*, by *Roger Williams* their great *Oratour.*

For if the *Pope* and *Mahomet* be Enemies, were not thou to love them according to *Chriſt's* Doctrine? where is thy Chriſtianity now *Roger?* And if the *Pope* or *Mahomet* have deſtroyed any for *Religion*, art not thou as bad as they? nay worſe, becauſe thou profeſſeſt thyſelf a *better Chriſtian:* And yet thou wouldſt not only have *Pope* and *Mahomet* burnt to Aſhes, but their Cities alſo; which include hundreds of thouſands of People, and ſome Proteſtants too, that may be there. But here it is plain, (as in *Luke 9.*) that thou doſt not know, *what Spirit thou art of*; as *Chriſt* told *James* and *John*, better men then thee, when they ſaid, *Wilt thou, that we command Fire to come down from Heaven, even as* Elias *did?* but *Chriſt* turned him about, and rebuked them, and ſaid, *You know not, what Spirit you are of; for the Son of man is not come to deſtroy mens lives, but to ſave them.* And ſo *R. W.* thou doſt not know thy own Spirit; and therefore art very unfit to direct other Men's. But if *R. W.* had been ſuch an *Oratour*, and able Miniſter of Chriſt, he had better have gone and Preach'd *Repentance* to the *Pope* and *Mahomet*, and not to rail againſt them behind their backs; as he doth here againſt *G. F.* and others, who never had to do with him. And would not many people ſuffer beſides *Papiſts* and *Mahometans*, if *Rome* and *Conſtantinople* ſhould be burnt? would this cauſe *Old* and *New-England* to *flouriſh?* this is *riſing by the Ruins of others.* Is this his Chriſtian Practice and Doctrine, and way of *Converting* the *Nations to God?* but how ſhort is *R. W.* of the Royal Law of God, *To do unto all men, as he would have them do unto him.* But the People of God (called *Quakers*) are not of *R. W's* mind; for they have the mind of *Chriſt*, and would have the *Pope* and *Papiſts*, and *Mahometans* to repent: and do not deſire to ſee *Rome* nor *Conſtantinople* in their Aſhes; but in the *Truth*, as it is in JESUS. But all may ſee, what is in this *New-England* Prieſt's heart (his mouth has publiſhed it, and ſpoken it to the *King*) who hath not the Spirit,

nor

nor words of a true Christian, which is, *To love Enemies, and pray for them*; not Persecute, and burn to Ashe's them that evilly entreat them. O this wicked, envious, destroying Spirit, that would depopulate the Earth to satisfie its evil mind, the Lord rebuke it! But now, would *New-England* Professors and *R. W.* their *Orateur* like it well, if the *Pope* and *Turk* should pray, that *New-England*, and he and them should be burnt to *Ashes*?

Epistle to the Quakers.

And *R. W.* saith in his *Epistle* to the people called Quakers, *From his Childhood (now above Threescore years) the Father of Light and Mercy hath touched his Soul with a love to himself; to his only begotten the true Lord Jesus, to his Holy Scriptures*, &c. *His infinite wisdom hath given him to see the City, Court and Country, the Schooles and Universities of his Native Country, to converse with some* Jews, Turks *and* Papists, *and all sorts of* Protestants, *and by Books to know the affairs and Religions of all Countries.*

Ans. Roger, if thy Judgement and knowledge be no better of *Jews, Turks, Papists* and *Protestants*, and *Religions*, then it is of the People of God called *Quakers*, thy Knowledge and Judgement is little worth for all thy great boast. Thou tells us of thy Knowledge: and if this be the end of thy *Threescore-years work*, it's sad, to publish so many falshoods to the world against the People of God (which thou hadst not from the Father of Lights) and at this Age to desire *Pope, Turk, Rome* and *Constantinople* were in Ashes; which thou received not from the God of *Mercies*, nor *his only begotten the true Lord Jesus*, nor from the *Holy Scriptures*, but from the *Father* of *lyes*, the destroyer, who appeared against the Prophets, *Christ* and the Apostles, and against *Adam* and *Eve* in Paradice. And *Roger*, we desire, that thou may'st see a day of Repentance, if it be not hid from thy eyes.

R. W. Thy *Conclusion* is: *Be of good chear, thy sins are forgiven thee*, Mat. 9. *and it is one of the joyfulst sounds that ever came to poor sinful ears. How to obtain this sound from the mouth of the Mediator that spoke it, is the greatest Dispute betwixt the* Protestants, *and the bloody Whore of* Rome: *this is also the great point betwixt the* Protestants *and your selves (to wit, the* Quakers.)

Ans. As for the *Papists* we leave them to answer *R. W.* themselves, but we never had this Dispute before, *how to obtain this sound from the mouth of the Mediator* (to wit, *Christ* Jesus) that is to say, *be of good chear, thy sins be forgiven thee.* Now, if *R. W.* or any of his *dark*

Company,

Company doth not know, *how to obtain this ſound from the mouth of* Chriſt the *Mediator*, (which he ſays, *is the Diſpute betwixt the* Papiſts *and them*, and them and the *Quakers*, though they both hear the ſound or report of it) if this be the Queſtion, we tell him and them, *by faith*, as they did in *Matth.* 9. and by *believing in the Light*, which comes from *Jeſus*, which *Jeſus* hath enlightened them withall,, with which they may ſee their ſin; and by believing in it ſee Chriſt their Saviour and *Mediator*, and hear his Heavenly voice, ſaying, *be of good chear, thy ſins be forgiven thee.* Which the *Quakers* have heard, and ſo are his Sheep, and know his voice, and follow him; who gives them Life Eternal, and would have *none* to *periſh*, *Joh.* 10. So we are to *hear him*, (and not to turn away from him) that ſpeaketh from Heaven, *&c. Heb.* 12, 25, 26.

R. W. And further he ſaith: *As alſo in Order to this to know, what man is (to the utmoſt) now by Nature? and what the true Lord Jeſus is? and other Controverſies diſcuſſed in this Book, not unworthy this your ſerious Weighing* (as Mary did) *in the Hearts and Spirits* &c.

Anſ. He may ſee by the Scripture, how the Apoſtle hath made known, *what man is now by Nature* in his *fallen* State, *to wit*, dead in Sins and Treſpaſſes, *Ephe.* 2. and what a Wicked mans State is? and how man is *Saved?* And *Moſes* declares, how Man and Woman were *before they fell*; as may be ſeen *Gen.* 1. And Chriſt himſelf declares, how he and the Father is known by *Revelation*, wherein Chriſt ſaid, *I thank thee O Father, Lord of Heaven and Earth, for thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them unto Babes: even ſo Father, for ſo it ſeemed good in thy ſight.* And no man knowes, who the Son is, but the Father, and who the Father is, but the Son, and to whom the Son will reveal him, *Luk.* 10, 21, 22. And (mark) it ſeems, *we muſt weigh* R. W's *words*, *as* Mary *did* Chriſts, *and in our Hearts and Spirits:* Nay *Roger*, we ſhall not make thy words equal with Chriſt's; for they are eaſily ſavour'd to come from another Spirit then Chriſts, as thou haſt manifeſted in thy Book.

R. W. And when thou haſt told us, *what the* Jeſuites, *and the* Pope *do*, then thou ſay'ſt, *Satan pretends to exalt and deifie you, under the Name of* God, *and* Chriſt, *and the* Spirit, &c. *but his end is, as* Peter *tells us, to exalt himſelf, and fill his Heliſh Paunch with Souls.*

Anſ. This *R. W.* had better have kept to himſelf, who pretends ſo much of *God*, and *Chriſt*, and the *Spirit*, *&c.* for it ſuits his own Condition the beſt, and not the *Quakers.* But *Roger*, where doth *Peter* uſe any ſuch Expreſſions in the Scripture, *as*, *Satan to fill his*

Heliſh

Helliſh Paunch with Souls? this is the firſt time it was Scripture. Where doth *Peter* uſe any ſuch Language? is not this to abuſe *Peter's* Scripture, and that bleſſed *Spirit*, from whence the Scripture came? thou ſhouldſt not charge ſuch *Unſavory words* upon *Peter*, and tell us, *that* Peter *tells you ſo*? Therefore do not belye *Peter*, a Holy Apoſtle, as thou haſt done us. And we charge thee to mention the *Chap.* and *Verſe*, where *Peter* has told thee, and you *New-England* Prieſts ſuch words, as *Satan to exalt himſelf, to fill his Helliſh Paunch with Souls*? for we do not read, that ever *Peter* ſpoke theſe words; but they are of thy own forging.

R. W. Thou ſay'ſt, *I have uſed ſome ſharp Scripture-Language, but not as commonly you do, paſſionately, and unjuſtly. I ſometimes call you* Foxians, (*as* Nicolaitans *from* Nicholas, *&c.*) *becauſe* G. F. *appeared the greateſt* Writer *and* Speaker, *&c. among you.*

Anſ. Here, haſt thou not given thyſelf the lye? is this *Scripture-Language*, to call the People of God *Foxians*? And how dareſt thou parallel the People of God in ſcorn called *Quakers*, with the *Nicolaitans*, whoſe Principles and Practices we do abhor? but this is thy *Paſſion* and *Unjuſt* Dealing. But if we ſhould tell thee, thou art a *Scoffer*, and a *Mocker*, and a *Nick-namer*, this is not *Paſſionate* nor *Unjuſt*, when we find thee ſo doing. And when we have told you Perſecuting Prieſts of *New-England*, who Hanged, and Baniſhed, and Cut off Ears, *that you were in* Cains *Nature and* Jezabels, *and the Beaſt, and the Whore, that drunk the* blood of the Saints, *and killed the Lords People*, this was *juſt*, and true enough to tell you, what you were, and whoſe work you are doing, to wit, *the Murderers* and not Chriſt's; for your works ſhow it.

R. W. And thou ſay'ſt, *Sure it is, that he ſubtily run for it* (to wit, G. F.) *he ordered, that my Letters to our* Deputy Governour (*in which my Propoſals to* G. F. *were*) *ſhould not be delivered to the* Deputy, *until* G. F. *was ſome hours under Sail, that he might ſay, he never ſaw my Paper: though it is as clear as Noon-day, that he knew all matters by Copies, Letters and Relations perfectly, many days before his departure.*

Anſ. Here is the manifeſtation of a wicked lying Spirit. Firſt, *that he is ſure*, G. F. *run for it*: And next, *that* G. F. *ordered, that his Letters ſhould not be given to the* Deputy Governour, *till* G. F. *was ſome hours under Sail*: and thirdly, *that* G. F. *might ſay, he never ſaw his Paper*: and laſtly, *that it is as clear as Noon-day*, that G. F. *knew all matters by Copies of* Letters *and* Relations *perfectly, many dayes before*

fore his departure. These are *four great Lies*: for *G. F.* knew not, what was in thy Papers *Roger*, neither had *G. F.* seen the *Copies* of those *Proposals*; neither did *G. F.* hinder their being delivered to the Governour. Nor did *G. F.* ever receive any *Letters* from *R. W.* or go away for fear of him or them; nor was it a likely thing, that he should, when he knew nothing of them: for as I said before, when I was at *Providence*, where this *Roger* lives, he came not at me. And if he had any thing to have spoken to me, he might easily have done it, or have written to me, and have sent the same Copies to me, he sent to Captain *Cranston*; and not have made a clamour against me, belying of me to the world behind my back, when I was gone. But this is like the *Fruits of his Spirit*, but not the Spirit of Christ, and his Disciples.

R. W. And whereas thou say'st; G. F. *knew, that I was furnished out of his own Writings with Artillery.*

Ans. This is notoriously false; for *G. F.* never knew, that thou hadst any of his Books, as before.

R. W. And thou seemest to flatter *John Stubs*, and *John Burneyat*, and rail'st against *W. Edmondson*, and say'st, *W. E. was nothing but a bundle of* Ignorance *and* Boysterousness; *but* J. S. *and* J. B. *were Ingenuous.*

Ans. Yet all these three were *Constantly on thee at once*, as thou say'st; where was their *Ingenuity* then? here is thy *Contradiction* and Confusion.

R. W. And thou say'st often over, that *John Stubs* said in Publick, *That thou did'st not interrupt us.* And thou say'st: *You shall never perswade Souls* (not bewitched) *that the Holy Spirit of God should perswade your Women and Maidens to appear in Publick* (Streets *and* Assemblies) *stark* Naked.

Ans. We do believe thee, in that *dark*, *persecuting*, *bloody Spirit*, that thou and the *New-England* Priests are *bewitched* in, you cannot *believe*, that you are Naked from God and his Cloathing, and Blind. And therefore hath the Lord in his power moved some of his Sons and Daughters to go Naked; yea, and they did tell them in *OLIVERS* days, and the *Long Parliament's*, *That God would strip them of their* Church-profession, *and of their* Power *as* Naked *as they were.* And so they were *True Prophets* and *Propheteſſes* to the Nation, as many *Sober* Men have confessed since; though thou and the Old Persecuting Priests in *New-England* remain in your *Blindness* and *Nakedness.* But it is, as it was of old, *The Prophet is a* Fool, *and the Spiritual Man is* Mad.

R. W. And whereas thou say'st, *It is hard to perswade a* Fox, *or a* Woolf, *that he is so.*

Ans. Now this is thine and the *New-England* Priests and Professors condition. For we grant you, that you have the *Sheeps-Cloathing*; but you have shewed the *Wolfs Nature* in *Worrying the* Lambs, and *sucking their blood*, and *tearing* their *Fleece*. And are in your *filthy Dreams*, that thou telleſt us of: and that thou art more acquainted with ſuch *Dreams*, that thou tells us of, then thou art with Chriſt *Jeſus*; for thy words ſavour not of his Spirit.

R. W. And then thou ſay'ſt, *All that I can hope for (without Gods wonderful mercy) is, to give my Teſtimony in my Generation: for (as* Solomon *ſpeaks of the* Whore) *Few or None of you will return.*

Anſ. Nay *Roger*, We ſee, where thou and the *New-England* Prieſts and Profeſſors are, the Lord has called us from among you, your *Wolfiſh* Nature, who feed upon the husk, like the *Prodigal*: and it is the *Wonderful Mercy of God*, who hath called us by his Grace, *to* hear *and follow* his Son. And ſo, it is not like for us *To turn to you*: but as the Lord ſaith to his Prophet, *Turn not thou to them, but let them turn to thee*: and therefore we cannot forſake the Living *Mercies*, and *turn* to your *broken Ciſterns, that cannot hold water*. And as for *Solomon's ſpeaking* of the *Whore*, apply that at home *Roger*. For doſt not thou after all thy Lies *wipe thy mouth?* and did not all your Perſecuting Prieſts and Profeſſors, after they had Hanged and Cut off Ears, and Baniſht the Lords Servants, *wipe their mouths* too? and is not this the Mark and *Die* of the Red Whore? But God ſeeth your hearts and *mouths*, and ſo doth his Holy People, which are built upon the *foundation* of the Prophets and Apoſtles, to wit, *Chriſt Jeſus*: and we know what your *foundation* is, and your building too, they are Lyes and Bloody.

R. W. And thou ſay'ſt, *I have proved, and will prove (if God pleaſe) that Spiritual Pride about Spiritual matters is the Root and Branch of your whole Religion; and that the King Eternal, who did caſt out proud Angels out of his Palace, will hardly open his Gates to Proud and Scornful* Duſt *and* Aſhes.

Anſ. Roger, This is, as I ſaid before, thy own Condition, and the New-England Prieſts and Profeſſors: Oh! that your eyes were open that you might ſee it! And ſo, what thou meaſureſt to others, it will be meaſured to thee again, preſſed down and running over: and the God of the World will fail thee in thy proof, and hath failed thee, and deceived thee; as he did thy Mother *Eve*, and thy Father *Adam*.

For

For this is the *Mouth* of the *Pit*, that thou ſpeakeſt of, and *Lucifers hoaſt* in thee againſt the Children of the Lord, that are daily in Jeopardy of their Lives: and ſome of them have loſt their Lives amongſt you in New-England *in Obedience to the Command of Chriſt*, their Saviour. But now, ſince the Indians have riſen upon them, they have confeſſed, how greatly they have fallen; as you may ſee in the *Declaration* 1675. but it is well, if it prove better, then *Pharaoh's Confeſſion*. But the Lord God hath *opened his Gates of Life and Mercy* to us, that obey his voice; and Chriſt has *opened* the *Book* to us, *which you cannot ſhut*; Glory to his Name forever. And though we have the ſame Portion from thee, and ſuch as thou art, as the *Prophets*, *Chriſt* and the *Apoſtles* had, the will of the Lord be done; and as Chriſt ſaid, *If they did ſo unto the green Tree, what would they do unto the dry*? and we know, they hated Chriſt our Lord and Maſter without a *Cauſe*: and ſo you do us.—— But *R. W.* may ſay, He doth not *Perſecute with his hands*. But let him read *p.* 200. of his Book, wherein he declares himſelf, *That a due and moderate Reſtraint and* Puniſhment *he would have inflicted upon us, yea, though pretending* Conſcience: *and he would not have this called* Perſecution. But would *R. W.* be ſo ſerved himſelf? No: but now he lives in a Peaceable Government, where he cannot Exerciſe his Cruelty, and he hath not the *Sword* in his hand, but is in a *Reſtleſs ſpirit*, who grudgeth at the *Liberty* of others, and cannot be content with his own; ſhort of the Royal Law of God, *That would do unto all, as they would have others do unto them.*

R. W. And then thou begins with a *Flattering Epiſtle* to *R. Baxter* and *J. Owen*, our Old Perſecutors, *and tells them of* G. F's *ſilly and ſcornful Anſwers.* } *Epiſtle to R. B.*

Anſ. Scornfulneſs we deny; and thou may'ſt look at home for that, in whoſe *Chair* thou ſitteſt. And as for *Sillineſs*, Truth was always ſo called by that Spirit thou art of.

R. W. And thou ſay'ſt, *Through your ſides* (to wit *R. B.* and *J. O.*) *the* Devil *by his Claws of this Wily* Fox *hath tore at the heart of the* Son *of* God; *it is no wonder then, if he tear at the heart of his* Love-Letters, *and the true Profeſſors of his Name, who are Innumerable in* Abraham's *boſom, and the reſt travailing uprightly thither.* —— *As to the matters in* difference *betwixt your ſelves and me, I willingly omitted them*, &c.

Anſ. Here you may ſee, though there is, and hath been great *Diſference betwixt* R. W. R. B. *and* J. O. yet all theſe have written a-

gainſt Gods People, that are in the *Truth*. And as for the *Devils Claws, and Tearing at the heart of the* Son *of* God, *and Tearing at the heart of his* Love-Lettters, *and the true Profeſſors of his Name, that are in* Abrahams *boſom, and them that are travailing up thitherwards*, I ſay, all theſe are Lyes, and come from an *Envious* Spirit. For the *Son* of *God* is our Life: and all that *profeſs him in Truth*, and are his followers, and all his *Love-Letters*, that he, and his holy Prophets and Apoſtles have given forth, we eſteem them more then *ſuch as thee, that make a Trade of them.* For is it not well known, what ſufferings the People of God had in Dreſon in the days of *J. O.* are they not upon Record? and was not *Thomas Goodayr* caſt into Priſon through *R. B's means, when he was railing againſt the People of God*, and *T G.* ſaid but hum? But it's well, if they come to Repentance for what they have done, *for Impriſoning and Perſecuting us*, and the reſt of their Tribe in the day of their Power, when they had both the *Sword* and the *Bag*. And ſo *R.W.* and the reſt of the New-England *Prieſts* have been *One* with them in the Spirit of *Envy* and *Malice* againſt the People of God, *like the Wily Foxes*, whoſe Blood lyeth at all your doores.

R. W. And after thou haſt *flattered* R. B. *and* J. O, *thou bids them Remember, he that loveth his life, ſhall looſe it.* —— And *of the* 5 *Biſhops and* 22 *Miniſters, and many other precious believers in the Lord* Jeſus, *that were ſacrificed in the flames for his ever-bleſſed ſake againſt that Monſtrous Man of Sin, and bloody* Whore *of* Rome. *Theſe* Foxians *fancy is but a feather to thoſe high* Pico's *&c. the* Pope *and* Mahomet, *whom ſome of you may live to ſee flung into the Lake, that burns with fire and brimſtone.*

Anſ. Here you may ſee, what a deſire and a Spirit is in this *R. W.* hath not he manifeſted the ſame mind, that is in *Mahomet?* and is in the *Bloody Whore*, and the *Man* of *ſin*, &c. that is the *Deſtroyer?* And why wouldſt thou have them *To live to ſee any flung into the* Lake *of* Fire? for this is not like the mind of the Lord, that would have *All men to be ſaved, and come to the knowledge of Truth:* neither was it the mind of the *Martyrs*, that *prayed for their* Enemies; nor the mind of Chriſt, that Commands to *pray for* Enemies, and Perſecutors, and *love Enemies*. But all may ſee, what a *Deviliſh* and Unchriſtian mind is in this *R. W.* whoſe deſires are to *R. B.* and *J. O.* That *they may ſee* Mahomet *and the* Turk, *and the* Whore *of* Rome, *and* us (that he joyns with them, *&c.*) *flung into the* Lake *of* Fire, *that burns with Brimſtone.* Now, would *R. W.* and the New-England

Prieſts

Priests be ſerved ſo themſelves, who are found in this *Nature?* How doth *R. W.* ſay the *Lord's Prayer, The* Lord *forgive us* &c? and ſo, is not his *Eye double, and full of Darkneſs? Roger,* give over *Railing* againſt the *Quakers* (and the *Pope* and the *Turk*) in the Woods, and in a *Peaceable* Government; but rather go and preach *Repentance* to them, and ſee, if thou dareſt ſay thoſe Words *to their faces* (in the Streets at *Rome*, or in the Streets at *Conſtantinople*) that thou haſt written here *behind their backs.* For *Chriſt taſted Death for Every Man,* for *Turk* and *Pope*; and what canſt thou tell, but they may Repent? therefore why ſhould'ſt thou deſire them *To be in Aſhes,* or *To be flung into the* Lake, *that burneth with* Fire *and* Brimſtone? For it is *Chriſt,* that will *Reward* every man *according to his Works,* that hath dyed for *all men,* and taſted death for *all men*; out of whoſe *Command* and *Doctrine* thou manifeſteſt thy Spirit to be. And take heed, that which thou ſpeakeſt *of others to ſee,* that it doth not come upon *thy ſelf,* that the ſame place is not thy portion: for it will be ſure enough, except thou repent. And thou haſt had enough of outward *Burning* and *Conſuming to Aſhes* in the *Province,* where thou liveſt, ſince thy Book was written. And as for the *Five Biſhops* and *Two and Twenty* Miniſters, thou and you *New-England* prieſts are in the ſame *Nature,* that perſecuted them.

R. W. ſaith, *That you* (viz. *R. B.* and *J. O.*) *more and more ſhould ſtudy the Prophecies and the Signs of the* Times, *&c. and that you ought to be Inſtant and Conſtant at the* Throne *of* Grace, *&c.*

Anſw. R. Williams, &c. you are to *Study to be Quiet,* and keep the Royal Law, *To love your Neighbours as your ſelves*; and *Give over Slandering,* and *Lying* and *Perſecuting* God's people with the Tongue and Hand, and *Deſiring to have them puniſhed for their* pure *Conſcience* to God: for Chriſt ſaith, *Let the* Tares *and the* Wheat *grow together, till the* Harveſt (which is the *End of the World,*) &c. much more *let the* Wheat *grow.* For you are not like to *Study the Prophets,* nor *the Signs of the Times,* when *you do not know, what Spirit you are of* your ſelves; as Chriſt ſaith (in *Luke*) to ſuch, as would have had *fire to come down from Heaven* upon them, that would not receive Chriſt: Nay, you are worſe, for you would *kindle fire on Earth* to *burn* them, that would not receive you.

R. W. And in thy *Narration* of the *Conference* thou ſay'ſt; *I*

pag. 1. 2. } *have read over* G. F's *Book in* Folio *againſt (as I think) above* Six Score Books *and* Papers *written by* Pious *and* Able Pens *againſt them* (the *Quakers.*) *And this Summer hearing of his Coming into* New-England, *the poor* Cheated Souls, *the* Quakers, *expecting his Coming as the Coming of an* Angel *of* Light *from* Heaven, *I read over his Book afreſh (as in the preſence of the Eye of God) with a* ſingle Eye, *&c. and more clearly finding his Anſwers ſo weak, ſilly,* Antichriſtian *and blaſphemous, yet ſo imperious and ſcornful, ſo curſing and damning* &c. *all, that bow not down to their* New-upſtart Image, *&c.*

Anſw. Roger W. All that read thy words, may ſee, it hath been an *Evil Eye,* that thou haſt *read* G. F's *Book withal*; and *Herod* and *Pilate, Phariſees* and *Sadducees* are *agreed againſt the Lord's Chriſt* and his people. For theſe are *Pious* to thee and *Able Pen-men Now,* that *Once* thou waſt in *Difference,* but now doſt joyn withal, meerly becauſe they have *Written* and *Printed* againſt, and *perſecuted* God's living Witneſſes: as in the Days of *Oliver* there were ſeveral perſecuted and *Impriſoned to death,* beſides what were *PUT TO DEATH* in *New-England* by that *Generation,* which practice was *Antichriſtian.* And thou being joyned with that Spirit, and envious againſt the people of God, that *received* G. F. *Willingly* in *New-England,* therefore with thy *Evil Eye* thou *readſt his Book,* and brought'ſt forth thy *Monſtrous Birth of Lyes:* and that which *G. F.* did write, which thou calleſt *Silly* or *Weak,* is come upon them. And as for *Blaſphemy, Imperious, Scornful, Damning,* &c. thou may'ſt keep theſe words at home, which are the *fruits of thy own ſpirit,* as thy Book ſheweth. —— But what this *New-Upſtart Image* is, that we would have *All bow down to,* thou haſt not manifeſted to us: for *He,* that we would have *All* people *to come to,* is *CHRIST JESUS,* and to *receive* him; whom *all* that are called *Chriſtians,* profeſs in words. For as *John* ſaith, *He that hath the* Son, *hath Life, and he that hath not the* Son, *hath not Life: he that believeth in the* Son *of* God, *hath the Witneſs in himſelf,* &c. *AND THIS IS THE RECORD, that God hath given to us* Eternal Life; *and this* Life *is in his* Son *(1 Joh. 5.) who is the* Brightneſs *of* God's Glory, *and the* Expreſs Image *of his Perſon or Subſtance, and upholding all things by the* Word *of his* Power: *when*

he

he had purged by himself our Sins, sate down on the Right Hand *of the* Majesty *on High* (Hebr. 1): and dost thou call this the *New-Upstart Image*, and blasphem'st against it? And how darest thou open thy Mouth, and talk of the *Holy Spirit* of *God* and the *Lord Jesus*, and call him an *Upstart Image?* who is manifest in the people of God called *Quakers*, and dwelleth in their hearts by *Faith*, which he is and hath been the *Author* of.

R. W. And thou would'st make people believe, what thou hast *done*, hath been *for the Honour* of *Christ*, for thou say'st; *My Spirit rose up within me, and I believe, the Holy* Spirit *of* God, *&c. quickned my Spirit to the present Undertake*, &c.

Answ. If thou did'st *believe in the Holy* Spirit *of* God, thou would'st not be *Against* it in *God's people*, nor *Blaspheme* it, nor *Tell Lyes*, nor *Call* for *Fire from heaven.*

R.W. And thou say'st, *Therefore for his* Holy Name's *sake, after my Spirit was quickned*, &c. *I undertook this* Service; *and for the Name of the most-Holy, Only Begotten, the True* Lord Jesus, *the* God-man *and* Mediator, *&c. and for the Honour of the Most-holy* Spirit *of* God *so horribly torn in pieces by this* foul Spirit *of the* Quakers.

Answ. How darest thou take the *Holy Name of the Lord* Jesus or God into thy Mouth, and the *Mediatour*, &c? and his *Holy Spirit* into this *foul Mouth*, and speak so *despitefully* against him in his people? this is not an *Honour to Christ* Jesus. And is not this *Blasphemy* in thee to say, *That the most Holy*-Spirit *of* God *can be torn in pieces by a* foul Spirit? for where did ever the Prophets or Apostles use any such *Expressions?* It's said, *They Resisted the* Holy Ghost; but where is it said, *They Horribly tore the most-Holy* Spirit *of* God, or Jesus *Christ the* Mediatour *in pieces?* We do charge *R. W.* to make it good (and all the Persecuting Priests in *New-England*) by Scripture, where-ever Christ and the Prophets or Apostles said, *That the most-Holy* Spirit *of* God *&c.* could be *so horribly torn in pieces by a* foul Spirit? For *R. W.* aggravateth the words to the hight, and as high as he can: for his Words are these; *The Most-holy* Spirit *of* God *&c. so horribly torn in pieces by this* foul Spirit *of the* Quakers. *First*, we say, he is a *BLASPHEMER*, till he bring a proof out of the *Scripture* for it; which we know, he cannot do. *Secondly*, we deny his *false Charge.* For we own the *Lord God*, and the *Lord Jesus* Christ and his *Holy Spirit* to be our *Helper*, and

there is none but he, that hath been our *Preſerver* to this day; that hath upheld us in all our *Perſecutions* both with *Tongue* and *Hand:* and this (we can ſay) is *good* and *acceptable* in the Sight of God our Saviour, who would have *All men to be ſaved, and come to the Knowledge of the* Truth. *R. W.* is far from the Apoſtle's mind, who *deſireth* (in his *Epiſtle*) *That* Rome *and the* Pope, *and* Mahomet *and* Conſtantinople *may be turned into Aſhes*; and *that* R. B. *and* J. O. *may live to ſee them caſt into the* Lake, *that burneth with* Fire *and* Brimſtone: but we are of the ſame Mind with the Apoſtle, who ſaith; *There is one* God *and one* Mediatour *betwixt God and Man*, the *Man* Chriſt Jeſus, *who gave himſelf a Ranſom for all, to be teſtified in due Time:* Which is teſtified to us, the people of God called *Quakers*, Glory to God forever! who can *love* our *Enemies*, and *pray for* our *Perſecutors*. *R. W.* it is thy *Foul Spirit, that is torn in pieces*; and therefore thou haſt brought forth this *Shattered Birth*, which thou *blaſphemouſly* Fathereſt upon God's *Spirit*: and let the people Judge, whether it was the *Spirit* of *God* in *R. W.* that ſaith, *That the* Spirit *of* God can be *Torn in pieces by a foul Spirit?* this is to ſet the *foul Spirit* above the *Spirit* of *God*; and how can the *Spirit* of *God mortify* it?

R. W. And further thou ſay'ſt; *For the Vindicating of many of the precious* Truths *of the Old* Chriſtian Purity, *and for the ſake of ſo many precious* Souls *lying* ſlain *and* bleeding *before me, I made this* Offer *to* G. F. *and his Followers*, &c.

Anſw. Thou haſt not *Manifeſted* that *Spirit* to *Vindicate the precious Truths of the Old* Chriſtians Purity; but thou haſt *Manifeſted the Spirit* of the *Chief Prieſts* and *Phariſees* againſt Chriſt and his Spirit, which is manifeſt in his people. And thy *Spirit* hath not ſo much care of *Slain, Bleeding Souls*, but is the *Spirit*, that *doth SLAY*, and *maketh* to *BLEED*. And for thy *Making an* Offer to G. F. when thou never ſpoke to him, nor writ to him, is not this a ſhame for ſuch an *Old Man*, (that is above *Three-ſcore* Years Old) to publiſh ſuch *Lyes* to the World! I tell thee *Roger*, This *Lying Spirit* will never *Vindicate the precious Truths of the Old* Chriſtians Purity, but is againſt that Spirit, that *Vindicateth* them, for it is *Impure*.——And thou doſt Confeſs, *that* G. F. *was at* Providence, *and ſpoke publickly*; and thou ſay'ſt *It was free for thee to have heard him, and oppoſed him:* But why did'ſt thou not, ſeeing thou liveſt at *Providence*, where G. F. was? but there thou *kept in thy Horns*. *R. W.*

R. W. And to *Excuſe* the *Matter*, thou ſay'ſt; *But going the laſt year to one of their General* Aſſemblies *at* New-port, *and having begun to preſent ſome* Conſiderations *about the True* Chriſt *and the Falſe, and the True* Spirit *and the Falſe; and being cut off in the midſt by the ſudden* Prayer *of one, and the* Singing *of another*, &c.

Anſw. So here thou may'ſt ſee, it was *Thy Spirit*, that was *Cut by the* Spirit *of* God, that led them to *Pray* and to *Sing* in *Order*: and this thou calleſt the *Spirit* of *Confuſion*; and thus thou judgeſt of things thou knoweſt not, with thy *Doting Spirit*. For the *True Chriſt* we know, who is our Shepherd: and the *Falſe Spirit* or *Chriſt* is eaſily favoured in thee, which was *Cut off* by the *Spirit* of *Prayer* and the *Spirit* of *Singing* from the *True Spirit* of *Chriſt*.

R. W. And then thou ſay'ſt: *I reſolved to try another way, and to offer a fair and full* Diſpute, *&c. To this Purpoſe I drew up my Thoughts in* 14. Propoſitions: *and knowing, that* Newport *was the Chief Town on* Rode-Iſland, *and* Providence *on the* Main, *and that* G. F. *had ſpoke on both places, and bewitched many with his* Sorceries, *I ſent this Paper following to* G. F. *at* New-port.

Anſw. R. W. here are more of thy *Lyes*, which proceed from thy *Father of Lyes*, which was a *Lyar from the beginning, and abode not in the Truth*. For thou ſay'ſt (pag. 4.) *This Paper aboveſaid* (to wit, of thy *Lying* and *Scandalous Propoſals*) *I ſent incloſed in a Letter to my Kind Friend* Capt. Cranſton, *Deputy-Governour*: and yet thou ſay'ſt (pag. 2) *Thou ſent this Paper following to* G. F. *at* Newport (*Thy Offer* of a Diſpute *on* 14 Propoſitions:) now, Let all the *Honeſt-hearted* ſee, if thy own *Pen* and *Spirit* doth not give thy ſelf the *Lye*? And as for thy *ſlandering Tongue* in ſaying, *That G. F. bewitched many at* Providence *with his* Sorceries: ——*Roger*, as for *Witchery* and *Sorcery* thou may'ſt keep it at home; it's thy own ſpirit. For *G. F.* did turn many to the *Lord Jeſus* Chriſt (both at *Providence* and *Newport*) *and to Hear him, with whom God is well-pleaſed*: and they might *know Chriſt* to be their *Shepherd* to Feed them, and their *Biſhop* to Over-ſee them, and their *Prophet* (that God hath *raiſed up like unto* Moſes, whom they were to *hear*) who would open to them the things of his Kingdom: and to know Chriſt Jeſus their *Councellour*, and *Leader* and *Prieſt*.

{ R. W's *Contradiction.*

Prieſt made higher than the Heavens; who had offered up himſelf for them, and would preſent them to God without Spot *or* Wrinkle *(Hebr. 7.)* And theſe 14 *Propoſitions* are from thy *Vain Thoughts.*

R. W. Again thou ſay'ſt; *I drew up my Thoughts into fourteen* Propoſitions.

Anſw. And indeed, thy *Fourteen Propoſitions* are but *ſo many Fictions* from thy *Evil Thoughts*, and not from the *Spirit* of *God*, nor *Chriſt*; but by the *Spirit of Chriſt* they are ſavoured and judged by all the *True Chriſtians*, that *fear God* and *honour the Lord* Jeſus *Chriſt* in his own *Light* and *Spirit.*

R. W. Thou complaineſt, *That One called thee* Blind Sot; *and that thou durſt not ſend thy* 14. Propoſals *to* G. F.

pag. 4. *Anſw.* So he might well enough, for *R. W.* never *Sent them to* G. F: and what is this to *G. F?* And thou ſay'ſt, J. T. *took a Copy of them* (to wit, *thy Papers)* and *read them in their* Meeting: Still what is that to *G F*, who ſaw them not, nor heard of them?

R. W. And thou ſay'ſt; *In the* Junćto *of the* Foxians [a *Scoffer* and a *Mocker*] *at* Newport *it was concluded for* Infallible Reaſons, *that his* Holineſs G. F. *ſhould withdraw, ſeeing there was ſuch a* Knot *of Apoſtles of Chriſt* Jeſus *now at* Newport *together*, &c. *and it was agreed, that my Letters ſhould not be delivered to the* Deputy-Governour, *till* G. Fox *was gone.*

Anſw. Theſe be all *horrid Lyes*, the Lord God knows, as *W. Edmundſon* and *John Burnyeat*, and the Reſt that where there, know, that there was no ſuch *Agreement.* Therefore thou ſtuffeſt thy Book full of *Lyes* to feed others withal, and abuſeſt both the *Preſs* and the *Minds* of people with Lyes. —And as for thy *ſcoffing* Words of *His Holineſs*, I ſhall leave them to the *Sober Chriſtian* to judge of this *ſcoffing Spirit.*

R. W. And thou ſay'ſt, *That one ſaid, that* G. F. *was the Eternal* Son *of* God.

Anſw. But who that *One* is, thou doſt not name. As for the people of God, they are the *Sons* of *God* (as *Job.* 1, 6): and *Job.* 38, 7, *All the* Sons *of* God *ſhouted for Joy.* And, *As many as receive Chriſt, he giveth them power to become the* Sons *of* God, *even to them, that believe in his Name* (Rom. 8, 14: *)* *They that are led by the* Spirit, *are the* Sons *of* God (*verſ.* 19.) And (Phil. 2, 15) *That ye may be blameleſs and harmleſs, the* Sons *of* God, *with-*

without Rebuke, &c. and, *Behold, what manner of Love hath the Father beſtowed upon us, that we ſhould be called the* Sons *of* God (1 Joh. 3, 1, 2.)

R. W. Next thou telleſt the *Reader, What a Great* Conflict *thou waſt in, before thou cameſt to the publick*, &c.

Anſw. I do believe thee, that the *Judgements* of *God* were upon thee, which thou *wreſtleſt* againſt: and thy *Greateſt Conflict* is yet to come for thy falſe *Birth* of *Lyes* and *Slanders*, thou haſt brought forth in this *Travail*.

R. W. Thou further ſay'ſt: *My Antient Neighbour* J. T. *being bit by ſuch* Infectious Teeth, *fell upon me, as a Man would fall upon a* Toad *or a* Serpent, *&c. he was but newly bitten by them* (to wit, the *Quakers*) *and for fourty years pretended no ſmall Love to God and me. He firſt* gave fire *upon me in this following* Letter, *&c.* } pag. 5.

Anſw. Let all the *Sober Chriſtians* read and ſee, what an *Unſavoury Spirit* and *Language* this Old Man *R. W.* hath! Thou confeſſeſt, *He gave fire*; which *fired* thy *Combuſtible Stuff*. And now this Old Man *J. T.* being lately turn'd to the Lord *Jeſus* Chriſt, his Teacher and Saviour, his *Way, Truth* and *Life*, thou *Roger*, Scoffingly ſay'ſt, *He is bitten with* Infectious Teeth, *and fell upon thee, as a man would fall upon a* Toad *or a* Serpent. What a *foul ſpirit* is there in thee, and what *Ungracious Words* flow from it! but we cannot expect any other from ſuch a *Corrupt Tree*.

R. W. (In his *Anſwer* to *J. T.*'s *Letter*) ſaith, *My Antient Loving Friend* (*J. T.*) pag. 6, and pag. 9, *Your Old Unworthy Friend R. W.* And then *J. T.*'s Letter *to R. W.* again; and then *R. W.*'s to *J. T.* again: & (pag. 15) *R. W.* calleth *J. T.* (his *Antient loving Friend*) *White Devil*, and ſaith in theſe Words: *But it is not the* Light *of Truth or Reaſon, or Scripture, or Experience, or the Teſtimony of the Prudent, that will ſatisfie this* White Devil *of this* pretended Light *and* Spirit *within*, &c. } pag. 6

Anſw. Now *Roger* (who *pretendeth* much of *God, Chriſt* and *Scripture-Language*) calleth his *Neighbour J. T.* (his *Loving Antient Friend*) a *White Devil*: but where did ever any of the Prophets or Apoſtles call any of their *Antient Friends* a *White Devil?* but all may ſee, ſuch kind of *Ruſty, Cankered Language* (as this his Book is ſtufft up withal) which is uttered, *proceedeth* from his *Ill Fountain*, (as *Jam.* 3.) I do not believe, that *J. T. only pretendeth* to a *Light* and *Spirit within*, or any of the people

of

of God called *Quakers*; but really have received the *Light* and *Spirit* of Christ: but thou and they, *that have not the* Spirit *of* Christ, *are none of his* (as the Apostle saith, *Rom.* 8.) And what are all thy *Notions* of *Experience* good for, when thou scoffest at the *Light* of Christ and the *Spirit within*, and callest Light *Darkness*, and Darkness *Light*, as thy Forefathers, the Antient *Apostate-Jews* did, that had lost their sense, and became *blind* and *hardned*.

pag. 7. 8. *R. W.* Again thou say'st: *Can* Reason *imagine, that after much struggling within my self, and the* Birth *of my* Propositions *and Resolutions I can so suddenly* strike sail *and bear up, and Immediately* stifle *and* smother, *and* burn *my Conceptions?* &c.

Answ. Thou had'st better to have *Burnt* it, and *stift'd* it and *smother'd* it, then to have brought forth such a false *Birth* or *Brat* of thy own *Conceptions*: for it will be no *honour* to them, that be of thy Spirit, being *Lyes* and *Ignorance* are the *Ground* thereof.

R. W. And thou say'st; *Knowing, The* Quakers *Spirit is a ready* Ditch *and* Gulf, *that readily sucketh and draweth into it Souls*, &c. (*pag.* 6).

Answ. Roger, This is thy own Condition, as thou writest to *J. T.* and thou knowest it not; but art wilful *desperate* and *blind*.

pag. 9 *R. W.* Thou say'st, *Thou hoped'st, that thou had'st Conjured down* (*at least for the present*) *that* waspish Spirit [of *J. T.* thy *Antient, Loving Neighbour,* whom thou callest a *White Devil.*]

Answ. But it seemeth, that thy *spirit* deceived thee. Thou must not think with thy *foul spirit* (from whence cometh thy *Evil Language*) to *Conjure* God's *Spirit*, or to *Limit* it; but be sure, that God will *Limit* thee, when he pleadeth with thee for all thy *Lyes* and *Slanders*: therefore *Repent.*——And well might *J. T.* say to *R. W. How Childish, yea how Foolish dost thou shew thy self in thy* First Proposition [and he might have said, *In the Rest*] *what* G. F. *and all his Friends disown*; Yea, and *abhor all R. W's Lyes* and *Slanders*, though he may boast of his *Experiences* and *Education*: but he hath manifested, what spirit it is.—— And as for all *R. W's Railing* words to *J. T.* and his *Comparing W. Harris* with the *Quakers*, *J. T.* and the rest of the *Sober Christians*

Christians in the *Colony* of *Rode Island* know *R. Williams* and him, and can best answer him; for it's like, in his last *Letter* he doth belie *J. T.* and *W. H.* as he hath done us.

R. W. But in his 22. *page* there is something to be noted: *R. W.* saith, *I have been acquainted with* Death, *and have familiarly discours'd with the* Grave *and* Pit *of* Rottenness, *&c.* { pag. 22.

Answ. I do believe thee, that thou art more *Acquainted* with this *Pit of Rottenness* and *Death*, and the *Power* of *Death*, and hast *Discourst* more with them, than with *God* and *Christ*, and more *acquainted* with them, than with the *Quakers Principles*.

R. W. And whereas thou conceivest and flatterest thy self, *Waiting for a Wind to transport thee into* Abraham's *Bosom*.

Answ. Oh *Roger!* this *Prince* of thy *Airy*, *Windy Doctrine* of *Lies* (except thou repent) will *transport* thee into *Misery*, as he hath now into *Folly*.

R. W. And whereas thou say'st, *I pray you to know, that I believe, there is a* Black Familiar, *that haunts the* Quakers; *it may be, he whispers to you, that within* fourty *days ye shall be rid of me, except I repent: he may see into the Crazy temper of my house, &c. Or God may suffer him by some* Immediate Revelation *to employ some malicious Soul to* Murder *me, that this foul* Liar *and* Murderer *may extol and predicate himself in print, &c. that he was a* True Prophet, *applauding and triumphing against a* Blasphemer *of your* Goddess, *&c.*

Answ. What *hard, wicked and malicious* thoughts (which all come from this *foul spirit*) hath *R. W.* of *J. T.* which he calleth his *Antient, Loving Friend and Neighbour!* And now by this all the *Sincere* and *Upright-hearted*, that fear God, may see, whether this be a fit *spirit* in *R. W.* to take the *Holy God*, and his *Holy Son*, and the *Holy Law* into his Mouth? though I believe, *J. T.* or any of the people of God would *lay their Necks under his feet* for his Eternal good. And as for his *Black-Familiar* spirit, *that he believeth, haunts the* Quakers, the *Quakers* are delivered from it by *Jesus Christ* their Saviour, *who through* Death *destroyed* Death, *yea the* Devil, *the Power of* death, *&c.* Glory to his Name forever. But *R. W.* hath manifested this *Black-Familiar* Spirit, that he is *possest* withal, as his Father *Cain* was, or else he would not have such wicked Thoughts in him [*That God should suffer*

J. T. *to set some to* Murder *him under a pretence of* Immediate Revelation;] and then go and print such things, and Father them upon God: we do abhor his *foul, blasphemous, lying* Spirit and his Practice, the pure *God* of Heaven knows, and his *Son*, who hath taught us, *He came to save mens lives, and not to destroy them*; and we are known in the *Hearts* and *Consciences* of people, that we are not of that *spirit* and *mind*, which *R. W. maliciously* rendereth us of.—— And as for his scoffing words, *God's and Goddesses* (as he calleth *God, Christ* and his *Light*) he may keep those words to himself: for our *Trust* is in the *Lord God*, the Creatour of all, and our *Faith* is in his Son *Jesus* Christ, by whom all things were Created; who was propheſied of by the Prophets, who came according to the Prophecies, and *Suffered*, and *Rose* again, and is at the *Right Hand* of God. And our *Glorying* is in the *Lord alone* (1 *Cor.* 1, 31.) and we have Confidence in the *Lord*, and the *Lord is our Helper*, (*Heb.* 13, 6;) and we have tasted, that the *Lord* is *Gracious*. And we know, that the *Lord* is the *Avenger* of all such as *do Evil*: and *God hath not called us unto* Uncleanness, *but unto* Holiness, praised be the Lord for ever! And we are taught of God and Christ, *To love enemies, and to love one another*, as may be seen by the Apostle's words (1 *Thes.* 4.) Oh! that ever such a *foul spirit* should take the *Holy God* and his *Holy Son*, and his Holy Prophets and his Holy Apostles words into it's mouth! And thou might'st better have applied this following Scripture: *But to the* Wicked *God saith, What hast thou to do to declare my* Statutes, *or that thou should'st take my* Covenant *into thy mouth, seeing thou hatest Instruction*, &c? *Thou givest thy mouth to* Evil, *and thy tongue frameth* Deceit; *and thou sittest and speakest against thy* (Neighbour, *or against thy*) Brother, *&c. These things hast thou done, and I kept silent*; *thou thoughtest, I was altogether such an* one, *as* thy self: *but I will reprove thee, and set in order before thine Eyes. Now Consider this, ye that forget God, lest I tear you to pieces, and there be none to deliver*, (Psal. 50.) Thou art one of them, that *Whettest thy Tongue*, and *Bendest thy Bow* to shoot thy *Arrows* of *bitter words*; but God will *shoot* at thee (as thou may'st see *Psal.* 64) if thou repentest not.

R. W. And thou often *scoffingly* and *boastingly* say'st, *That* G. F. *shunn'd the Dispute, and pluck'd in his Horns* (as *pag.* 22. and in other places:) and (pag. 7.) thou say'st, *Thou wilt not Answer, as* G. F. *answered* H. Wright's *Paper, with a scornful and shameful* Silence.

Answ.

Anſw. Better be *Silent*, than tell *Lies*, *Roger*; (but thou art found to be a *Liar* in the thing, as may be ſeen in the End of the book:) but theſe are all but *Boaſts* from thy *Conceited Mind*; why did'ſt thou not print the *paper*, that it might have been ſeen? And as for all thy Childiſh *Boaſt of* G. F.'s *Going away from the* Diſpute, *and leaving his Chaplains*, (as thou ſcoffingly calleſt them) thou ſhouldſt have ſent thy *papers* to *G. F.* or have written to him, when he was at *Providence*, or at *New-port*, or have ſpoken with him, that thou had'ſt ſuch a thing in hand; and then if he had *departed before the Diſpute*, thou would'ſt have had ſome Ground to have boaſted againſt him, and not to *forge Lies*, and print them to the world to defile their minds. And *to ſend thy papers to the* Deputy-Governour, and never ſend them to *G. F.* this was done rather, that *thou might'ſt boaſt*, *when* G. F. *was gone*: but this is thy *Myſtery* of *Iniquity*, and that falſe *Birth*, thou waſt *ſtriving to bring forth*; which now thou haſt publiſhed to the world to defile their minds.

R. W. And thou ſay'ſt (after thou haſt rambl'd in the 23. and 24. *pages*) *Thou had'ſt a* Strange Aſſurance *given into thy ſpirit from God in Anſwer to thy poor Requeſts*, &c. *that by* Moderation and Patience thou *ſhould'ſt conquer the Immoderate and Impatient*, &c. [Here *Roger*, thou praiſeſt thy ſelf:] but (*pag.* 25) thou fall'ſt a Railing againſt *W. Edmundſon*, and ſay'ſt, *That he was very Ignorant of Scriptures or other Learning*, &c. *and fit to make a* Braggadocia, *&c.* and *he would often* vapour, *and preach long. And when thou had'ſt patiently waited, till the* Guſt *was over, and beganſt to ſpeak, he would* ſtop *thy* Mouth, *&c.* (pag. 23. p. 24. p. 25.)

Anſw. Here again thou praiſeſt thy ſelf, and ſcoffingly condemneſt *W. Edm.* And is this the *Scripture-Language*, to call him a *Braggadocia?* who is a *Known* Man of *Integrity* to the Lord? and an *Able* Man in the *Scripture?* and a *Miniſter* of *Chriſt?* whom thou falſly chargeſt to be *Very Ignorant of the Scripture*, and *fit to make a* Braggadocia? who could not endure to hear thee caſt thy *Lies* and *Slanders* upon the people of God without *Rebuking* thee! And often thou mentioneſt the *Moſt-High*, and takeſt the *Name* of *God* in thy Mouth, and would'ſt make people believe, that thou had'ſt an *Anſwer from God* in this Work: but we know, what *God* it was, that put thee on, and brought forth this *Birth* in thee; for it was the way of all the *Enemies of God* to *uſe the Name of*

God againſt the Prophets, and againſt Chriſt and his Apoſtles, as thou doſt againſt us. And ſo the Lord and his people knoweth thy falſe *Conception*, that thou haſt *brought forth*; and it will be for the *Eſtabliſhing* of the *Elect*, and for the *Confirming* of them that ſerve and fear the living God, and to the *Confounding thy ſelf*.

R. W. And thou ſay'ſt: *My End was the Vindicating of his* Moſt-holy Name, *which my Soul ſaw, was trodden in the Dirt by* Satan *clothed with* Samuel's Mantle, *&c.* And, *I had in mine Eye the Vindicating this* Colony *for receiving ſuch perſons, whom others would not; we ſuffer for their ſakes, and are accounted their* Abettors, *&c. and that* thou *might'ſt give a publick Teſtimony againſt their* Opinions, *&c.*

pag. 26.

Anſw. Here all may ſee, what is in this Man's ſpirit, that *he muſt give a publick Teſtimony againſt ſuch, as the* Colony *received* (to wit, the people of God called *Quakers*) and *how that you ſuffered for their ſakes*, and *were accounted* the people of God called *Quakers*, their *Abettors*. And is it not here clear, that *thou would'ſt have them off the* Iſland, & *out of the* Colony, *and not let them have their* Liberty *in it?* and to ſet the *Magiſtrates* againſt them, and *not to be Received*, as they do not *Receive* them in *Other* places? and yet the *King* lets them have their *Liberty* as well as thee? And thus thou haſt *brought forth* the *Birth* of the *Fleſh*, that perſecuteth them that are *born* of the *Spirit*; and art ſhort of the *Royal Law, To DO UNTO ANOTHER, AS THOU WOULD'ST HAVE THEM DO UNTO THEE.*

R. W. And thou, who would'ſt *bear a Publick Teſtimony againſt our* Opinions, *&c.* (as thou call'ſt it) *in ſuch a* Way *and* Exerciſe, *as thou judged'ſt it incumbent upon thy* Spirit *and* Conſcience *to do it (in ſome regards) more than moſt in the* Colony. *I may alſo truly ſay, that*, &c.

Anſw. Here *R. W. Boaſteth* and Setteth up himſelf, I do believe, *More than any of the* Colony with his falſe *Conception*: for why ſhould not the people of God called *Quakers* have as much *Liberty* in the *Colony*, as *Roger Williams*, ſeeing both God, and the *King* and the people own them in the *Government*, and allow of them? And why cannot this Man be *quiet* with his own *Liberty* in his own *Opinions* and *Imaginations*, but he muſt *grudge* at others? but the *Governors* have not *grudged* at him for *his*; but he may preach as long as he will, if people will go to hear him: but I think, he is an *Old Doting Man*, and few mind him;

for

for I did not hear, that he preached to any, when I was at *Providence*. And he may think, by publiſhing this Book of *Lies* to get ſome *Followers*: It's like, he may get *ſuch, as are given up to believe Lies*, but none, that fear God and follow Chriſt *Jeſus*. And for thy ſaying; *Thou vindicateſt his* Moſt-holy Name, *which* thou *ſaw, was trodden* under ſoot *in the* dirt *by* Satan, *&c.* And if it be the *Name* of the *Moſt-High God* thou meaneſt, or the *Name* of *Chriſt* Jeſus (*in whoſe* Name *his people hath Salvation*, and *not by any other* Name *under Heaven*, as *Act:* 4, 12. *c.* 17, 18,) this *Name* neither thou, nor *Satan* can never *Tread into the Dirt*; though thou art forbidden *To take the* Lord's Name *in vain*, (as *Pro.* 30, 9: *Exo:* 20, 7.) And how doſt thou prove by Scripture, *That the* Name *of the* Moſt-high can be *trodden in the Dirt?* thou ſay'ſt, *thy Soul Saw it*; give not *thy Soul* the *Lie*.

And thou ſay'ſt, *It was* thy *End, to Vindicate his* Moſt-holy *Name:* Nay, *Roger*, never with *Belying* and *Slandering* of his people; but in this thou takeſt the *Name* of the *Lord in vain*. For *Iſaiah* ſaith; *Behold, the* Name *of the* Lord *cometh from far burning with his Anger*, and *the burden thereof is heavy: his Lips are full of Indignation*, and *his Tongue as a* Devouring Fire, (*Iſa.*: 30, 27:) and therefore do not thou Blaſpheme the *Name* of the *Lord* (Levit 24, 11.) And (*Prov:* 18, 10.) *The* Name *of the* Lord *is a* Strong Tower, *the Righteous runneth into it, and is* ſafe: and thou ſay'ſt? *The* Name *of the* Moſt-high *thou ſaweſt trodden in the* Dirt *by* Satan; Now, *Can* Satan *tread this* Strong Tower *into the Dirt?* and we know, the *Falſe Prophets* (like thee) often mentioned the *Name* of the *Lord* (in the days of *Jeremiah* and other Prophets) with a *Lying ſpirit*, (as thou may'ſt read *Jerem.* 23, and ſee thy Condition, and how they *uſed their Tongues.*) And *Micha* ſaith (*Chap.* 5, 4) *He ſhall ſtand and feed in the ſtrength of the* Lord, *in the* Majeſty *of the* Name *of his* God, *&c.* ſo here is a *Majeſty* in the *Name* of the *Lord*, which is far above *Thee* and *thy Dirt* and *Satan*, and *Blind Eyes*. And *David* ſaith, *They that know thy* Name, *will put their Truſt in thee*; *for thou art* Lord (*Pſal.* 9, 10:) and, *O Lord, how Excellent is thy* Name *in all the Earth!* (*Pſal.* 8.) And *David* ſaith, *Thy Name*, O Lord, *endureth for ever, and thy Memorial*, O Lord, *throughout all Generations* (*Pſal.* 135, 13:) can this be *Trodden under foot* according to *R. W's* falſe Doctrine? *I am a Great King, ſaith the Lord of Hoſts, and my* Name *is Dreadful among the* Heathen, *Mal:* 1, 14: and

Iſa.

Isa: 63, 16, *Thy* Name *is from Everlasting*: and, *Thy* Name *is as Ointment poured forth*, Cant. 6, 26. And in the *Name* of Christ the Apostles *Cast out Devils, and healed the Sick*, &c. and if *R. W.* meaneth *Christ*'s Name *Trodden in the Dirt by* Satan, *His Name* is called the *Word* of *God*; and the *Word* of *God*, (*that liveth and endureth for ever*) cannot be *Trodden under foot* neither by him, nor his God-*Satan* (Revel: 17, 13).

R. W. Thou say'st; *I had many Thoughts of beginning such an Exercise with* prayer *unto God for his Presence*, &c. and thou say'st a little before in the same *page*, (when thou hast made a speech of *Nicholas Davis* being *drowned*, &c.) *Some of these Blessed Ends it hath pleased God to propagate by this Occasion all this* Colony *over*; *and all of us round about have put forth our selves in* Disquisitions *and Searchings after the true Grounds of* Christian Religion *and* Worship.

Answ. If this was the *Cause* of your *Searching after the true Grounds of* Christian Religion *and* Worship, what hast thou been doing all this while *Roger*? how could'st thou go to *Dispute* of such things, and hadst them to *Search* for? which we do believe thee, thou hadst them *Then*, and hast them *Yet* to *seek*, and *canst not find* them with this *Dark*, *Envious Spirit*, and thy *Thoughts*, which thou *Thought to Begin with Exercise of* Prayer; *&c.* but thou knew'st, very well, that the people of God called *Quakers*, could not receive thy *Prayers* from thy *Many Thoughts*; they were not like from a *Lying*, *Slandering Spirit*.

pag. 27. *R. W.* Thou say'st, *Thou hast Cause to Judge, that the Word QUAKER was given to* us *from that strange Possessing of our Bodies of* Quaking *and* Shaking.

Answ. Gervase Bennet, Justice of *Darby* gave us that Name, because I and we bid him and his Company, *Tremble at the* Word *of* God, (in 1650, when he cast *G. F.* and others in prison.)

R. W. Further he saith, *It is true, that they are* (to wit the *Quakers*,) *the Off-spring of the* Grindletonians *in* Lancashire.

Answ. This is also false; the *Grindletonians* and the people in *Lancashire* know it.

pag. 28. *R. W.* And *R. W.* saith, *The* Ranters *are but the* Quakers *Daughter*. And *pag.* 29. thou say'st, *That some* Parliament-Men

Men *told thee, that they themſelves went to one of the* Quakers *Meetings about* Charing-Croſs; *but they were ſo frighted with the* Shaking *of their Bodies, of the* Chairs *and Stools*, &c. and calleſt *it, Satan's Counterfeit Motions.*

Anſw. Theſe are *Two Horrid Lies:* for all the *Ranters* and people up and down *England* know, this *Charge* of thine is *falſe*; and is like the reſt of the *Lies* of thy Book. For many of the *Ranters* are come to be *Sober* in the Fear of God, and are turn'd to the people called *Quakers*; but not the *Ranters* come from the *Quakers*, neither *Are they their Daughter*: this hath been the ſpirit of the *Devil*, that moved thee, and not the *Moſt-High*. And thy Book, that is ſo ſtuft up with *Lies*, it will do little hurt, where we are known here in *England*. —— *(The 2d. Lie:)* And the *Quakers* never had any *Meeting about Charing-Croſs*: this is another *Forgery*, that thou haſt publiſhed; the people, that liveth about *Charing-Croſs*, will teſtifie againſt thee.

R. W. And thou bringeſt *John Toldervy* and *Theora John*, and thou ſay'ſt, *The horrible Shaking of the* Quakers, —*We are toſſed and tumbled up and down*, &c. (pag. 29.)

Anſw. As for *Th. John*, all people that knew him, know, *he was no* Quaker: and *John Toldervy* the *prieſt* did give forth a Book in his Name, wherein they much *abuſed* him, as thou doſt now; but *J. Told.* hath cleared himſelf in his own Book, which is an Anſwer to the Prieſt, that abuſed him, called, *The Foot out of the Snare.* And doth *R. W.* think, to feed the *Sober Chriſtians* in *England* with ſuch *Lying Stories*, as theſe? Nay, they may ſerve his *New-England* perſecuting Prieſts. ——And *R. W.* Thou often mentioneſt the *Father of Spirits*, and the *Moſt-high, who ſtir'd thee up to this Work*: but thy *foul Mouth* is not worthy to mention the *Name* of the *Lord*.

R. W. The People called Quakers *are not* True Quakers *according to Scripture.*

Anſw. The Lord God of Heaven and Earth knoweth, that thou ſpeakeſt falſly of us here. And thou haſt made a *great Noiſe*, *but* proveſt nothing; but haſt brought *ſeveral Lies* to *prove thy own* (as thou may'ſt ſee *pag.* 27. 29).——For the ſame *Word of* God and *Power, by which all things were made*, have we known the *Operation* in our hearts of it, and *Tremble* at it; which thou haſt not known: for if thou hadſt, thou would'ſt not have brought this *falſe Charge* out againſt us.

R. W.

R. W. Thou say'st, *The Tumultuous Spirit of the* Quakers *in Disputing*; —— and the Reason is, *That* Three *of the* Speakers *consulted openly, and* whispered *and uttered themselves, one immediately speaking after the other, and sometimes all together, as one man against me*, (pag. 26.)

Answ. The *Auditory* knoweth, whether thou *speakest Truth* in this: and what! must not *Whisper one to another* before *R. W?*

R. W. Thou say'st, *Thou wast first commanded this* Work *from* Heaven, (pag. 25.)

Answ. We desire all, that read thy Book, to mind thy *Many False Charges*, and thy *Unsavoury Expressions*; and then they may Judge, whether *Thy Command came from Heaven* or from *Hell:* for *No* Lie *is of the Truth*, nor cometh not from the *God* of *Truth*; but from the *Father* of *Lies.* —The *First Part* of thy *Work* thou *undertook* was, *To prove us No True* Quakers *according to the holy* Scriptures: Which thou did'st not *then* in the *Dispute*, (as I am satisfied, the Generality of the Hearers can bear Witness,) neither hast thou yet done it in all thy *Writing* by the *Scripture*, nor yet by any Sound *Argument*; but goest on to *Charge* and *Accuse* us, as if *One* of thy *Accusation* must *prove Another*, (unless this way can *prove* it:) so *No Proof.*

R. W. And with this thou beginnest in *pag.* 28. and say'st, *Thou wast the more confirmed, when thou sawest our* foul spirit *to transport us not only in* Lying Doctrines, *but also in* Lying Quakings *and* Tremblings, *and* Lying Preachings *through the Streets*, Repent, Repent, *&c.*

Answ. Now let all Observe, what he calleth *Our Lying Preachings?* as if *to preach Repentance* by the *Command* and *Power* of *God* now were a *Lying Preaching*; which is one of the things, that Christ sent His forth to *preach*: and let the Wise consider, whether our Days and Generations do not *need* this *Preaching*, Yea or Nay? —— And this is still a *false Charge*, to say, *He saw our* foul spirit *to transport us into* Lying Doctrines; But hath not yet made out these *Doctrines*: and again, *With Lying Quakings and Tremblings*; but hath not proved it: so, it's but still his *False Charge.* —— And further, as thou did'st *then* in the *Dispute*, so *now*, thou makest a great a do with our *Men and Women going Naked:* We told thee then, we own'd no such *Practice* in any, unless they were called unto it by the Lord, as a *Sign* of the *Nakedness* of the *Professors* of *Our Age*, who want the *Covering of the Spirit.* And though thou would'st exclude *Signs*,

Christ

Chriſt being come; was not *Agabus* a *Sign* to *Paul*, when he *took his Girdle, and bound himſelf* with it?

R. W. And thou further *Chargeſt* us, *That* Rantiſm *is our* Ugly Child *and* Daughter, *and roſe from our Bowels:* and with the *Practice* of the *Ranters in the* Streets, *and in their* Religious Meetings.

Anſw. Now let all conſider, whether this be a proper Way, to prove us *No true Quakers*, to charge that upon us to be *Our Child*, and to *proceed from us*, which was, before any bore the Name of *Quakers* in *England?* as many people know: and therefore not like to *proceed from us.*

R. W. Thou granteſt, *That* David, Moſes, Daniel, Habakkuk *and* Paul *Trembled*; *and the* Corinthians *received Titus with* Trembling; and, *Working out Salvation with Fear and* Trembling: and ſo granteſt *Trembling* upon the *Bodies of God's people* (as thou ſay'ſt) *in ſome Extra-ordinary Occaſion* (*eſpecially, in bringing Great or Old Sinners unto God*, pag. 30.) but *R. W.* thou ſay'ſt, *The* Quaking *and* Shaking Motions *of the* Quakers *thou wilt prove, proceeded not from theſe holy Affections proper to God's Children.*

Anſw. In the *Firſt* place we would have all obſerve this, whether the People of God called *Quakers*, had not this *Occaſion* (which he ſpeaketh of) when God did viſit them, being found *Sinners*, and *ſome Great and Old Sinners?* therefore the *Occaſion* he granteth *Trembling* and *Quaking* proper upon, the people called *Quakers* might well meet with in their *Converſion and Turning to God:* as alſo afterwards in their *Going forth to preach the Goſpel*; as it was with *Paul*, when he came among the *Corinthians*, who *was among them in Weakneſs and Fear, and* much Trembling, (1 *Cor.* 2, 3.)

(*R. W.*) In the *Next* place, let all, who read his Book, obſerve, how he *proveth* his *Charge:* He ſaith; *They proceeded not from thoſe holy Affections proper to God's Children* (but why?) *They were Horrid and Monſtrous Motions and Geſtures.* } pag. 29.

Anſw. What would he have ſaid of *David's Roaring*, and *Crying* and *Trembling?* and *Habakkuk's Shaking?* and of the *Holy Men, who rent their Cloths?* and many ſuch things. Here we have his own Judgement; but how doth he prove it? he ſaith, *By Abundance of Notorious Inſtances*: and ſo bringeth the *Motions, Shakings, Extaſies*, the *Workings of* Satan *upon his Servants* (as *Baal's*

Priests and the people *Possessed mentioned in Scripture* and *other Histories*, and the *Barbarians*) to prove it. Now let all consider, what *Proof* this is, to prove us to be *No True* Quakers? what have we to do, with *what the* Devil *doth upon his Servants*, unless he can prove us to be of them? What is that to us, what *Baal's priests* did? or what the *Barbarians* do? must we answer for their Wickedness? or doth this make us Guilty? the same he may alledge against the *Holy Men* of *God*.

pag. 30. (*R. W.*) He further telleth us, *The* Devil *will be* God's Ape, and *suborneth and instituteth a Bastard-*Quaking *and* Trembling *in the Body in Imitation of* David *and* Moses, *&c.*

Answ. Here he still granteth, There is a *True Trembling*: but this doth not prove ours *False*; though *the* Devil *may beget a false* Imitation, *and be an* Ape, as he saith.

pag. 31 (*R. W.*) Another *Argument* he bringeth, to prove us *No True Christian*-Quakers, *Because we did not* Tremble *at the* Word *of* God *in the Holy Writings or* Scripture: and blameth *G. F.* for *Not Calling them the* Word *of* God, but for Accounting *Christ* the *Word*, according to *Revel.* 20. But he confesseth, that *G. F. granteth, the Scripture is True, and Inspired from the holy* Spirit *of* God, and to be *God's Words*.

(*Answ.*) *Observe*, He speaketh of *Trembling at the* Word *in the Writings* or Scriptures: what *Scripture* hath he for this? We know, that the *Scripture* saith, *The* Word *is nigh, in the Heart and Mouth*, that *Word*, which the Apostle preach'd (*Rom.* 10, 8;) but we do not read of the *Word* of God *in the* Writings.

p. 32. 33. (*R. W.*) *Pag.* 32. 33. he goeth on still *Accusing* us and the *Papists*, and putteth us together for *Slighting the Scriptures*. And *telleth us of a* Papist *in* Ireland *in the time of* the Massacree, *who found a* Bible; and *with Indignation* (*the same*, he saith, *he believeth, is in most* Papists *and* Quakers) *flung it into the Kennel, stamp'd upon it, and said*; *A plague of God take this Book! this hath caused all the Quarrels amongst us.*

(*Answ.*) Now *Observe*, how he goeth on to prove his Charge against us, by *Charging us* (from his own *Groundless Belief*) with *This Indignation*, that he saith, *was in this* Irish Papist *against the Bible*: and so goeth about to condemn us for the *Actions of others*, that we never knew. And yet (in the same page and in many

many other places) he confeſſeth, *That we owned the Scripture*, and ſaith: The *Sum of all was* (in the *Diſpute*,) *that we* Owned *the* Scripture; *but yet the* Spirit, *that gave it forth, was above it.* Let wiſe men, that know us, Judge, whether this way of *His Dealing with us* to prove his Charge, be *Chriſtian-like* or no, for him *To Charge upon us the Actions of others*, not of us? ——— And whereas he Endeavoureth, *to prove the* Scriptures *to be the* Word *of* God (though he *granteth*, they are not *in ſo many Terms and Words mentioned:*) That we forbear to ſpeak to now; being fully Anſwered in the *Anſwer* to his *Appendix*, where the Single-hearted *Reader* may be ſatisfied.

(*R. W*). He giveth an Account, *how he came to give his* Book *ſuch a* Title; which came from a *Gueſs* of his own, and a *Conceit* and *Thought*, *that Sprung from this Gueſs*, as he ſaith. And then, when he hath done, taketh Boldneſs, to Father it upon the *Finger of God, and his Over-ruling Hand:* and then in that *Conceit* to Judge *G. F.* and *Ed. Burrough* to *Conſpire againſt Chriſt with dark, ſubtle, Helliſh Conjurings and Imaginations.* } pag. 34

(*Anſw.*) Still let all obſerve, upon what Ground we are *Charged* and *Judged?* and ſo he goeth on in his *Boaſting.*

(*R. W.*) He quoteth *G. F.* Anſwering *J. Stallum*, (*G. F.'s* fol. 155.) who ſaid [*To ſay*, The *Light* in every Man *gave forth Scripture*, and will *open Scripture* to us, *is palpable Darkneſs, and contradicteth* Scripture.] *G. F. Anſ.* ["All be "in *Utter Darkneſs*, and know not the *Scripture*, until they come "to the *Light*, that *Every man* was in, *that gave forth the Scrip-*"*tures:* for the *Light* letteth them ſee, to what it was ſpoken; "*and* Chriſt the *End of them.*] *R. W.* Anſwereth and ſaith: *The Engliſh of the* Anſwer *is, that Every man*, that is, All *Mankind, Men and Women if they will, can give forth* Scripture, *or write Holy* Scripture. } p. 35.

(*Anſw.*) Now let all that are Wiſe, judge, whether this be not a *Groſs Perverſion* of *G. F's* words, to ſay, *That all Men and Women can give forth or write holy* Scriptures, *if they will:* but *G. F.* doth not ſay, *The* Scripture *was given forth by the* Will *of Man.* And ſo all may ſee, how he ſtill goeth on *Perverting* and *Accuſing* falſly, as if *G. F.* had ſaid, *Holy* Scripture *had or might be given forth by the* Will *of* Man; *which* he ſaith, *is not known, till Man come to the* Light. ——— And as to his *Unlearned Queſtion, whether the* Light *cometh into Man-kind at the* Conception, *or*

at the Birth, *or when elſe?* we leave him to what is written, *Joh.* 1, 9. *Chriſt is the True* Light, *that lighteth every Man, that cometh into the World.* So, it's Evident, *ALL ARE LIGHTED, that come into the World:* and the Believers witneſſed it to *Shine in their Hearts.* And Abraham *ſaw his Light* or *Day*; and *in it* David *ſaw more* Light, which was before Chriſt came in the Fleſh. *John* ſaith, *In the* Word, *which was in the Beginning, was* Life, *and the* Life *was the* Light *of Men.* This in *Anſwer,* to what followeth in the ſame *page.*

p. 38.39. (*R. W.*) He again Compareth us with the *Papiſts, Common Proteſtants, Jews, Mahometans* and *Pagans*; and beginneth again to upbraid us with our *Men and Women's going Naked,* as if it were a thing Ordinarily or *Commonly* allowed amongſt us in their Wills, without the *Motion* of *God:* and would bring this as his *Main Proof, to prove us* No True *Quakers.*

(*Anſw.*) I have already anſwered to this: and in his own Book it may be ſeen, how that we own no ſuch Practice, unleſs the *Lord* upon an Occaſion ſhould call for it as a *Sign,* (as before ſaid) as may be read in our Anſwers to him, quoted by himſelf (*pag.* 39.) But his Way is, to *Charge* and *Accuſe* us with all his Might; as if that were the *Way* to *prove* his Charge againſt us.——And he telleth of *Our being on High in our* Desk (*pag.* 37) when (as the people there at *Rode-Iſland,* that was at the *Diſpute,* know, that) it was but upon a *Common Seat,* as was at the *other End,* where he ſat, and on both Sides.

(*R. W.*) He alſo chargeth us with *Exalting Curſed Nature.*

(*Anſw.*) Now, I deſire the *Serious Reader* to weigh well, when thou readeſt his Book, whether by all, that he hath ſaid, he hath *Proved his Charge?* or whether in ſtead of *Proving* this *One,* he hath not *Charged many more,* and left both it and them *Unproved?* and ſo gone off, as a *falſe Accuſer.* And as for *Exalting Curſed Nature, R. W.* with the *New-England* Prieſts had better to have kept it at home.

Now further obſerve: that in the Concluſion of the *Firſt* Day we having a *Diſcourſe* upon the *Commands* of *God* upon the aforeſaid Occaſion, as, *Of* Abraham's *Offering his Son, R. W.* ſaid; *They*

pag. 40 *could Diſcern and See in thoſe Days, That* Abraham's *Command* To kill his Child, *was the* Command *of* God: *which we cannot now in theſe Days do.* We asked, what they

they *Diſcerned* by? was it not the *Spirit* of *Revelation*, that they *Tried* and *Diſcerned* by? He confeſt, *It was*: but ſaid; *We have it not ſo* Now, *nor is it to be Expected.* Then we deſired, ſeeing *the ſame Spirit* was not *to be Expected*, with what did he *Try our Spirits?* and how did he know, *Ours* not to be *the ſame*, as theirs was, ſeeing, he had ſo *Charged* and *Condemned* us? he ſaid again; *They had that Way of* Diſcerning *of* Spirits, *which none hath now.* But as he ſaith in his Book, *We muſt attend to the* Scripture Only; and *to uſe the Weapon*, It's Written, It's Written, *againſt* Satans *Immediate Inſpirations and Temptations*; and this he calleth *Chriſt's Weapons, by which he reſiſted the* Devil: and ſo biddeth us, *Follow his Example*, and to uſe the Weapon of *It's Written, It's Written.* If this be *All*, or the *Only Weapon*, It's Written, the *Devil*, when he cometh to tempt, may *Uſe the ſame:* for he did uſe it to Chriſt, as *Matth.* 4, 6. he ſaid, *It's Written, he hath given his Angels Charge over thee*, &c. So all may ſee, *R. W.* is not for the *Apoſtle's Weapons*, his *Helmet*, his *Shield*, his *Breaſt-plate*, his *Sword* of the *Spirit*, which is the *Word* of *God*, which he ſaid, was *Nigh in the Heart* &c. } p. 41.

A *Queſtion* was put to him; *Whether the* Anointing, *which the Apoſtle* John *directed the Saints unto, to* Try *the* Spirits *by, was not the ſame, that* Abraham *underſtood and knew the Mind of God by?* But this *Queſtion* he never would anſwer, although he promiſed, that he would Anſwer it the *Next Day*; yet though it was often urged, he ſtill evaded, and would not anſwer: for if he had, and confeſſed) then he knew it muſt follow, That the Saint's being directed to the ſame, that was *Abraham's Guide, Diſcoverer*, and that by which he *tried* the *True* from the *Falſe*, it could not be the *Scripture*, but *that which was, before the* Scripture *was written*; And yet, though he could not *deny* it, nor would not *grant* it, the thing is True, Abraham *ſaw his Day, whom* the Apoſtle ſaith, *the Saints were in*; and *they that had him* (to wit, the *Son* of *God*) *had* Life. And thou and the *New-England* Prieſts, that have not the ſame *Diſcerning* as *Abraham* had, are out of the *Faith* of *Abraham*, and ſo no *Children* of *Abraham*, but of that Father, that Chriſt told the *Jews* they were of.

The *Second Day* of the *Diſpute* the *Queſtion* afore-ſaid was put again to him, and he was deſired to anſwer, according as he promiſed

the

the Evening before, but would not, and ſo evaded: and made a great *Narration*, and began to tell us of *Certain Bow-men*,
p. 42. *that bent their* Tongues, *like* Bows. So the *Diſcourſe* upon this afore-ſaid Matter he hath let fall in his *Relation*, as he hath done *a great part* of the *Diſpute*; and inſtead thereof hath put in his own *Gueſſings*, *Conceits*, *Imaginations* and *Inventions* diviſed in Secret, when there was none to oppoſe him: and brought forth at laſt as a *Monſter* to *reproach*, *belie* and *ſlander* the Innocent. As all may ſee, that read his Book, how *Invective* and *Bitter* he is: and whether he is not one of that *Generation*, which *Jeremiah* ſpeaketh of, *That bend their Tongues, like* Bows *for Lies*, I leave the *Sober Reader* to Judge, that doth read his Book. And ſo, take ſome few *Obſervations* of his Manner and Way of Proving his *Second Poſition*, viz. *That*
p.43. *the CHRIST we profeſs, is not the* TRUE *LORD* JESUS *CHRIST.*

R. W. He telleth us, *We were not* Chriſtians, *nor Profeſſors of the* Chriſtian Religion: *We might with* Jews,
p.44. Turks *and* Papiſts *profeſs One God*; *yet Chriſtians we could not be.* And to prove it he ſaith, *That the Deſcription* and Character, *which the Holy Scriptures give to the True* Lord Jeſus, *no way agreeth with the* Image, *which we have ſet up.*

Anſw. Which *Image* and *Idol* (as he calleth it) is *Chriſt* the *Light*, his *Spiritual Appearance in Man:* ſo that we find, he laboureth to ſet up *Chriſt in his Appearing* in that *Body, which was prepared for him,* (wherein he ſuffered without the Gates at *Jeruſalem*) in Oppoſition to *Chriſt Spiritually dwelling in his people.* As if it could not be Conſiſtant with his *then Appearing in that Body*, and taking that Fleſh upon him, and becoming a *Sacrifice* therein for *Sin*, that he ſhould afterwards *Appear in his people*, and be in them the *Hope* of *Glory*: and be their *Life*; and they to become his *Houſe* or *Temple*, and *he* to *dwell in them*: and to be their *Head*, and *they* to be his *Body*, and *Members* in particular, and of his *Fleſh*, and of his *Bone:* and *they* to *Eat his Fleſh, and Drink his Blood*, which he ſaid, *All muſt do*, or they had *No Life* in them: and *he* to be *formed in them*, and *he to Sup with them, and they with him:* which is all according to the Scripture, (as you may read *Rev.* 3, 20. *Gal.* 4, 19. *Epheſ.* 5, 30. Read *John* 6. *Rom.* 12, 5. *Col.* 1, 18. 24, 27. *Epheſ.* 1, 22, 23. 1 *Joh.* 5, 12. 1 *Cor.* 12, 27. *Col.* 3, 3, 4. 1 *Cor.* 6, 19. *Hebr.* 3, 6.

3, 6.) ——— Now who readeth these Scriptures, may see, that the Apostles and *Primitive Christians* did witness *Christ within*, and the *Light within*, even that *Light, which gave the Knowledge of the Glory of God* (as may be read 2 *Cor.* 4, 6.) And now this *Appearance* of *Christ R. W.* fighteth against (Reprobate-like) as if those, that own him Now in this his *Spiritual Appearing*, and are Witnesses thereof, must needs own him in Opposition to his *Appearing in that Body, wherein he suffered.* And so doth Labour, to make us *Deniers* of *Christ*, that suffer'd at *Jerusalem*, and was born at *Bethlehem*; though he often confesseth, We *own him in our words:* and our *True Christianity* hath manifested it self against that *Antichristian Spirit, that you are in* in *New-England.* ——— But he (*R. W.*) though he saith, *He hath not the same* Spirit, *that* Abraham *had, and the* Holy men *of* God, *by which things were revealed to them,* yet he hath taken upon him to *Judge our Hearts and* Intents *contrary to our* Words; and there-upon doth condemn us through his Book: and this way he goeth *To prove his Charges,* and hath Confidence to say, *He hath produced such Grounds, as shall never be shaken,* (as *pag* 41.)

(*R. W.*) Now, let all observe, how *R. W.* appeareth against *Christ's Appearance* according to the *Experience* of the people of God in the *Scripture, viz. Christ within* [which he calleth, *Our Christ*] he saith, *is but* half *a* Christ, *a* Light, *an* Image, *a* Picture *or a* Fancy *of a* Christ, *made up of the* God-head and *their* Flesh: *Christ within, an* Imagination, *an Image, a Christ in the Mystical* Notion, *but in reality* Nothing. } p. 45

(*Answ.*) He may as well say, The *Christ* the Apostle witnessed, was *Made up of the* God-head *and their* Flesh, for they are the Apostle's Words, he thus quarreleth against (*Ephes.* 5, 30:) *for we are Members of his Body, of his Flesh and of his Bones.*

(*R. W.*) In *the same page* he Confesseth, *That we say, Christ was Born at* Bethlehem, *and died at* Jerusalem: but he saith; *We intend in Truth and Reality no other* Birth, *nor* Life, *nor* Death, *&c. but what may be extant and wrought in the Heart of man.*

(*Answ.*) Behold, how this man Judgeth of our *Intents* contrary to our *Words*, and we say, *contrary to our Intents*! for we never *intended* so. But we always believed, that he was *SO born, and did SO suffer, as the Scripture doth declare*; and by his *Life* or *Spirit* within us we are confirmed in this Belief: and so it is

not

not in *Oppoſition* to his *Appearance* at that Day *in that Body*. So we are not in a *Bog* and *Swamp* (as he ſaith) *between Chriſt* within and *Chriſt* without; our Underſtanding is clear, it's his own State.

p.46. (*R. W.*) He alſo chargeth us *To preach the Lord* Jeſus *to be* Our ſelves, and ſaith, *Though* we *ſpeak of Chriſt* without, *that died at* Jeruſalem, agreeing *with Chriſt* within, *Our Meaning is* Myſtical: and he ſaith alſo, *Ask them, What's become of the Perſon, that Suffered at* Jeruſalem? *and we are forc'd to ſay, He is* within: and ſaith, *We anſwered ſo at* Newport *in* Rode-Iſland.

(*Anſw.*) That we deny, that we ever ſaid, *That Perſon, that Suffered at* Jeruſalem, *was* within *us*: and appeal to the *Sober* people, that was there, whether he hath not wronged us in this *Charge*.——And *That we preach the Lord* Jeſus *to be* Our ſelves, We deny; and lay it upon him, as a falſe *Charge*: let him prove it, if he can.

(*R. W.*) He querieth, *Do we not hold* the *Light* within Every man *to Be all, to Suffer all* within, *that* Chriſt without *is, or did or ſuffer'd* without.

Anſw. I ſay, No: it cometh *FROM HIM*, and witneſſeth *TO HIM*.

R. W. And (*pag* 43) thy *Second Poſition* is, *That their Chriſt was not the True Lord* Jeſus *Chriſt*. To which we

Anſwer: This thou haſt not proved, though thou haſt Uttered many *Falſe Words* againſt us: but this *Poſition* will be *Thy own Condition*, and the *N. Engl.* Prieſts. For doth the *True Lord* Jeſus *Chriſt* give thee Command to *Deſire Magiſtrates to Puniſh* the people of God? and doth the *True Lord* Jeſus *Chriſt* lead you *New-England*-Prieſts to *CUT OFF their EARS, WHIP, HANG, SPOIL Goods* and *BANISH of his people*? O No: for *Thou* and *You*, that do *Evil, hate his* Light, and *will not come unto it, becauſe it Reproveth* you. And ſo you love the *Darkneſs*, and do the Works of *Darkneſs*, and the Works of the *Prince* of the *Air*, that ruleth in you; and not the *Works* of *Chriſt*.——And again, how can you own the *True Lord Jeſus*, and own not him the *Light* of the *World, which Lighteth every man, that cometh into the World?* and canſt thou and you believe in the *True Lord Jeſus*, who ſaith, *Believe in the* Light, *that you may become Children of the* Light, and thou

thou calleſt that *Light* a *Frantick Light*, and an *Idol*? And therefore thy *Poſition* is come upon thy ſelf, *Not to own the* True Lord Jeſus (*in his* Light, *which giveth the knowledge of him*) *who died without the Gates of* Jeruſalem: and like the *Jews* in *Words* profeſſed *God*, ſo doſt thou *Chriſt*, and denieſt the *Light*, *that giveth the knowledge of him.* (2 *Cor.* 4.)

R. W. Thou ſay'ſt (*pag.* 35.) *I had obſerved and prepared many* Quotations *out of* G. F.'s *Book*, *but they deſired not to hear them read*, *as in the following Day's* Conference *they were read by my* Continual Importunate Urgings. —— And (*pag.* 47.) thou ſay'ſt, That *they were willing*, *I ſhould* Produce *out of* G. F.'s *Book*, &c. And (*pag.* 48.) Thou ſay'ſt, *The Truth is*, *they were* Gravelled *with thoſe Conſiderations*; and *they were* Willing, *that* G. F.'s *Book and his* Anſwers *ſhould anſwer for them. And when I began to open and compare the Aſſertions of the* Oppoſite, *and* G. F.'s *his* Anſwer, *they would cry out*, *like a* Gall'd Horſe *winching*; *Why* doſt thou make *Obſervations* upon *G. F.*'s Words? G. F.'s *Words need not thy* Expoſitions: *Let* G. F.'s *Words alone*, *they are able to ſpeak for themſelves.*

Anſw. R. W. How dareſt thou affirm, *That we deſired not the* Quotations *read of* G. F.'s *Book*, when all the people knoweth, that we *Called for them* ſo often? And (*pag.* 35.) thou makeſt it Thy *Importunate Urgings* the Occaſion of the *Reading* of them; but (*pag.* 48) thou makeſt *Our Being Gravelled* the Occaſion of our *Deſiring to have them read* of our ſelves: which is altogether falſe (and to ſay, *That we were* Gravell'd *or* Unwilling *to have them read.*) But our *Calling for them* was to Clear that, which *thou ſaid'ſt*, *was in them*, which was not: and therein thou haſt *Gravell'd thy ſelf*, which ſpake that, which *G. F.* had not ſpoken; with Charging *G. F.* to ſay that in his Book, which was Evident to all the people there, *was not in it*, when we came to read it. And how dareſt thou ſay, *Thou compared'ſt the* Aſſertions *of* G. F.'s *Oppoſites*, *and* G. F.'s *Anſwer*, when thou waſt making *Obſervations* and *Expoſitions* upon *G. F.'s* words, and giving *Meanings* of them, becauſe they did not ſerve thy *Deſign?* but what *Obſervations* and *Expoſitions* did he ever make of *G. F.'s Oppoſites* Words? And when thou waſt reproved and told, *That* G. F.'s *Words were Able to ſpeak for themſelves*; thou *ſcoffingly* ſaid'ſt, *That we were like* a Gall'd Horſe *winching*, &c. but this is thy own Condition *R. W.* So the *Reader* may ſee thy

Folly and *Contradiction*; in *one page* laying it upon *Thy Continual Importunate Urging*, and in *another page* upon *Our being* Gravelled, *and Willing to have it anſwer for us.*

R. W. Thou ſay'ſt, G. F. *picketh out ſome particular Lines, Sayings and Sentences,* and *out of the Book of his* Oppoſites *to his utmoſt Advantage,* &c. and for Inſtance bringeſt *Samuel Eaton* (from *G. F.'s* fol. *pag.* 3.) ſaying [*The Saints have not* Chriſt *in the* Fleſh.] And *G. F.'s* his *Anſwer*, ["Contrary to *Chriſt*'s and the *Apoſtle*'s Doctrine, who ſaid, *They* "*were of his* Fleſh, *and of his* Bone; *and they ſhould eat his* "Fleſh: and *they that eat his* Fleſh, *have it* in them.] From whence R. W. *Affirmeth, That Chriſt* Jeſus *had ſuch a* Body, *as might be* Really *and* Materially *in the Saints: and that it is Clear, that* We *are one with the* Papiſts, *&c.*

p. 47

Anſw. R. W. Is not this thy own Condition, of which thou accuſeſt *G. F.* in *Picking out* here *and* there *out of his Book*, what thou thought'ſt, would make for thy Purpoſe and *Advantage?* but did it not *Make againſt* thee in the *Diſpute* to the Sight of the people, that was not *prejudic'd?* and cannot the *Saints feed* of *Chriſts Fleſh* and *Blood*, and be of his *Fleſh* and *Bone*, except they have the *Whole Body of Chriſt* Really *and* Materially *in them?* and for thy *Affirming, That Chriſt had ſuch a* Body, *as might* Really *and* Materially *be in the Saints*, we deny: *G. F.* ſpeaketh no ſuch words; it is thy own. And the *Quakers Feed upon Chriſt* Jeſus *Spiritually*; for Chriſt ſaith, His *Words, that he ſpake, were* Spirit *and* Life: but we know, the *Papiſts feed upon Bread* and *Wine*, which is not the *Fleſh* and *Blood* of *Chriſt*; and ſo that's thy *Envy*, that leadeth thee to Join us with the *Papiſts.*

R. W. And *To feed upon Chriſt* Spiritually, *or Eat Chriſt* Spiritually, (thou ſay'ſt) *wholly deſtroyeth his* Material *and Fleſhly* Being.

Anſw. R. W. This is thy *Ignorance* of *Chriſt*, who is at the *Right Hand* of *God*, and cannot be *Deſtroyed*, and *dieth no more.* And if *To feed upon* Chriſt *Spiritually*, is *Wholly to deſtroy his* Material *and Fleſhly* Being; then *Thy Feeding upon* Chriſt *Fleſhly*, doth it not *Deſtroy his* Material *and Fleſhly* Being? What muſt we *Obſerve* from this? Thy *Feeding upon* Chriſt *Fleſhly, and not* Spiritually, *doth not deſtroy his* Material *and Fleſhly* Being: and is that a *Feeding upon Chriſt* by Faith?

R. W.

R. W. And *R. W.* Thou bringeſt (from *G. F.'s* fol. p. 4.) *Sam. Eaton* his Sayings; [*The Saints do not ſee Chriſt, the Heavens contain him.*] And *G. F.* Anſw. [" The *Apoſtle* ſaith, *They Sate* " *with Chriſt in Heavenly Places:* So he is Contrary to the *A-*" *poſtle.* And Chriſt was *in them*, and walked *in them*, and God " dwelt *in them:* and *Chriſt* in you, *except you be Reprobates.*] *R. W.* Replieth: *I ſaid, That as the* Papiſts *were up* Ridiculouſly *and* Odiouſly *with* Hoc eſt Corpus Meum, This is my Body; *ſo they with the* Light within *you, that Lighteth every man,* Chriſt within *you, except you be Reprobates. And therefore to Alledge* Chriſt within, *and their* Sitting in Chriſt *in heavenly places, is but Irrational* Nonſence *and Jeſuitical* Equivocations. And, *The truth is, they were Gravell'd with theſe* Conſiderations. } p. 48.

Anſw. Let the *Reader* Judge, whether *R. W.* doth not call *Chriſt's* and the *Apoſtle's Doctrine Irrational* Nonſence *and Jeſuitical* Equivocations, *and the Papiſts* Hoc eſt Corpus Meum, *up Ridiculouſly*, and termeth it *Ridiculous* and *Odious with the* Papiſts. For is not this the *Apoſtle's Doctrine, Chriſt within you?* did not the Apoſtles preach *Chriſt within* people, or the *Light within* people, *to give them the Knowledge?* as may be ſeen *Col.* 2. and 2 *Cor.* 4. and *Epheſ.* 2. how the Saints Sate in *Heavenly Places in Chriſt* Jeſus? And we do grant, That the *Heavens do contain the Man* Chriſt: and thou doſt confeſs, *That we do believe, that he* Died, Roſe *and* Aſcended; *and* then (thou ſay'ſt) *in that Senſe and Reſpect the Saints cannot now* Sit Bodily *with Chriſt in Heavenly Places.* O Deceit! Is there any ſuch word in *G. F.'s* Anſwer? If they *Feed Spiritually*, muſt they not *Sit Spiritually?* it's thou, that art *Gravell'd*, and in the *Swamps* and *Bogs* thou tell'ſt us of.

R. W. Thou bringſt *John Bunion* (from *G. F.'s* fol. p. 8.) ſaying, [" *The Lord* Jeſus *Chriſt is a far in his* Bodily " Preſence.] *G. F. Anſw.* [And yet he ſaith, *The* Lord " *is at hand.* And the Apoſtle ſaid, *He was in them*; and Chriſt " ſaid, *He would dwell in them.*] *R. W.* Thou ſay'ſt; G. F.'s *Book was brought forth, the ſame with mine: and* J. B. *took it, and went along with me in the* Quotations: *and I read, and alwayes Endeavoured to make my Proof out of the* Allegations. *But* W. Emmondſon *kept ſtrict watch*, and *ſtood* Centinel, *that no Obſervations of* Senſes *or* Meanings *ſhould paſs: and he was reſolved, to keep out the Fire and* Light *of Chriſt* Jeſus. And ſo thou fall'ſt a *railing* and *flattering thy ſelf.* } p. 49.

Anſw. R. W. Why doſt thou find fault with *W. Edm.* who *Kept a ſtrict Watch* over thee, that thou ſhould'ſt not *Pervert*, and *Wreſt* and give *Meanings* to *G. F.'s* Words, which they did not *intend*, and otherwiſe, then they ſpake themſelves? as thou confeſſeſt, he ſaid, *Let* G. F.'s *words alone, they are ſufficient to ſpeak for themſelves.*

R. W. For thou bringſt (Fol. p. 9.) *John Bunyon* Affirming, [*That the* Son *of* Mary, God-man, *is abſent from his* Church.] *G. F. Anſw.* [" Contrary to Chriſt's Words, *I in them, and* " *they in me, and I will be with you to the End:* ſo that thou art " one of the *Blind Prophets:* and contrary to *John*, who ſaith, " *We are in him.* (to wit, *in the* Son *of* God) *that is* True. And " thou ſay'ſt, *He* (to wit, *Chriſt*) is *Abſent from his* Church: " the Apoſtle ſaid, *He was the* Head *of his* Church, *and dwelt in* " *the* Saints *by* Faith; but of *Your Church* we believe, *He is* not " *the Head*, but will *Grind you to Powder.* [And *Mark*, what is become of you now, when you *were up* in *Oliver's* Days? are not *G. F.'s* words fulfilled? *&c.*] " And thy words and thy Do- " ctrine are corrected by *Chriſt* and the *Scriptures.* And Chriſt " ſaith, *Where Two or Three are gathered in my Name, I will be* " in *the* midſt *of them:* and the Saints are *Fleſh of his Fleſh*, and " *Bone of his Bone* (*to wit*, as the Apoſtle ſaith.] *R. W.* p. 50. Replieth: *Here half an Eye may ſee, how he giveth no other* Preſence *or* Abſence *of Chriſt, but* Inviſible *and* Spiritual: *and ſubtily affirmeth, that Chriſt* Jeſus *hath no* Bodily Preſence *at all*, &c.

Anſw. Let the Sober *Reader* Judge and ſee in *G. F.'s Anſwer*, how *R. W.* abuſeth *G. F.'s* Words in his ſaying, G. F. *Subtily affirmeth, That Chriſt hath no* Bodily Preſence *at all*; becauſe *he* witneſſeth his *Spiritual* Preſence.

R. W. He Bringeth *J. Bunyon* (from *G. F.'s* Fol. p. 10.) ſaying: *That* [*Chriſt was not in his Diſciples, when he ſaid*, I am the *Light* of the *World.*] G. F. Anſwereth, [" And ſo corrected by " Chriſt, *I in you, and you in me.*] — And further he bringeth (from *G. F.'s* Fol. p. 12.) *J. B's* words [*The* Body *of* Chriſt *is out of the* Sight *of all his Saints.*] *G. F.* Anſw. [" And the Apoſtle ſaith, " *They ſate in Chriſt in Heavenly Places:* and the *Saints* are " *Fleſh of his Fleſh, and Bone of his Bone*, that were his *Church*, " *which he is the* Head *of his* Body.] So far *R. W.* bringeth his Words; but theſe following he hath left out, and then calleth them *Short Anſwers*, to wit [" Every one that *Eateth his Fleſh*, know-

eth

"eth his *Body given for the* Life *of the* World; and *the Body* of "*Chriſt is not out of the* Sight *of his* Saints, that are the *Church*. "Therefore you *Miniſters* and *Teachers*, that ſay, *Chriſt's* Body is "*out of the* Sight, are not *Saints*; neither are you *His Church* "which is his *Body*: neither *Eat* you *his Fleſh*; how can you *Eat*, "it being *out of your Sight*? nor know that which is *Given for* "*the* Life *of the* World. But you are *Out of the Sight of his* "*Church*, which is his *Body*.] And was *Chriſt* and his *Body out of the Sight of* Stephen, when he was *ſtoned to Death*, when he ſaw Chriſt *ſtanding at the Right Hand of God*? (*Act.* 7, 26, 27.) And was *Chriſt* and his *Body out of the Sight of the* Seven Churches, who walked in the midſt of the *Seven Golden Candleſticks*, which were the *Seven Churches*? (Rev. 1. 2.) Or was he *out of the Sight of* John, that writ the *Revelations*? and is he *out of the Sight of them*, that are the *Holy City*? (*Revel.* 2, 22.) ——*R. W.* Replieth: *In which, and all his Book over, though he own a* Chriſt without, *that died at* Jeruſalem *in* Word, *yet he allows in* Effect *no other* Body, *but what is* Myſtical, *&c. ſo that with* Notorious Jugling *and* Jeſuitical Impudence *&c. they leave him in his Body no more* Blood to ſhed, *then is in a* Spirit, *&c.*

Anſw. Here *R. W.* doth Confeſs, *That* G. F. *owneth that* Chriſt, *that died at* Jeruſalem. And yet he *Contradicteth* himſelf, and ſaith, *He alloweth to Chriſt no other* Body, *but what is* Myſtical *and* Spiritual: and yet himſelf ſaith, That *Chriſt is the* Head *of his* Church, *as a* Man's head is *to his* Body; and then, how can it be *Out of his Sight*? —— But what muſt we underſtand by *R. W.'s* words? *That Chriſt is in Heaven with a* Carnal Body? doth not the *Scripture* ſpeak of *Spiritual Bodies*? and muſt not the Saints be made like unto his *Glorious Body*? and is that *Carnal*? is it not *Myſtical* to all the World? And the Apoſtle ſaith (ſpeaking of the *Reſurrection*) *It is Sown a Natural Body, and riſeth a Spiritual Body*: and if the Saints muſt be raiſed a *Spiritual Body*; and Chriſt in Heaven with a *Carnal Body*, how doth this conſiſt togegether, *R. W*? There is a *Natural Body*, and there is a *Spiritual Body*: and who is it, that hath a *Spiritual Body*? is it the *Firſt Adam*, or the *Laſt*? for *The* Firſt Adam *is of the Earth*, Earthly, *and the* Second Man *is the LORD FROM HEAVEN*; and ſo hath not he a *Heavenly Body*? ſeeing, as the Saints have *born the* Image *of the* Earthly, *ſo they muſt the* Heavenly? And therefore, how is now Chriſt in *Heaven* with an *Earthly, Carnal* Body?

(as

(as ſome prieſts have affirmed againſt us, which hath been the Reaſon of theſe *Diſcourſes*) 1. *Corinth.* 15. But *John* in his *Revel.* telleth thee, That *Chriſt walketh in the midſt of his Churches:* and *John* telleth thee, what Chriſt's *Eyes* and his *Feet* are like, *(Revel.* 2.) if thou haſt an *Ear to hear*; and *(Revel.* 1, 12, 13, 14.) of his *Head*, and his *Hair* and his *Countenance*, *which* John *fell down* at: and do not thou ſay, *That we deny the* Body *of* Chriſt; who own it, as the *Scripture* declare it. And what muſt we *Infer* from *R. W's* words, that ſaith, *We leave no more Blood in Chriſt's* Body *to be ſhed at all, then in a* Spirit? what! muſt *Chriſt* come down from Heaven at the *Right Hand* of God, and *ſhed his Blood*, again? how proveth *R. W.* this? prove this, we Charge *R. W.* and all *New-England*-prieſts, by *Scripture.* Now, the Saints *Eating his Fleſh and Drinking his Blood*, and *his Blood Sprinkling the Conſciences*, that is *Scripture:* but to ſay, *that Chriſt hath yet to Shed his Blood*, that is *Ignorance.* Now, if this be *R. W.'s* and the *New-England*-prieſts Doctrine, That *Chriſt hath his Blood to Shed*, we tell him and them, that *He hath Shed his* Blood *without the Gates of* Jeruſalem *for our Sins, and riſen for our Juſtification*; and was Dead, and is Alive, and *Dieth no more*, but Liveth for Ever: and we *Eat his Fleſh*, and *drink his Blood*, through whom we have *Life.*

R. W. He bringeth (*G. F. Fol:* 17) *Enoch Howet* ſaying: *That* [*It is Blaſphemy to ſay, that* Chriſt *is in Man, as* God-Man. [And *R. W.* ſaith, G. F. *Anſwers, like a* Cuckow *in one ſilly Note.*] G. F. *Anſw.* ["How are they *of his Fleſh and of his Bone?* and doth "not the Scripture ſay, *Chriſt in you*, and, *God will dwell in you* "*and walk in you?* and are not his Saints *of his Fleſh and of his* "*Bone?* and are they not *Partakers* of the *Divine Nature?*] And *R. W.* Replieth, and *Confeſſeth, that the Saints by Receiving of Chriſt* Jeſus, *and by Believing in him, did* partake *of the* Divine Nature.—And further *R. W.* ſaith: *Some have been ſo Bold* Bayards, *as to ſay*, they are *Chriſt* and *God, as much as he, that Died at* Jeruſalem; *Chriſted with Chriſt, and Godded with God.*

Anſw. Theſe are *R. W.'s* own words, he hath not brought forth his Author; if he had had them from a *Quaker*, we ſhould have heard his Name in print: but let the *Reader* ſee, whether there be any ſuch words in *G. F.'s* Anſwer to *E. H?* And then he telleth a Great Story of the *Nicolatians* and *Ranters*, which he might have kept at home.

R. W.

R. W. And *R. W.* telleth, That *the* Humane Nature, *and* Soul *and* Body *of Christ* Jesus *is so cross, and opposite and contrary to their* New Whimsical Christ, *the* Light *within*, &c. and *how that* G. F. *cannot endure the word* Humane: and *how the word* Humane *is a* Bugbear *to* G. F. *in all his Book*. For thou say'st, *The word* Humane *signifies* pertaining *or* belonging to man: *so* Humane Soul *or* Body *is no more, but such a* Soul *and* Body, *as all* Mankind *have*, &c (1 *Corin.* 10.) } p. 51.

Answ. We charge *R. W.* and all his *New-England*-Priests, where ever the Prophets and Apostles give that name *HUMANE* to Christ's *Body* and *Soul?* And the word *HUMANE* is not a *Bugbear*, nor *Odious* to *G. F:* but for thee and the priests to give such Names to Christ, *our Lord* and *Saviour*, which the Scriptures do not give, and yet say, *the Scriptures are the Rule*, that is *Abominable*. And there is no such word in 1. *Corin.* 10. that calleth *Christ's Body* and *Soul HUMANE:* and whether is *Christ's Body Celestial*, or *Terrestrial*, or which *Glory* doth he bear? seeing there is a *Glory* of the *Celestial*, and a *Glory of the Terrestrial Body?* (1 *Corin.* 15, 14.) And *G. F.* doth grant, and all the *Quakers*, that *Christ was made like unto us, Sin excepted*, and had a *Body* and *Soul*, or else how could he suffer? and is risen; *the same that did Descend, is Ascended*, as the Apostle saith. And Christ said, *he was from above, and ye are from beneath:* and *ye are of this world, and I am not of this world, (Joh.* 8:) and his *Light within*, thou calleth here *Dagon, their Monstrous, Horrible* Idol *of a Christ called* Light within. O! this *Light* and Christ *within R. W.* cannot endure to hear of; that *Evil Spirit*, that dwelleth in him, maketh him thus to *blaspheme* it! But we must tell thee, None knoweth Christ, but as he *Reveaeth* himself by his Light *within:* for Christ saith, *No man knoweth the* Father, *but the* Son, *and he, to whom the* Son *will Reveal him.*

R. W. bringeth *Daniel Gawdry* (in *G. F.'s* folio 282.) saying *we shall not see Christ, as* he is, *until he come to* Judgement; *and then, and not before we shall see* him.] *G. F. Answ.* ["You, where "you are, *see him not*, nor *know* him *as he is*, we do believe you; "but the Saints, the *true Church*, whom he is *Head* of, whom "he is *in the midst*, and *in whom* he is. And Christ told his Dis- "ciples, They *had known him*, and they *knew the Son of God*, and "*had the Son, and they had the Father also: and he that hath not* "*the* Son, *hath not* Life; and they had *handled* and *seen him.*

"And

"And the *Hope* in it ſelf is *Pure*; and that is it, which *purifieth* "man, and maketh him *pure*, *as He is Pure*, &c.

Anſw. And are not theſe Chriſt's and the Apoſtle's words? but *R. W. putteth in* an *IN* more than *G. F.* and then he crieth *Non-ſence*, and *Silly Lines:* and he *Leaves out* (as you may ſee *pag.* 282. in *G. F.'s* Book, where he leaves out) *Daniel Gawdry's* words, how he *contradicteth* himſelf. For after *D. G.* hath ſaid, *We ſhall not ſee* Chriſt, as he is, *till he come to Judgement; then, and not before, we ſhall ſee him:* and then *D. G.* ſaith; *Every man, that hath this Hope, purifieth himſelf:* And what *Hope* is this? is not this *Chriſt in him, the Hope* of *Glory?* and doſt not thou *ſee* him? And when *R. W.* ſaith, He *was not deſirous to trouble the* Auditors *with more* Quotations: *but ſtill they urged, Haſt thou any more?* ſo it's like, thou waſt *Gravelled?* but doſt not thou Contradict thy ſelf? before thou ſaidſt, how thou *Urged'ſt them to bring out the Book?*

p. 52. *R. W.* And thou ſay'ſt; *That* G. F. *affirms*, &c. *That Chriſt* Jeſus *is as much now ſeen* viſibly, *as ever he ſhall be ſeen*, &c. and then he falleth a *Railing*, and crieth out, *Deluded Soul.* [But let the *Reader* read *G. F.'s* Anſwer to *G. D.* and ſee, if there be any ſuch words there, as *R. W.* hath *forged*, who ſaith, G. F. *affirmeth*, &c] And thou *Obſerveſt in* G. F.'s *Anſwer; That he cannot keep out of his* Burrow *of confounding a* Viſible Eye *and a* Spiritual, *a Viſible and an Inviſible Seeing*: and then falleſt a *Railing.*

Anſw. But let the *Reader* ſee, if there be any ſuch *Confounding* in *G. F.'s* Anſwer, that *R. W.* ſpeaketh of? But Chriſt ſaith, *No Man knoweth the Son, but the Father; nor the Father, but the Son, and he to whom he* Revealeth *him:* Is this *Revelation* or *Sight* a *Viſible Eye?* ſeeing Chriſt ſaith, Fleſh *and* Blood *hath not* Revealed *the* Son *of* God *to* Peter, *but the* Father, *that is in Heaven?*

R. W. Thou ſay'ſt, *Though we uſe to pleaſe* Children *and* Fools *with the Words of* Chriſt dying *at* Jeruſalem, *we ſee him in the midſt of us, he is the* Inviſible Head *of the* Church *in God*, &c.

Anſw. Roger, theſe are Words of thy own, *That we uſe to ſpeak ſo, as to pleaſe* Children *and* Fools: for we do *Really* own *Chriſt's dying at* Jeruſalem. And why doſt thou ſcoff at *Chriſt*, he *being in the* Midſt *of his People* by his *Spirit?* and is that *Viſible?* or is *Chriſt in the Midſt* of People upon the *Earth*, as a Man

Man. *Visible?* or is he in his *Church* by his *Spirit* Ruling and Ordering it, who is the *Head* of it? And doth not *Paul* tell thee, That *the* Church *is in God?* and why doſt thou ſcoff at this, and ſay, We *pleaſe* Children *and* Fools with ſuch *Speeches?* for God's Saints being walking upon the Earth, how doth *Chriſt* exerciſe his *Prophetical Office*, his *Kingly Office*, his *Prieſtly Office*, &c? doth he it *Viſibly*, or by his *Power* and *Spirit?* and ſo we do own *Chriſt*, as the Scripture ſetteth him forth.

R. W. Bringeth *Richard Mayo* (*G. F.'s Folio* p. 276.) ſaying [*That he did believe in a* Chriſt, *that died at* Jeruſalem; *but not in a* Chriſt within.] G. F. *Anſw.* ["He that doth not *believe in* "*a* Chriſt within, doth not *believe in a Chriſt, that died at* Jeruſa-"lem: and he that doth not *believe in a* Chriſt within, and preach "*Chriſt within*, is a *Reprobate*, according to the Apoſtle's Doctrine, "(*Col.* 2. 2 *Cor.* 13.) And he is not in a True *Belief* of *Chriſt* "*without*, who *believeth* not in *Chriſt within*; but is in the *De*-"*vil's Belief*, and *believeth* as the *Devil's* do.] *R. W.* Replieth: *A humble Soul may ſee, how this* Subtle Traitor *under the golden Name of* Chriſt, *and* Chriſt within *in the Heart he Stabs at the Heart of the True Lord* Jeſus, *who ſuffered for poor Man-kind in Man's own Nature at* Jeruſalem. Secondly, I obſerve *his* Virulent, Venemous *Mind and Pen ſtabbing, damning and reprobating all, that truly believe in the true Lord* Jeſus, *whom he confeſſeth to have been a* Real Man *dying at* Jeruſalem, *&c. except they can believe, that he is now no where to be found, but in* Every Man's *Heart*, that *cometh into* the world, *that is*, No where.

Anſw. Let the *Reader* ſee, if there be any ſuch words in *G. F.'s* Anſwer to *R. M?* And what muſt we *Obſerve* from *R. W.'s* words here? If *Chriſt*, which is in *Heaven*, *that doth enlighten every Man*, *that cometh into the World*, and *dwelleth in the* Hearts *of his Saints* (of them that Receive him, yet *He*) is *No where* (as *R. W.* ſaith); and *Preaching Chriſt* in people, *except they be Reprobates* (as the Apoſtle did preach the True Lord *Jeſus* Chriſt, him that *died* at *Jeruſalem*) if this be *Virulent*, *Venemous and Stabbing*, *Traiterous*, *Reprobating and Damning all*, *that truly believe in Chriſt*, let the *Wiſe* in *Heart* Judge! and read *Col.* 2. and 2 *Cor.* 13. But *R. W.* we Charge thee and the *New-England*-Prieſts, to make good by Scripture, *That the True Lord* Jeſus *Chriſt* (who *ſuffered* at *Jeruſalem*, and is at the *Right Hand* of *God*, *that*) *his Heart can be ſtabb'd, and* that he muſt *die again*,

who *dieth No More:* No, *R. W.* he is out of your Reach; though ye may *Stab at* him in his Members. O! that ever thou ſhould'ſt take the Name of *Jeſus* in thy mouth, and call G. F. *Subtle Traitor*, that *Labourеth* in the Lord, and *Preacheth* the Name of *Jeſus* Chriſt, his *Death* and *Sufferings*, who is manifeſt in his people. But *Roger*, why did'ſt thou not bring in *R. M.'s* Doctrine, who ſaith, *The* Goſpel *was not the* Power *of* God, *no more then* a Roſe-cake, *which he laid his hands upon in the Window?* (Fol. 278.) but this thou haſt left out; thou thought'ſt, it would make againſt thee. And then thou ſay'ſt [p. 52.) *That they were Worthy of* Chriſtian Eſteem *and* Honour] which were our *Oppoſers* and *Perſecutors*, like thee and the *New-England*-Prieſts.

R. W. He bringeth (from *page* 246. *Fol.*) *Chriſtopher Wade* ſaying, *&c.* and bringeth him *again* in the ſame page; p. 53. and bringeth *the ſame Author* (from *G. F.'s* Fol. 248.) and *again* (from Fol. 249;) and *again* in the ſame page *the ſame Author*; and *once more* in the ſame page, where he bringeth but *bits* and *pieces* of *G. F.'s* words, and leaveth ſome out. And *R. W.* thou ſcoffingly ſay'ſt (as the *Reader* may ſee, that readeth p. 54. *G. F.'s* Book) Thou art *Occaſioned to follow this* Fox *in his* Holes *and* Burrows, *to hale him out before* God, Angels *and* Men, *as a moſt-Greedy and Audacious* Fox *and* Wolf, *not ſparing the* Son *and* Lamb *of* God, *nor his precious Lambs and Sheep.*

Anſw. Theſe are *Ungracious Expreſſions R. W*; and thou muſt know *God*, and *Chriſt*, and his *Angels*, before thou canſt bring any *before* them: and art *blaſphemouſly* calling the *Chriſt* of the *Quakers*, a *Whimſical Chriſt*. And did *R. W.* bring theſe *Quotations* in the days of his *Diſpute?* for theſe are but *empty*, *ſcoffing* words, as *Fox in his Burrows and Holes*, *moſt-Greedy*, *Audacious Wolf*; thou may'ſt apply them at home, and to the *New-England* prieſts. Thus far we can ſay, *The Son of God is come* (as *John* ſaith) *and we are in him*; *who hath given us* Eternal Life, *and an Underſtanding to know him*, and loveth all his *Lambs*. And it is the *New-England*-prieſts, that have *Not ſpared the Flock*, *the Precious Lambs and Sheep of Chriſt*, and *SHED* THEIR *BLOOD*: and thou wouldſt *Devour* them (if it were in thy Power) who perſecuteſt them with thy *Tongue*. But *God* and *Chriſt* is above thee: and thou ſhalt know, *Chriſt* (whom thou calleſt *the* Quakers *Whimſical Chriſt*) will *Judge* and *Reward* thee in the End for thy *Evil Speaking againſt* him.

R. W.

R. W. Saith: *That the Notion of* Chriſt within, *Oppoſite to* Chriſt without, *is a moſt-*Frantick, Whimſical, *Groſs and* Blockiſh Fancy. *For though he grant, Chriſt* &c. *yet making him only Spiritual, and ſuch a Chriſt, as is* Whole Chriſt, God *and* Man *in every man in the World; he maketh Chriſt to be but a* Whimſical Chriſt; *and that Man, that died at* Jeruſalem, *but a* Babilonian Fancy.

Anſw. Let the *Reader* ſee, if there be any ſuch Sayings in *G. F.'s* Anſwer, as *R. W.'s* here, *That the* Whole Chriſt, *that died at* Jeruſalem, God *and* Man *in every man in the World,* &c? this is thy own *Babiloniſh Fancy.* We ſay, *Chriſt,* that died at *Jeruſalem, Lighteth every man, that cometh into the World:* and they that believe in the *Light,* receive *Chriſt* in them; and *he that hath the* Son, *hath the* Father, as the Scripture ſaith. But he that hateth the *Light* of *Chriſt* (as thou doſt,) hateth both the Son, and the Father, and receiveth him not; and that will be both thine and their Condemnation: and ſo God *Revealing his Son* in the Apoſtle, and in his Saints, and their *preaching* him in the people, is not in *Oppoſition to* Chriſt without, that died at *Jeruſalem. Frantick, Whimſical,* Groſs, *Blockiſh Fancy, R. W.* might have kept theſe *Ungracious, Unſavoury* words (which ſavour not of the *Spirit* of *God*) at home for *his own food,* and his *New-England* prieſts.

R. W. He bringeth (*G. F.'s* Fol. 222.) the Author of *Hoſanna the Son of* David, *&c.* ſaying: [Chriſt *is without his Saints in Reſpect of his* Bodily Preſence.] G. F. *Anſw.* [" They are *Fleſh* of " his *Fleſh,* and *Bone* of his *Bone,* and they *Eat his Fleſh* and *drink* " *his Blood.* And how have the Saints his *Mind* and *Spirit,* and " *he in them, and they in him,* and *ſit* with him in *heavenly places?* " And he is the *Head* of the *Church*; how then is he *Abſent,* " ye *Poor Apoſtates* from him, who feel not *Chriſt within* you? And " he is in the Saints, and they *feel him.*] *R. W.* Replieth: *I Obſerve this* Viperous Tongue *ſaying to the* Unknown Heavenly Author, *&c.* [*Old Perſecutor,* he ſhould have ſaid, *of the people of God:*] and then *R. W.* falleth a-*Railing* inſtead of *Anſwering,* and ſaith; *What is this, but a Hight of* Deviliſh *Pride going before Deſtruction and Condemnation? this* proud Swelling Bladder *puffs up with* a Tympany *of Wind---what a huge Swelling Shew he maketh,* &c. *what Brutiſh Impudency! a groſs Frantick* Papiſt, *&c.* [And theſe *Unſavoury, Ungracious* words *Roger* might have kept at home, for they be his own.] And *R. W.* thou ſay'ſt, *G. F. will not diſtinguiſh between* Chriſt's Spiritual Preſence, *and his* Bodily; *he will not conſider the* Difference

between Christ's Spirit *and* Body, *&c. between their* Sinful Flesh *and* Bones, *and the* Sinless Flesh *and* Bones *of the Man* Christ Jesus, *&c. between* God *manifested in the* Flesh *and* Bones *of that Man* Christ Jesus, *and manifested in the* Flesh *and* Bones *of* Believers *in him:* and then falleſt a *railing*, &c. and say'ſt, —— *the* Self-conceited *into the Dungeon of ſuch* Black *and* Helliſh Ignorance.

Anſw. This is thy own *Wilfulneſs*, that canſt not receive a *Diſtinction* in thy *Self-conceit* and *Dungeon*, and *Black*, *Helliſh Ignorance*. For have not we ſaid over and over, and was it not declared to thee in the *Diſpute*, That we *own God Manifeſted in the* Fleſh *and* Bones *of the Man Chriſt* Jeſus, and *Suffered* and *Died* at *Jeruſalem*, that is Riſen, and is at the *Right Hand* of God? and that alſo he is *Manifeſt* by his *Spirit in his Saints?* And as *Chriſt* ſaith, *They muſt eat his* Fleſh, *and drink his* Blood, if they would have *Life* in him, who is that *Bread, that cometh down from Heaven*, whoſe words were *Spirit* and *Life*? and doth not the *Apoſtle* ſay, The Saints were *Fleſh of his Fleſh, and Bone of his Bone?* and what! muſt we deny the *Apoſtle's* words, and *Chriſt's* Doctrine here, becauſe thou gain-ſay'ſt it? But why didſt not thou bring *Hoſanna's* words (which thou call'ſt, *Heavenly Author*) who ſaith (*G. F.'s fol.* 221.) *The* Evil done *can never appear to be* Evil *by the* Light? now is not this *Contradictory* to the Apoſtle, who ſaith, *Whatſoever is made manifeſt, is by the* Light, *&c?* And further thy *Heavenly Author* ſaith, [*It is not in the Power of the* Light, *to call any thing, that is* done, Good *or* Evil:] Is not this to *Contradict* the Apoſtle, who ſaith, *Whatſoever Reproveth, and maketh* Manifeſt, *is* Light? *R. W.* leaves out his *Heavenly Author's* ſaying in *this*, for this was not for his *Purpoſe*, nor none of the reſt: if he had Conſidered it in the Fear of God, he would not have *left* it *out*, but have *judged* it.

p. 55. *R. W.* He bringeth (from *pag* 217. *Fol.*) the Saying of an *Adverſary* of the People of God, *viz.* [*To ſay*, Chriſt within, *is never to mention* Chriſt without.] *G. F. Anſw.* [" There " is none knoweth *Chriſt within*, but he knoweth him *without*, *the* " *ſame yeſterday, and to day and for ever.* And there is none, that " knoweth him, but they know him *within*, *revealed* of the *Fa*" *ther:* which is beyond *Fleſh* and *Blood.*] And *R. W.* Replieth, and falleth a railing, and ſaith: *This fooliſh* Fox *(for all his hiding* Craft) *is here found out: he profeſſes againſt his will a* Chriſt, *that died at* Jeruſalem, *and therefore is he forced to name a* Chriſt without

without, &c. and then falleth a-*railing*.

Answ. As for his *Ungracious*, *Unsavoury* words, they are not worth mentioning: let the *Reader* see, if *G. F.* ever denied *Christ* (*that died at* Jerusalem) in any of these *pages*, that he hath brought, or in any of the *Quakers* Writings? And thou hast confest, *that* we *own* Christ, *that died at* Jerusalem; and now thou say'st, *He is forced to name a* Christ without: He suffered *without*: but doth *G. F.* say, as thou say'st, *That he was born* yesterday *and* to day? and, *He died* yesterday, *and he dies* to day, *and he dies* for ever? are any of these words in *G. F.'s* Answer? but did the Apostle say, *Christ died to day, and yesterday*, &c. when he said, *Christ*, the same *to day, yesterday and for ever?*

R. W. But *R. W.* thou say'st: *Such a Christ, as* Really *and* Bodily *died at* Jerusalem, *they scorn, and hate, and fly from, as the* Devils *did, crying out*, &c.

Answ. Roger, thou addst *Lie* unto *Lie*. For that Christ, *that died at* Jerusalem *Bodily*, we own; and it is thou, that *scornest* it, *hatest* that *Light* and *fliest from* it, *as the* Devils *did*, who hatest the Light of Christ, which his Children believe in, and become *Children* of *Light*. And we do tell thee, that *Our Christ Suffered* upon a *Material Cross* in the *Flesh* (according to the Scripture) without the Gates at *Jerusalem Really*, and is *risen* and *manifest* in us by his Spirit. And a great deal of *scornful Expressions* thou hast in this *page*, which are not worth mentioning.

R. W. And thou bringst (*Fol.* p. 211.) *John Burton's* saying, [*That that* Man, *that was Crucified, his* Body *is now in the* Presence *of the* Father, *and* Absent *from his* people, *as touching his* Bodily Presence.] *G. F. Answ.* [Doth not the Apostle say, *He is the* "*Head of the Church? and doth* not the Apostle say, They *are of his* "Flesh *and* Bone, *and sit in* heavenly places *in* Christ? and Christ "saith, they must *Eat his Flesh, and HE IS IN THEM.*] *R. W.* Thou *Repliest* and say'st: G. F. *doth plainly deny* Jesus Christ *to have such a* Body, *as could be born of a Woman, wrapped in swadling-cloths*, &c. *as could be* hungry, weary, sleep, *&c.* buffeted, whipped, nail'd *to the* Gallows, die, be buried, arise *and* ascend *up visibly into these Visible Heavens, now in the* Presence *of his Father, and* Absent *from his people on Earth touching his* Bodily Presence. p. 56.

Answ. Let the *Reader* see, if *G. F.* speaketh any such words; who owneth Christ *Jesus:* and he and the people called *Quakers* deny

deny his *false Charge*. And how canst thou *own* that *Christ*, thou speakest of, that was *wrapped, and in the Manger*, and *buffeted* and *nailed to the Cross*, and is *risen*, and at the *Right Hand* of *God*, and *not own* his *Light*, by which he *enlightneth all men*, &c? for we do abhor thy words in the *Light*, and *Power* and *Spirit* of Christ *Jesus*, who was *wrapt in swadling-Cloths, and in the Manger, and was an hungry*, &c. *buffeted, whipt and nailed to the Cross, died, risen, and is Ascended far above all the Heavens, and now in the* Presence *of his* Father; yet *manifest* in his Saints, by his *Spirit*, who *Eat of his Flesh, and drink of his Blood*, by which they have *Life* in him, and sit together in *heavenly places* in Christ *Jesus*. But did ever the *Quakers* say, *That Christ's* Bodily, *or* Humane *Presence* (as thou call'st it) *is here now upon the Earth, as an* Outward Man?

R. W. (From p. 210. fol.) He bringeth *J. Borton's* (our *Old Adversary's* saying, [*Christ went away into* Heaven *from his Disciples; and so not within them.*] *G. F. Answ.* [" Did not he say, that he " would *Come again* to them? and did he not say, that he was *in* " *them* (to wit, *I in you, and you in me*? read *John*, for Christ said " it in his Prayer.) And did not the Apostle say, *Christ is in you,* " *except ye be Reprobates*? and, *The Hope of Glory*? And was not " he *revealed in* the Apostle, and so *in him*? and did not the Apo- " stle *preach Christ within*, as well as *without*? and you will have us " *preach* him *without, and* not *within*: so, is not this to keep " people *Reprobates*?] And again *R. W.* bringeth (from *Fol.* the same *page*) [*Those Believers, that are in the* Body *at this day, are* Absent *from the Lord.*] *G. F. Answ.* [" Doth not the Apostle say, " *Christ is* in them, *except they be Reprobates*? and, *he is in them* " the *Hope* of *Glory*? And the Saints had *fellowship with* God *the* " Father (*John* 1:) and *God will dwell in them, and walk in them*? " And, he that believeth, *believeth in him* (to wit, *God* and *Christ*?) " and so not *Absent*:] who are *grafted into him, and abide in the Vine*. So all the *Priests Work* hath been to *preach Christ Absent*, and out of his people, that the *Devil* may rule in the Hearts, not Christ. —— And he bringeth the same *page* (fol. 210.) [They say, *He is* absent *from them, as touching his* Flesh.] *G. F. Answ.* [" Doth not the Apostle say, *They are of his Flesh and* " *of his Bone*? and *they that Eat not his* Flesh, *have not* Life *in them*? " *and they Sit in Heavenly Places in him*? and he that Eateth *his* " Flesh, *hath it in him*?] Again (in the same *page Fol.*) *R. W.*

bringeth

bringeth the Prieſt's ſaying [*There is not any* Heaven within, *into which the Man* Chriſt *is Aſcended: or, can any man contain a* Man four foot long?] *G. F. Anſw.* ["Chriſt is a *My-* "*ſtery*; and is not he to be *Revealed within*, who is a "*Myſtery*? He, who did *Aſcend* to be Reveal'd, and made *Ma-* "*nifeſt* in his Saints in *Fleſh* and *Spirit*, that did *Deſcend*; which "is now Manifeſted, that the World wondereth at: that is *Aſ-* "*cended* far above the *Heavens*, who is the Saints *Life*, *Living* "*Bread* and *Drink* (to wit, *from Heaven.*) And where did ever "the *Miniſters* of *Chriſt* uſe ſuch *Expreſſions*, as thou doſt? which "ſheweth, that *Chriſt* to thee is a *Myſtery*.] *R. W.* Replieth: *In all theſe four Paſſages* G. F. *expreſly denieth, that Chriſt is* Aſcended *into Heaven from his Diſciples; that Believers now in the* Body *are* Abſent *from the* Lord, *&c.* } p. 57.

Anſw. Theſe things are Anſwered before: but *R. W.* addeth *Lie* to *Lie*. How often hath *G. F.* confeſt, *That Chriſt is* Aſcended *into Heaven*, and yet *made manifeſt in his Diſciples?* and how can he be *Abſent*, that *dwelleth in them*, and *walketh in them*, and *ruleth in their hearts* by *Faith*, and *ſit in him*, &c? And the *Kingdom* of *Heaven* is *within*; and doth not *Chriſt Rule* there by *Faith?* but did ever *G. F.* or the *Quakers* ſay, *That Chriſt a Man of* Four Foot Long *ruleth in Peoples Hearts*; which *R. W.* bringeth here? And as for an *Image*, and *Picture*, and *Imaginary Chriſt*, (which he calleth the *Light within*) *R. W.* that is thy own Condition, *Picture* and *Image*, who blaſphemeſt againſt Chriſt and his *Light*, and at the *Quakers*, who own the *True Lord* Jeſus *Chriſt*, *that* hath *enlightned* them, as the Scriptures own him.

R. W. Bringeth *John Burton* (*G. F. Fol. pag.* 206.) ſaying [*A* falſe Chriſt *hath a new* falſe Faith, *to apprehend this* Crucified Chriſt within.] *G. F. Anſw.* ["Which is contrary to the *Faith* of "the Apoſtles, which preached *CHRIST* (that is *Crucified* (to wit, "without the Gates at *Jeruſalem*) *WITHIN*, and not another; and "him that is raiſed up from the Dead, and is riſen, the Lord *Je-* "*ſus* Chriſt *within*, the ſame *yeſterday*, *to day* and *for ever*, by whom "the World was made: it was he, that is *manifeſt* in the Saints, "and not another; for the other is *Antichriſt*.] And *R. W.* hath *Crucified the Son of God to himſelf a freſh:* and is not this *Within*, *R. W.* that maketh thee to *rail* ſo againſt his *Light?* —— And *R. W.* bringeth the ſame *page* and Prieſt ſaying: [*It is a Scripture of the* Devil's *making*, *to apprehend this* Crucified Chriſt within] *G. F.* anſwe-

reth.

reth ["Now I ſay, if there be any other *Chriſt* (but he that was "crucified) *within* (to wit, Revealed *within* in the hearts of his "people) he is a falſe *Chriſt*: and the *Scriptures* hold forth this, and "the *Devil* never *made it*; but he and his *Meſſengers* are againſt it. "And he that hath not this *Chriſt* (that was *crucified* and *riſen* (to "wit, *Revealed*) *Within*, is a *Reprobate*, though *Devils* and *Reprobates* "may talk of him *Without*.] And *R. W.* replieth with Railing, and "ſaith: *For theſe ſubtle* Foxes *and their words diſcover (as the Sun at Noon-day) that as plainly as ever* Abſolom *and* Achitophel *&c. roſe up* &c. *againſt* David, *&c. as* Judas *&c.* Alexander *&c. and* Himeneus, *and* Julian *the Apoſtate denied* David's Antitype, *the true Lord* Jeſus, *ſo under a Cloak and Colour of* Chriſt Crucified within *do their* Rebellious Traitors *bear Arms againſt the* Mediatour *betwixt* God *and* Man, *the man Chriſt* Jeſus, *&c.*

p. 58.

Anſw. R. W. thou might'ſt have applied all this at home; for thou ſpoke forth *thy own Condition*, and not the *Quakers*: for there are no ſuch words in *G. F.*'s Anſwers to his *Oppoſers*, as thy *Evil Spirit* hath Invented. And thou Contradicteſt thy ſelf: *For though* (ſay'ſt thou) *it be* Scripture-phraſe, *that we are* Crucified, Dead, *and* Buried *and* Riſen *with Chriſt*; *yet* (thou ſay'ſt) *what a poor Proof is this, that Chriſt was* Born *and* Crucified, *&c.* yeſterday *and* to day *within us?* Theſe words are thy own *Lies*; there are no ſuch words in *G. F.*'s Anſwer, neither did he ever ſay ſo, nor *Quakers*.

R. W. And thou ſay'ſt, *There is no other* Birth, *nor* Life, *nor* Death, *nor* Grave, *but what is* within *us: and all are* Reprobates *and* Devils, *that bow not down to this* painted, devouring Monſter.

Anſw. R. W. Theſe are thy own *Painted*, *Monſtrous* words, not ours, which we never heard of before; neither be there any ſuch words (the *Reader* may ſee) in *G. F.*'s Anſwer to the Prieſt. And then thou *boaſteſt*, *what thou haſt done*; but little cauſe haſt thou to *boaſt*, who makeſt *Lies* thy *Refuge*: for *Chriſt's Birth*, *Death*, *Grave*, and *Crucifying*, and *Jeruſalem without* us, and the *Man Chriſt* Jeſus, *the* Mediatour *between God and Man* we own; and do abhor thy words. *Cloak* and *Colour* thou may'ſt keep to thy ſelf, and thy *Dunghil-Righteouſneſs*, thou ſpeakeſt of; and theſe are *Evil Fruits*, that come from thy *Evil Tree*: and if thou hadſt had the leaſt Fear of God before thy Eyes, thou wouldſt have never publiſht

liſht ſuch *Slanders* and *Lies* of God's people, which are clear of them. But we cannot deny God, who hath *Revealed* his *Son in us*, that was *Crucified without the Gates of* Jeruſalem, who was *Dead*, and is *Alive*, and *liveth for Evermore*: and not (as thou *lyingly* ſay'ſt) *Crucified yeſterday, and to day within us.* But ſuch as thou art, *Crucifie him to your ſelves a freſh* (as the Apoſtle telleth thee) and put him to *open Shame*, and rail againſt ſuch as will not *Crucifie him to themſelves a freſh*, as thou doſt: no, we love the Lord *Jeſus* Chriſt, our *Saviour* and *Mediatour* better.

R. W. Thou bringeſt *Thomas Moor (G. F. Fol. pag. 35.)* ſaying [*Chriſt is* Abſent *from us, while we are in this* Mortal Body.] G. F.'s Anſwer. [" Contrary to the Apoſtle, who ſaith, *The* Life " *of* Chriſt *is manifeſt in their* Mortal Fleſh.] And (*Fol.* p. 36.) *the ſame* Author ſaying [*Chriſt is* diſtinct *from every one of us, and without us in our* particular perſons.] And *G. F.* Anſwereth, [" The " Apoſtle ſaith, *Chriſt was in them, except they were Reprobates*; " and they were of his *Fleſh* and of his *Bone.* And they *Ate* " *his Fleſh* and *drank his Blood*; then it was *in them:* and he is " *Diſtinct from none*, but *Reprobates*, who hate the *Light.*] *R. W.* In thy *Reply* thou ſay'ſt, *Thou wondreſt not ſo much at this* Thunder, *&c. and that all are* Reprobates *with him, that bow not down to his* Carved Image, *as* thou did'ſt *wonder at thy* Oppoſites, *who had ſaid, they would not follow* G. F. *but in the* Truth, *&c.* p. 59.

Anſw. Well, if we ſaid ſo, thou haſt not made out to the Contrary yet, *that we follow him out of the* Truth? what! becauſe thou ſay'ſt, *It's Thunder, and Fire and ſtinking Brimſtone* to ſay, *They are* Reprobates, (as the Apoſtle did) *that have not* Chriſt in them? and becauſe he will not ſay, as *T. M.* (one of thy *Worthy Chriſtians*) *Chriſt is* Abſent *and* Diſtinct *from us, while we are in this* Mortal *Body?* I tell thee, we have more *Eſteem* for, and are better *Witneſſes* of the *Antient Primitive Doctrine*, then thus at once to deny that *Chriſt*, and his *Appearance* and *Dwelling* in his people, which the Apoſtle preached *(Col. 1.)* then with thee & thy *Worthy Chriſtians* (as thou call'ſt them) to thruſt him out of our *Bodies*, which are his *Temple*, & have him alwayes *Abſent.* Then how ſhould he *Dwell in us?* & how ſhould he be *Our Life?* & how ſhould we *Feed upon* him? and how ſhould our *Hearts* be *Sanctified* by him? and how ſhould we be *His*, ſeeing the Apoſtle ſaith, *He that hath not the*

Spirit *of* Chriſt *is none of his?* And, *If* Chriſt *be* in you, *the Body is dead, becauſe of Sin:* and, *If the* Spirit *of him, that raiſed up* Jeſus *from the Dead*, dwell in you, *he ſhall alſo quicken your mortal Bodies by his* Spirit, *that* dwelleth in you (*Rom.* 8, 10, 11.) and as *G. F.* Anſwereth, That the *Life* of *Chriſt* is *manifeſt* in our mortal *Fleſh*, and *manifeſt* in our *Body* (according to the Apoſtle's words 2 *Corinth.* 4, 10, 11.) Now *R. W.* wouldſt thou have us *Deny G. F.* in this, and not to *Plead for* him? why doſt thou not ſpeak out, and ſay, Thou *wondereſt*, that we *will not deny the* Apoſtles, but *plead for* them? for did not they preach this Doctrine? and did not they preach *Chriſt within* after his Reſurrection, and ſaid, he was their *Life*; and *they that had him not, had not* Life? And did not the Apoſtles ſay, they were *Of his* Fleſh *and* Bone, *&c?* why ſhould'ſt thou *wonder*, that we *own* G. F. in holding according to the Scriptures? And doſt not thou often in thy Book ſay, G. F. *owneth that* Chriſt, *that died at* Jeruſalem? (as *pag.* 50. thou ſay'ſt, he *Owneth* Chriſt without, *and that died at* Jeruſalem? and *page* 52. thou ſay'ſt, He *confeſſeth him to have been a* Real Man *aying at* Jeruſalem:) now, whether we may with more ſafety take *his own words* to be his mind, or take *thy ſayings*, He *Intends ſo*, contrary to his *words?* for this is thy way of proving *him* and *us all* to *deny Chriſt* by thy *Meanings*, that thou bring'ſt Contrary to our *Words*, all may ſee, that read thy Book. See *pag.* 45. where thou ſay'ſt, *That* Quakers *ſay, Chriſt was born at* Bethlehem, *and died at* Jeruſalem; *but intend in truth and reality no other* Birth, Life *nor* Death, *but what may be Extant and wrought in the* Heart *of* Man: Here (*as in many other* places of thy Book) all may ſee, how Contrary to our *Words* thou Judgeſt our *Intents*;) and from this *Ground* (which we ſay in the preſence of God, is *falſe*, and nothing, but thy own *Inventions*) thou thus Judgeſt and Condemneſt us as *Deniers* of *Chriſt's Coming* and *Suffering in the Fleſh for Sin:* but here we find thee in the *Bog* and *Swamp* loſt between *Chriſt within* and *Chriſt without*, which the Apoſtles preached, their *Goſpel being hid* from thee, thy *Eye* being *darkned.*—— And *R. W.* thou ſay'ſt, Thou *wondreſt*, *we ſhould be ſo* blinded *and* hardned, *as to plead for* G. F. *in all particulars:* And in the ſame page thou ſay'ſt, *Thou doſt not Remember, that any of thy Three* Oppoſites *anſwered to any of thy* Obſervations *on* Fox's *Principles, Anſwers and Evaſions.*——Is not here a *Palpable Contradiction? firſt*, to ſay, We *did ſo much* plead

for,

for, and excuſe *G. F*; and then to ſay, Thou *doſt not remember*, We *gave any* Poſitive Anſwer? if ſo, what did we plead? Thou ſay'ſt, *All our work was, to keep our ſelves within our burrows.*

R. W. He bringeth *Francis Higginſon's* Saying [*Chriſt's* Humane Nature *&c.*] G. F.'s Fol. 71.) *G. F.* Anſw. ["Where doth "the Scripture ſpeak of *Humane?* the word *HUMANE* where "is it written, that we may *ſearch* for it? Though we do not de-"ny, that *Chriſt* according to the *Fleſh*, was of *Abraham*; but not "the word *HUMANE:* and *Chriſts Nature* is not *Humane*, which is *Earthly*; for that is the *Firſt Adam.*] *R. W.* replieth and ſaith, *This Ignorant, ſimple Cavil* (*as I have before proved it to be from* 1 Corinth. 10.) *is often brought by* G. F. *in his Book in a* horrible Equivocation, *to overthrow and deſtroy that* Humane Nature, *that* Fleſh *and* Body, *of the Lord* Jeſus, *who yet* had ſuch a *Body* (*they ſay*) that died at *Jeruſalem.*

Let the Reader *ſee, if there be any ſuch word, as* Humane Nature *of* Chriſt, *in* 1 Cor. 10?

Anſw. Doſt not thou here *Contradict* thy ſelf, in ſaying, *We ſay, That he had ſuch a* Body, *that died at* Jeruſalem? they are not *G. F.'s* words, the *Humane Body* of *Chriſt*, it's the *Prieſts*; for we own the *Fleſh* and *Body* of *Jeſus* Chriſt: and as for *Equivocation*, thou may'ſt keep it at home. And Chriſt ſaith, his *Fleſh* and *Blood* is Meat indeed: and he is the *Bread* of *Life, that came from Heaven*; and is it *Humane Fleſh R. W.* that the Saints eat? and is it *Humane Blood*, the Saints drink? but thou ſhould'ſt have proved this by Scripture in plain words. And doth not Chriſt ſay, That *he is from* above, *and ye from* beneath: *I am from* Heaven, *and ye are from the* Earth? and, as is the *Earthly*, ſuch are the *Earthly*; and as is the *Heavenly*, ſuch are they alſo, that are *Heavenly?* The *Firſt Man* is of the *Earth, Earthly*; the *Second Man* (Mark, *Man*) *is the LORD FROM HEAVEN* (1 Cor. 15, 47, 48.) and Chriſt *is of the* Seed *of* Abraham *according to the* Fleſh: This is according to Scripture. But

R. W. ſaith, *This is a* Mental Reſervation, *according to* their Fleſh, *God in* their Fleſh, *and Chriſt in* their Fleſh *ſuffering at Myſtical* Jeruſalem *within* them.

Anſw. R. W. read in any of the *Quakers* Books, or let the *Reader* ſee, whether there be any ſuch word in *G. F.'s* Anſwer, as, *Chriſts ſuffering in* Our Fleſh *at Myſtical* Jeruſalem?) theſe

are *R W's* words, which he hath forged (as the *Reader* may ſee, he often *forgeth* many words, which were never ſpoken by us) and then he crieth out, *Traiterous* (and *Blaſphemy,*) *Mental Reſervation:* which indeed is *his own Condition.* For we declare, that *God* was *manifeſt in the* Fleſh *of hriſt,* and *Chriſt Suffered in the* Fleſh *without the Gates of Outward* Jeruſalem, and is Riſen, and is at the *Right Hand* of *God:* and nevertheleſs *Chriſt is manifeſt in our mortal* Bodies, and *God dwelleth in us, and walketh in us,* and *we are his* Temple. And now, we cannot deny this, which is the Apoſtle's Doctrine; though *R. W.* oppoſeth the Apoſtle's words, and ſaith, *That we deny* Chriſt without, and *God manifeſt in the* Fleſh, his *Sufferings* at Outward *Jeruſalem, Death* and *Reſurrection,* which we own. But this is his *Wickedneſs* and *Wilfulneſs*; and he putteth us in his *Bear's Skin* to ſet his *Dogs* at Us, to make people believe, That *We do not believe, Chriſt died at* Jeruſalem, becauſe we ſay, that *he is manifeſt* within Us, 2 *Cor.* 4, 10, 11. And we are of the Seed of *Abraham* and *Iſaac,* and are in Chriſt *Jeſus* the *Light, in whom all Nations are Bleſt:* and thou that *art* not *in him,* and *He* in *thee,* art in the *Serpent's Nature, and* Reprobate, *as thou ſpeakeſt of.*

R. W. And thou bring'ſt *Act.* 13. *At* Antioch Barnabas *and Paul in a Synagogue of the* Jews *made the* Humane Nature *of the Lord* Jeſus, *(as alſo in other places) the great* Subject *of their* Diſcourſe *and* Preaching, *&c.*

pag. 60.

Anſw. And had *Chriſt* no *Body,* till *Paul* and *Barnabas made it their Diſcourſe in the Synagogue at* Antioch? Nay, it was God, that prepared him a *Body,* before *Paul* was converted, or *Barnabas* either: and *Act.* 13, 38. ſpeaketh no ſuch thing of Chriſt's *Humane Nature,* there is no ſuch word there; let the *Reader* ſee, how thou haſt added to the Scripture. For is not Chriſt the *Spiritual* and *Heavenly Man,* (1 Cor. 15?) Therefore do not rail and ſay, we *deny* the Body *of* Chriſt, becauſe we *deny* thy Term or Title *Humane,* of thy Imagination.

R. W. Thou telleſt of a *Diabolical Chriſt and Fancy within us, begotten by the* Devil *on a proud, lazy Ignorance.*

Anſw. This is thy own *Condition,* and thy own *Chriſt R. W:* for the True *Chriſt, that lighteth every Man, that cometh into the World,* with the True *Light, which giveth us the knowledge of him,* we own and honour. For how can'ſt thou and the *New-England* Prieſts own the *True Chriſt,* and do not own his *Light, which lighteth*

lighteth every Man, that cometh into the World? you are not like to *Own the true* Christ. And *Roger*, sometimes thou call'ſt the Scriptures the *Word*, sometime the *Hiſtory*, sometimes the *Word of God*; and art Angry with the *Quakers*, becauſe they will not call them the *Word?* and yet thou ſay'ſt, *I could not prove, wherein the Scripture was called the* Word *of* God: So it is clear, *R. W.* will *call* them that, which he cannot *prove*; and yet the *Scriptures* are his *Rule*, and not the *Spirit*.

R. W. He bringeth *Thomas Collier's* Sayings (*G. F's fol.* pag. 37) [If the very Chriſt of *God* [*R. W.* ſaith, *Chriſt, God-Man*] *be within thoſe, that are called* Quakers, *he cannot come down from* Heaven.] *G. F.* Anſw. ["Here he ſtandeth againſt the Promiſe "of Chriſt, *That he ſhall come and dwell in you, and walk in you*; "*and I will come again unto you.* And, *He hath revealed his Son* "*in me*, ſaith the Apoſtle: and thus thou *T. C.* and *J. B.* are "ignorant of plain Scripture; the Scripture declareth it. And "the Apoſtle ſaid, *Know ye not, that Chriſt is in you, except ye be* "Reprobates? and, *The* Spirit *of the* Father *ſpeaketh in you.* "And how *Contrary* art thou to the *Prophets, Chriſt* and the "*Apoſtles!*] And then *R. W.* Replieth, and telleth a Great Story, and ſaith: *That G. F. plainly denieth the expected* Perſonal Coming *of the Lord* Jeſus.

Anſw There is no ſuch thing in *G. F.'s* Anſwer, the *Reader* may ſee; but *how* God *and* Chriſt *will dwell in his Saints.* But *G. F.* doth not ſay, *That* Chriſt, *a* Man *of* Four foot *long is dwelling in the Saints* (pag. 57.) for *God* and *Chriſt dwelleth* in his Saints *by his Spirit.* —— And where did ever *G. F.* ſay, *That* Chriſt, God Man, *dwelt in him?* where is any ſuch *Expreſſion* in his Book, *Chriſt God-Man?* where doth he find theſe words in Scripture? though *God*, and the *Man* Chriſt *Jeſus* is owned, as the Scripture ſpeaketh.

R. W. And when *John Stubs* was ſpeaking to thee, what the *Hebrew* Word of *Everlaſting Father* Signified, thou ſaid'ſt, *Some had rendred it, the* Father of Ages, *or an* Age; but then thou told'ſt *John, It was not a* Seaſonable Time *to ſpend time about* Tranſlations. And thou ſay'ſt, J. Stubs *underſtood* Hebrew, Greek *and other Languages as well as thy ſelf, and better too*; [and did J. *Stubs* tell thee, he *underſtood* Hebrew, Greek *and other Languages as well as thou, and better too?*] and then ſay'ſt, Thou *waſt about to ſay, how wonderfully they were changed* pag. 61.

ged *from their* former Principles *and* Practices, *&c.*

Answ. No such thing, *Roger*: but it seemeth, here It was not a *Seasonable Time*, when *J. S.* had *Gravell'd* thee, though thou begunst thy self with *Hebrew*; and yet, when thou wert stopped with it, it was not a *Seasonable Time.*

R. W. And thou say'st: *They have profess'd to thee, that they have no need of* Books, *no, not of the* Scripture *it self,* [but who those are, thou hast not named;] *for they had the* Teacher within *them, that gave forth the* Scripture, *&c. now they are perswaded to study the* Scripture *and the Translation of it,* &c.

Answ. Thou, that *Studiest the Scripture* and outward *Translations* without the *Spirit, that gave them forth,* thou wilt not understand them, no more then *Antichrist* and the *Wolves in Sheeps-Cloathing.* And it was always our *Practice* to *Study the Scriptures* with the *Spirit, that gave them forth* (as thou may'st see in the End of *G. F.'s Fol:*) so we are not *Erred from our* First Principles, as thou *Scoffingly* speakest, nor did we ever *Neglect* and *Slight* them as *Useless* and *Needless*, as thou *maliciously* say'st.———

R. W. And thou scoffingly say'st, *What Simplicity is it in* us, *to stoop down to* Pen *an* Ink, *when the* Light *is sufficient to bring* us *to* Heaven, *to guide us* Immediately *and* Infallibly, *&c.*

Answ. We tell *R. W.* that *Pen* and *Ink*, and *Fallible Translations* will not *guide* him nor his *New England* priests to *Heaven:* and therefore do not scoff at the *Sufficiency* of the *Light*, for *in the* Light *we see more* Light. Nor do not mock at the *Immediate* and *Infallible Teaching* of the *Spirit* of *God*; for *They that are lead with the* Spirit *of* God, *are the* Sons *of* God: for the *Spirit* of *God leadeth into all Truth*; and that is *Sufficient.*

R. W. And thou say'st again: *The truth is, they look at the* Scriptures *still, but as the* Ceremonies, *which the Apostles dispensed with for a* Season: *they care no more for the* Scriptures, *than the* Papists *do.*

Answ These words *R. W.* hath *forged* himself, and they are none of ours; he might have applied them at home. And we have *Esteem* of the *Scriptures*, and *know* them by the *Spirit, that gave them forth*; and to what End.

p. 62 *R. W.* And then thou railest at *W. Edmundson*, who said unto thee, Thou *kept them long, but proved nothing:* [and that he truly said; but thou manifestest thy own *Folly.*]

And

And thou ſay'ſt, *W. E. fell into a down right* Speech *or* Sermon: [but why did'ſt thou not print the *Sermon?*] And thou ſay'ſt, *He declared, how notoriouſly* thou *had'ſt wronged them, in laying and publiſhing ſo many falſe,* and *ſome of them dangerous* Charges *againſt them*; and *how they had been ſo patient towards* thee, *and ſuffered* thee *to produce ſo many* Allegations *out of* G. F.'s *Book*, and yet *they ſpake nothing for thee R. W. but* G. F.'s *his words cleared him from all thy Unjuſt* Challenges *and* Charges. And *That* W. E. *Appealed to the people, how willingly they had ſhewed themſelves to own the* Scriptures, *and to have all their* Teachings *and* Differences *tried by the* Scriptures. And ſo *W. E.*'s words will ſtand upon *R. W.* and all his *Teachers*, (as ye may ſee *pag.* 62. 63.) —— And when *W. E.* mentioneth the *Preaching* of the *Light* (of Chriſt,) *Roger* putteth in his Margent, *And his Vain Extolling of their* Idol Light.

Anſw. Now, is it not Clear, that *R. W.* (who calleth himſelf *Oratour*) *denieth* the true *Chriſt*, the *Light* of the *World*, *which Lighteth every man* with the true *Light*, *that cometh into the World*, who *blaſphemouſly* calleth this *Light*, an *Idol*? ——

R. W. And then thou Scoffingly ſay'ſt, *How* J. Stubs *began a large* Speech *or* Sermon: [but both *J. S.*'s and *W. E.*'s *Sermon* (if they were *Large*) thou haſt printed them very *Short.*] And then thou ſay'ſt, W. E. *that Pragmatical, Inſulting Soul Stopped thee, ſo that thou openly complained'ſt of* Incivility. } p. 63.

Anſw. But why ſhould not we have *Liberty* to *Speak*, as well as thou? And the people knoweth, how many *Long Speeches* thou mad'ſt, but nothing to the purpoſe, what thou promiſed'ſt to prove out of *G. F.*'s Book; which was quite the contrary: and thou could'ſt make nothing Good out of it for thy Purpoſe *R. W.* as was Evident, when *G. F.*'s Book was brought forth. And when *W. E.* did *Appeal to the People*, thou haſt not ſhewed, that the people was diſſatisfied with *W. E.*'s *Appeal*: and were not *W. E.*'s and *J. S.*'s. their *Speeches* (which thou ſcoffingly call'ſt *Sermons*) to the Matter of the *falſe Charges*, which thou could'ſt not make Good?

R. W. And thou Say'ſt: *Is it comely, when perſons are Diſputing, to fall upon our knees, and Anſwer an* Argument *with a* Prayer. } p. 64.

Anſw. But did there any of the *Quakers* do ſo at this *Three-Days* Work at *Newport*? let the people there Judge, whether

R. W

R. W. ſpeaketh the Truth in this? for we Remember no ſuch thing done there by any. But ſet the Caſe, they had; what! doth *R. W.'s* Spirit ſo Envy *Prayer?* and *W. E.* might very well ſay, *Why ſhould we ſit here?* when thou had'ſt kept them there to hear thy *Lies Two Days* together, and had'ſt proved nothing to the Purpoſe: therefore we had a *great deal* of *Patience* to bear thee ſo long, to multiply thy *falſe Charges* and Blaſphemies againſt *Chriſt*, and his *Light* and *Holy Spirit*, as thou did'ſt; as may be ſeen at large in thy own Book. And thou ſay'ſt, That *We Spoke ſo much:* but let the *Reader* ſee, whether thou haſt not here *Spoken a great deal more*, than we all, as thy own Book teſtifieth.

R. W. And again thou ſay'ſt, That *We be not Able to Anſwer, nor to Bear thy words.*

Anſw. This the people knoweth, that heard our *Anſwers* and *thy Words*, whether we did not *Anſwer* to thy falſe *Charges*, and *diſproved* them out of *G. F.'s* Book (which thou brought'ſt) and by Scripture.

R. W. Thou ſay'ſt, Thou *took'ſt a little Boldneſs, and told'ſt us, that if* Paul *himſelf was preſent, and* Jeſus *Chriſt himſelf in their* Bodily Preſence (*which we confeſſed, he died in at* Jeruſalem) *yet* we *would ſay unto* Chriſt *and* Paul, Thou haſt *falſly Charged* us; *and*, Paul and *Chriſt had proved nothing: and* Paul *and Chriſt ſhould be a* Blaſphemer *and* Beelzebub, *becauſe he brought* glad News *of the Truth from* Heaven *to them.*

Anſw. R. W. Theſe are *Falſe Charges* of thine, and *Great Boldneſs* and *Wickedneſs*: and did'ſt thou Say all theſe words in the *Diſpute?* let the people Judge; for we do not remember, thou did'ſt. And doſt thou compare thy ſelf with *Paul* and *Chriſt Jeſus* here? and muſt we look upon thy foul *Slanders* and *Lies* as *News from Heaven*? Nay; for thou *denieſt* him and his *Light*, who is the Good *News from Heaven*, that's God's *Salvation*, that Old *Simeon* rejoiced at. But *R. W.* what muſt we *Infer* from thy words? *That* Jeſus *Chriſt himſelf in our* Bodily Preſence, *&c.* as thou ſay'ſt? Is not this ſo much as to ſay, *That* Jeſus *Chriſt was not in R. W.'s* Bodily Preſence *at* New-port *in the* Diſpute? which we do believe him, it was not the Motion of the *Spirit*, nor the Spirit of *God* and *Chriſt*, that moved him to that Work; but the *Father* of *Lies*. For we can ſay, that *we felt the Preſence* of the *Lord Jeſus* Chriſt *manifeſt in our Mor-*

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tal Bodies, carrying us on in his Work at that Time (Glory to his Name for Ever!) by his *Light*, *Power* and *Spirit*: but it's like, *R. W.* did not *feel* him, who ſcoffeth at his *Spiritual Appearance* in his people. So as for *Blaſphemer* and *Beelzebub* he might have kept at home.

R. W. Thou makeſt a *great Noiſe* (in page 64, and 65,) and ſay'ſt: *As* we *have denied the* Perſon *of the Lord* Jeſus, *ſo* we *deny his* Offices: when it was demanded, Wherein? thou ſaid'ſt, Thou *had'ſt many things to declare*; and then tell'ſt, *What the* Papiſts *hold*: and ſay'ſt; *The* Quakers *ſet up a* Voice *or* Motion within *them, overtopping the* Voice *of Chriſt* Jeſus *in the Scriptures: and ſome of* us *maintaining, that the* Light within *is that* Great Prophet, *that was to come, which* Moſes *Propheſied of. And that we are notoriouſly guilty of* High Treaſon *againſt the* King *of* Kings, *the Lord* Jeſus, *&c. and rob him of his* Crown, *&c.* { pag. 65.

Anſw. The *Perſon of the Lord* Jeſus *Chriſt* we own, and all his *Offices* in his *Church*, which he exerciſeth by his *Light* and *Spirit*, which *Light* R. W. *Blaſphemouſly* calleth an *Idol*; and therefore he is not like to *own* and *ſee Chriſt* in his *Offices* in his Church, how he exerciſeth them there. And our *Motions* of God's *Spirit* and of *Chriſt* are owned with the *Spirit* of *Chriſt*, and the ſame, *that gave forth Scripture*: and ſo it will not *Over-top* or *Over-pour* it ſelf. And thou, that haſt not the *Spirit* of *Chriſt*, *art none of his*: and the *Spirit* of *Chriſt* in *Our Age* owneth the *Voices* and *Motions* given forth from it ſelf in *Ages paſt*, and doth not *Over-top* and *Over-pour* them, as thou *vainly* and *fooliſhly* ſay'ſt. And the *Great Prophet*, which *Moſes* ſpoke of (to wit, *Chriſt*,) *IS COME*, and hath enlightned us with his True *Light*, which is in our Hearts, that giveth us the Knowledge of him: and thou, that call'ſt this *Light within* (*that giveth the Knowledge of Chriſt*, which cometh from him) an *Idol* wickedly, thou denieſt this True *Prophet* in blaſpheming his *Light within*, whom we maintain. For this *Great Prophet* ſaith, *I am the* Light *of the* World; and ſo is the *True Light*, *that Lighteth every Man, that cometh into the World*: and ſo, thy *Thoughts*, that thou haſt *contracted*, of *Notoriouſly guilty of* High Treaſon *againſt the* Lord *of* Lords, *and* KING *of* KINGS, *Chriſt Jeſus*, is thy own.

R. W. Thou ſay'ſt: *They Rob him* [Chriſt, *the KING of KINGS*] *of his* Crown, *and* Life *and all.*

Anſw. R. W. and the Prieſts of *New-England*, Can *the Lord* Jeſus *Chriſt*, the *King* of *Kings* and *Lord* of *Lords* (who is *Aſcended far above all Heavens, and at the Right Hand of God*, who is now manifeſt by his *Spirit* in his people) *be robb'd of his* Crown, *and* Life *and All?* can *R. W.* and you *New-England* Prieſts take away his *Crown* of his Head, *and Life and All?* is this the True *Chriſt*, that can be thus *Robbed*, that *R. W.* pleadeth for? We muſt tell him, that the True *Chriſt*, the *King* of *Kings*, the *Lord* of *Glory*, he cannot *Rob him of his* Crown *and* Life; for no *Robbers* can Aſcend, where *Chriſt* is: and here he ſpeaketh, like a Man that *doteth*; and is this the *New-England*-High-prieſts *Orator?* For doth not Chriſt Encourage his Saints to *lay up Treaſure in* Heaven, *where the* Thieves *come not?* but by *R. W.'s* Argument, *as far as in them lay*, they can *Rob him of* it. Thou ſay'ſt, *As far as in them lay:* but we muſt tell thee, this cannot he ſaid, and thou ſpeakeſt *vainly*; though thou may'ſt *Crucifie him to thy ſelf a freſh.* And *R. W.* hath not proved this *Aſſertion*, That we *go about* to do *any ſuch thing*; but it is his own *Aſſertion*, that calleth his *Light* an *Idol:* and we might very well *Deny all thy Proofs*, ſeeing that thou could'ſt make none of them Good out of *G. F.'s* Book,

R. W. Thou ſay'ſt, We *deny that* Viſible Kingdom *and* Church *and* Inſtitutions, *which he* (Chriſt) *as* King *over all his* Subjects, *hath* Soveraign Right *unto, and moſt faithfully and wiſely Ordained to continue, till his* Coming again. And thou ſay'ſt, Thou *Told us, that* G. F.'s *his Book and all our Books and Profeſſions denied any* Viſible Church *of Chriſt at all, and* Viſible Officers, *and that we maintain, the* Church *was in* God.

Anſw. Chriſt ſaith, His *Kingdom is not of this World*, but an *Everlaſting Kingdom.* And how wilt thou prove, that *Chriſt's Kingdom* is *Viſible?* is it not *Spiritual*, and *ruleth* in the Hearts of his people? and is not that a *Spiritual Rule?* He *Ruleth the Nations with a* Rod *of* Iron; is that *Outward?* His *Kingdom* we do own; though all his *Subjects*, his people (as to the *Bodies*) be *Viſible*, and his *Church*; yet he *Ruleth* them by his *Inviſible Power* and *Spirit.* And doth *G. F.'s Book*, that thou brought'ſt, and *other Books* or any of the *Quakers Profeſſion* prove, that the *Church of Chriſt* (or *Outward Congregations*, to wit, the *Bodies* of his people) were *Inviſible?* though we do maintain, That *the Church is in God* (as the Apoſtle ſaith 2 *Theſ.* 1.) And we *Worſhip* God in *Spirit* and

and in *Truth*; and is not the *Spirit Invisible?* and though the *Outward Bodies* of the Saints and *Officers* of the *Church* are *Visible*, but the Holy Ghost, that maketh them *Officers* and *Over-seers*, is *Invisible:* and is not Christ's *Baptism* with the Holy Ghost and Fire *Invisible?* and is not this *within?* And Christ saith, *If any one hear my Voice, and open unto me, I will come in to him, and Sup with him, and he with me:* Is this *Supper Visible?* (*Revel.* 3. 20.) And as for *Outward Bread, Water* and *Wine*, art thou in that *Practice* thy self?

R. W. And thou say'st, J. Stubs *demanded of thee, why? thou Charged'st us of being* Guilty, *and not Living in* Church-Ordinance *thy self?*

Answ. J. Stubs had *Good Reason* to ask thee this *Question*, seeing thou livest not in the *Practice*, nor under the *Exercise* of none thy self, as we understand. And whom hath *R. W.* Fellowship withal? or of what *Church* is he a *Member* of? but is not *R. W.'s* (like wild *Ismael*) *his Hand against* every man? the *Bond-Woman's* Son *cast out* of *Abraham's* Family, the *Father* of the *Faithful?* and well might *J. Stubs* reprove thee, who livest in *none*, and oppose us, that do. And thou goest over and over with thy *Tautologies* of Christ, the *King* of *Kings* his *Visible Kingdom, and how that we turned all to* Notions *and* Fancies *of an* Invisible Kingdom: *Roger*, are not the *True Christians Christ's Army* and *Officers*, though they outwardly be *Visible?* are the *Weapons* of Christ's Ministers and *Officers Visible?* yet do not they say, *Their Weapons are Spiritual, and not Carnal?* and is *Spiritual Visible?* And doth not the Apostle say, *The* Kingdom *of* God *standeth not in* Words, *but in* Power *and* Joy *in the* Holy Ghost? and is the *Power* of *God*, and the *Holy Ghost Visible*, in which the *Kingdom* standeth? prove thou and the *New-England* priests this by Scripture; though the Saints *Bodies*, that possess this, are *Visible:* and thou may'st take thy *Notions* and *Fancies* to thy self of *God* and *Christ's Kingdom.*

R. W. After thy *Search* thou say'st, Thou *dost believe, that some come nearer to the* First Primitive Churches, *and* Institutions *and* Appointments *of Christ* Jesus, *then others, as in many Respects; so in that Gallant, and Heavenly and Fundamental* Principle *of the true Matter of a Christian Congregation, Flock or Society (viz.)* Actual Believers, True Disciples *and* Converts, Living Stones, *&c: This was, and I hope is the* Principle *of the* New-English *Church.* p. 66.

Answ. How now *Roger*, art thou Flattering the *NEW-ENGLAND-CHURCH*, and Daubing of them here with thy Untempered Morter to get Favour, who hast so long lived in the Woods and Wildernesses, like *Ismael*? but let us Examine this *NEW-ENGLAND-CHURCH* with their *Heavenly, Fundamental Principles*, and try those *Actual Believers*, *True Disciples* and *Converts*, *Living Stones* &c. which thou say'st, *Come nearer to the* First Primitive Churches, *and* Institutions *and* Appointments *of Christ*. And yet *R. W.* professeth, That *if his Soul could find* Rest *in Joining with any of the* Churches *professing Christ* Jesus, *now Extant, he would readily and gladly do it.* How now *Roger*, canst thou not *Join* with those *Actual Believers*, *True Disciples* and *Converts*, *Living Stones*, to wit. The *CHURCH* in *NEW-ENGLAND*, *which was, and hopest she is, and comes nearer to the* Primitive Churches, *and Institutions and Appointments of* Christ's *Gallant and Heavenly, Fundamental* Principle? Why! canst not thou *Join* with this *R. W.* that thou hast extoll'd so high? But *Roger*, as we said before, we must Try this *CHURCH of NEW-ENGLAND* by the Fruits, as Christ Commandeth us, whether she be not the *Whore*, and *False Prophet* and *Strumpet*, and *Anti-Christ*, and the *Beast*, that hath her *Power* from the *Dragon*, that *made* war *with the Saints*, and the *Whore*, that *drunk the* Blood *of the Saints*, and the inwardly *Ravening Wolves*, that *devour* the Sheep in the *Sheeps-Cloathing*, and inwardly *Ravened* from the *Spirit* of *God*, and the *Light*, which cometh from Christ *Jesus*; which thou call'st an *Idol*: and so have denied the True Lord *Jesus Christ*.

And Christ saith, We shall know them by the Fruits; and so we must try them by the Fruits as Christ saith. For Do men gather *Grapes* of *Thorns*, or *Figs* of *Thistles*? And now, let *AMERICA* and *EUROPE* whom the Sound of the *Fruits* of this *CHURCH* of *NEW-ENGLAND* is come into, see, if they be such, as *R. W.* hath *Characteriz'd* them to be? Have they not manifest themselves to be the Thorny Trees (not the *Vines*) and the Thistles (not the *Fig-trees*) by their Pricking and Tearing of God's *Chosen*? Have they not manifested themselves to be the *Wolves Worrying* and *Devouring* of God's Lambs and Sheep? and have they not *HUNTED* them with their *Outward Dogs* up and down the Woods? Have they not *WHIPT* and *TORN* the very *Bodies* of Men and Women on *Whip-stocks*, till they *Tore* the very *Pap*

of

of the tender *Breast?* Have they not *WHIPT WITH PITCHED ROPES* the very Body *to a* Yelly. Have they not *HANG'D FOUR OF THE SERVANTS OF GOD* upon the Gallows, and *BANISH'D MANY* upon *PAIN* of *DEATH?* Have they not made *FINES*, that *none should receive God's people, nor a Book*; and laid *GREAT FINES*, upon *Masters* of *Ships*, that *they should bring none into the* Country? and *IMPRISONED Multitudes*, and *CUT OFF the EARS* of such, as came to *visit the Prisoners, to see, what God's people lacked in their* Doleful Prisons? Have they not *BURNT* and *BRANDED* with a *Hot Iron?* Have they not *SPOILED MULTITUDES* of the *Lord's peoples Goods*, and been Worse, then ever the Bishops were in *Old-England? FINED* them *five Shillings a day*, that *do not come to* Hear *them*; whereas they know, in *England* the Law was but *Twelve Pence?* And all this for their *OBEDIENCE to CHRIST JESUS.*

Whose *BLOODY, CRUEL, MURTHEROUS ACTIONS* will be ——— *CHRONICLED TO POSTERITY!*

And these are R. W.'s *Living Stones, Actual Believers, True Disciples, Converts, Heavenly, Fundamental Principles of the true matter of a true* Christian Congregation, Flock *and* Society; and these *come nearer to the* First Institutions *and* Appointments *of Christ* Jesus, as *R. W.* saith ——Now, we charge *Roger Williams* and his New-England-Teachers and Church, to shew us, where-ever the *Living Stones*, the *Converted*, that were in the *Fundamental Principles* of a Christian, and the *Disciples* of *Christ Jesus* used all or any of these *Carnal Weapons to* Hang, Burn, Whip, Spoil Goods, Cut off Ears, as *R. W.'s Converts* have done in *New-England?* and also we Charge him and the *New-England-Priests*, to shew us a Scripture, where-ever Christ and his Apostles did command to *WHIP, HANG, BURN with a Hot Iron, CUT OFF EARS, BANISH on PAIN OF DEATH, SPOIL GOODS of the people of God, Lay GREAT FINES* upon *Masters* of *Ships*, and such, that *received* the *people of God*, as the *NEW-ENGLAND* Priests and Professors have done, which are *R. W.'s Converts, Living Stones, Actual Believers, True Disciples?* And now, is not here the *Mark* of the *BEAST*, and the *WHORE*, because God's people would not drink their Cup, and because they would not receive the Beast's Mark, they in that *RED DRAGON'S power* have made this *War* against them.

And these are *NEW ENGLAND's CONVERTS and BELIEVERS!* And these are them *R. W.* saith, *That can give an*

Account

Account of the Grace of God, *that hath appeared unto them, and wrought that* Heavenly Change *in them:* And if this be *R. W.*'s *HEAVENLY CHANGE* of the *New-England*-Church, as he calleth it, and in his Account, with all these Deviliſh, Wicked Fruits of the *Old Man*, and *Carnal Weapons* in *Cain*'s Spirit, and *Judas* with his *Sword* and *Staves* againſt Chriſt's Followers, which hath been a Shame to *Chriſtianity*, and a Diſhonour to the *Name* of *Chriſt*, and a Scandal to *Religion*, yea, the very *Profeſſion* of the *Name* of *Chriſt*; and have *Cauſed his* Name *to be* Blaſphemed *among the* Heathen: Yea, the *Turks*, *Jews*, and *Papiſts* and *Indians* may *HISS AT THEM*, as many have done already. And we do ſay, That they know not themſelves, what Spirit they are of; for *Chriſt came not to deſtroy Mens Lives, but to ſave them:* and he Rebuked ſuch, that would have had *Mens Lives deſtroyed.* So it's Clear, you that have *Deſtroyed Mens Lives*, are not of God, but of the *Devil:* for doth not he *Deſtroy Mens Lives?* and doth not the *Devil* ſignify a *Deſtroyer?* And ſo it's Clear, that you have not the *Mind* of *Chriſt*, nor his *Spirit*; and ſo *None of his:* for his *Spirit* and *Mind* leadeth unto no ſuch Actions or Practices; but to *Love one another*, and to *Love Enemies*, as he commandeth. And if this be a *HEAVENLY CHANGE* in *R. W.*'s *Account*, then we muſt needs judge him *Blind*, and knoweth not, what the *True Heavenly Change* is, nor True *Converts*, nor *Fundamental Principles*, nor *True Diſciples* and *Believers:* and therefore no wonder, though he hath *Judged* us, as he hath done in his Book; who calleth *Darkneſs* and its Works *Light*, and *Light Darkneſs*.

R. W. And thou ſay'ſt; *There is a Time of Purity and* Primitive Sincerity, *a Time of Tranſgreſſion and* Apoſtacy, *a Time of Coming out of* Babilon's Apoſtacy, *&c*; *a Time of many Flocks pretending to be* Chriſt's, *and ſaying, Lo* here, *and Lo* there, *&c. a Time when Chriſt* Jeſus *his Doves cry*, &c. and when thou haſt gone on by way of *Preaching*, thou ſay'ſt, Thou *doſt not know, that there was made any* Reply *to this by thy* Oppoſites ——.

Anſw. Roger, this was *beſide* the *Matter:* Thou ſhould'ſt prove the *Charges*. We did not come there to hear thee *Preaching*; but to *Prove* thy *Falſe Charges:* but when thou could'ſt not, thou fell a-*Preaching* to us. And well might *W. Edmundſon* and *J. Stubs* tell thee, Thou *had'ſt ſpent ſo much time*, and ſay, They *had other*

Buſineſs

Business in hand, than to Attend upon thy False Charges, when thou should'st have made them good, and fell a-*Preaching* to them (as in page 66.)

R. W. And thou say'st; *Thou used'st all possible Brevity,* [but the *Reader* may see, how thou wentst *beside* the *Matter* in thy Preaching:] and thou say'st; *I rather chose thus to* Apologize *for my self, than down-right to blame them, on whom* (*they saw well enough*) *I laid the Blame of our* Long Proceeding. { p. 67.

Answ. Surely *Roger,* if thy Heart were not hardned, thou durst not thus speak, as to *Lay the Blame upon us of our Long Proceeding*; when as all the *Sober People,* that was there at the *Dispute,* know well, that our *Long Proceeding* was upon the Occasion of thy *Long, Impertinent Speaking,* and not bringing that, which was *Material* for the *Proof* of thy *Positions.* And since thou hast taken thy own Time now at *Large* to write further for the *Proving* of them, let *Sober People* Judge, whether in all that thou hast yet done, thou hast *Proved any of thy False* Charges? And so it's Evident, that our *Long Proceeding* was upon no other Occasion on our sides, than our *Long, Patient Waiting* upon thee to prove thy *Charges* and *False Accusations*; which thou didst not then, nor hast not yet done it.

R. W. And thou say'st; *Thou spake nothing, but the* Eternal Truth *of God:* and thou said'st; *The Words I have spoken, shall Judge you at the* Last Day; and then thou *did'st with-draw.*

Answ. R. W. how darest thou take the *Words* of the *Lord* in thy Mouth, and *speak* of the *Eternal Truth* of *God* with a *Dark Spirit,* and say, *Thy Words shall Judge* us *in the* Last Day? when thou hast utter'd so many *Lies* and *False Charges,* and makest thy *Lies* and *Slanders* Equal with *Christ's Holy Words,* and call'st his *Light* a *Fancy* and an *Idol?* which will be thy Burden at *Last,* except thou dost Repent; which we fear, it will be *Hid from thy Eyes.* And any *False Prophets* or *Persecutors,* or the *Devil* may use the *Words* of *Christ* against his Children, the Lambs of *Christ,* as thou hast done here, and so *Abuse* and *Pervert* the Scriptures as to a wrong End, to which they were never spoken: but Alas *Poor Man!* thy Words are nothing to us

R. W. Thou callest *W. E. Proud Mouth,* because *he called upon thee to make good thy False Charges; for we had used* Long Patience *to hear thee, and we would not endure any* Long *and* Tedious Discourses.

Answ.

Anſw. And well we might ſay ſo, to hear thee tell a *Tale* of the *Turk* and the *Pope*, as many times thou haſt done over and over in thy Book here to no purpoſe, when thou ſhould'ſt have *Proved* thy *Charges.* —— And thou ſay'ſt; *Our own Souls know, and the Auditory, that thou uſed'ſt to be Brief*; When *Our own Souls know* the Contrary: for *W. E.* might well tell thee of the *Quarter of an Hour* at *Providence*, when thou forgotteſt thy ſelf, and fel'ſt a Rambling and *Doting beſide* the *Matter.*

p. 68. *R. W.* Thou ſay'ſt; Thou *waſt told at* Providence, *that thou kneweſt, that we would not ſtand a* Diſputation; *for if we did, we would not Continue without great* Advantage, *&c. and break off* Abruptly, *as our Spirit hurried us.*

Anſw. Was not this thy own Condition *R. W?* And we had *Advantage* enough upon thee, for thou could'ſt make nothing good.

R. W. And thou ſay'ſt; Thou *waſt Queried at* Newport *by ſome, Why we did not proceed on the* Firſt-Day? and then thou ſay'ſt; That we *do not Cordially own that* Day (*for the* Quakers *work upon it*) *but* we *wiſely reſolved to have the whole* Firſt-Day *to make up the* Breaches, *ſtop* Leaks, *dreſs* Wounds, *that might be in the fore-going* Agitations *againſt our* Conſciences *and* Credits. And, *It is doleful, that Men of* Excellent Parts, *and of* Great Knowledge *in the Scripture, ſhould yet ſo lie under the Sentence of* Goſpel-Juſtice, *that they cannot but* Deceive, *as they are* Deceived; *that they cannot but* Believe Lies, *and* Tell Lies, *Horrible and Blaſphemous* Lies *as Confidently, as the* Pureſt Truths; *and ſuck-in, and pour-out the* Poiſon *of* Dragons, *the Great* Red Dragon, *the* Father *of* Lies, *&c.*

Anſw. R. W. this thou might'ſt very well have kept at Home with the *Red Dragon*, which ruleth in thee and the *New-England* Prieſts and Profeſſors, who are *under the Sentence of* Goſpel-Juſtice *and* Judgement; though thou may'ſt talk of the *Scripture.* And thy *Lies*, thy *Horrid, Blaſphemous Lies*, they did not (as thou ſcoffingly ſay'ſt) make *Leaks*, neither make *Breaches* among us; but we are confirmed in the Lord againſt them, *knowing the Tree by its Fruits.* And what *Quakers* thoſe are, that *Work the Firſt-Day*, thou haſt not named them: ſo this is like the reſt; and we ſhall not ſay much to it, till thou doſt name them. But we Meet together on the *Firſt Day* of the Week, as the *Primitive Chriſtians* did; and ſo beſtow it better, than to *Hear thy Lies*

and

and Blaſphemies: any other *day* would ſerve *R. W.* But we do not underſtand, that *R. W.* maketh any *Conſcience*, or hath ſuch a *Zeal* either for *God* or that *Day*, as to *Meet* to Worſhip God upon that *Day*: and who doſt thou *Meet* with? or haſt thou not driven all People from thee with thy *Dark Spirit?* Thou calleſt *W. E. Braggadocia*; thou migh'ſt have kept that at home.

R. W. Telleth a great *ſtory* of his *Brother ſending a* Letter *to be read in the* Aſſembly —— And *W. E.* told thee, *That* we *did not come to hear* Papers *read*; *but how* thou *coula'ſt make out* thy *falſe* Charges. p. 69.

Anſw. It ſeemeth, both thy *Brother* and *Thou* were offended, becauſe *it was not.* And thou confeſſeſt thy ſelf, thy *Brother* judged us as *Inſultors* and *Dominerers*; therefore we had little Reaſon to take *Notice* of his *Letter*, or give any *Credit* to it. And we had *Juſt Cauſe* enough either for *Hitchcock* or him, or any others (that came to ask Queſtions that Time in the *Diſputing* with thee, who hadſt Challenged us and all the Comers) when we ſaw, they came to make Inter-ruptions, *to deſire* them to *ſet their Hands to the Charges*, and ſo to have *join'd* with thee, that we might have kept to the Matter in Hand; or if they would not, it was *Uncivil* for them to make *Inter-ruptions*, when we had thee to deal withal, for to hear thee prove thy falſe *Poſitions* and *Accuſations*. And if they had had the *Civility* and *Patience*, and ſtayed, till we had done with thee; and then appeared like Men, they might have been Heard and Anſwered in *Seaſon:* but to come and make a *Brabble*, and ask ſtrange *Queſtions beſide the matter in Hand*; This we do not count to be *Civil*, though ye may count it ſo. But we knew, that thou wouldſt *willingly* accept of any to make a *Noiſe*, for to *eaſe* thy ſelf, and *take thee off* from proving thy falſe *Charges*. And as for thy *Brother*, thy *Religion* and his is both *Alike*.

R. W. And thou telleſt of a *Paper containing the Sight of* Sin, *and the Sight of the* Lord Jeſus; *theſe* two *were the* Two Daggers, *which ſtab at the Heart of their feigned* Chriſt *and* Light within.

Anſw. Here *Roger* hath diſcovered himſelf and his *Blaſphemy* in *Denying the Lord* Jeſus *Chriſt* and his *Light*: And often he bringeth the word *STABBING*, manifeſting his *Evil Spirit*. And the *Feigned Chriſt* thou migh'ſt have kept at home; for the *Real Chriſt* we own with the *Light*, that cometh from him, by

 which

which we *ſee Sin* and *See* our *Saviour*, which ſaveth from it.

R. W. And thou ſay'ſt, Thou *art not of thy Brother's* Conſcience, *that thou ought to have* Admoniſht *the* Quakers, *before thou had'ſt ſo publickly*, &c. *ſince they proclaim'd their Sin as* Sodom *on the* Houſe-Top, *&c.* and ſo goeſt on in *Railing* and *Slandering:* and ſay'ſt further; *Nor do I think, I charged them too deep or too ſharply*, &c. *for I know, the* Foxes *and the* Wolves (*the Able* Leaders *amongſt them*) *do not run away with* Pigs *and* Swine *only*; *but* Lambs *and* Chickins *of Chriſt are carried away in their* Soul-bloody Jaws, *&c.* and ſo falleſt a-railing, *&c.* telleſt of *Blind Leaders* and *Chapmen, that by feigned words make Merchandize upon mens Souls*, 2 Pet. 2. p. 70.

Anſw. R. W. and his *New-England*-Prieſts might have kept a great part of this at home. But is *R. W. too high* for the Command of Chriſt, *Firſt tell thy Brother*, &c? but what are theſe *Sins, we proclaim as* Sodom, and the *Houſe-top*, that the *Quakers* hold? we do abhor his *falſe Charges* here, we own no ſuch things And whereas thou *think'ſt*, thou *doſt not Charge us deep enough*; thou haſt, nor couldſt not make good the things, thou haſt *Charged* us withal. And as for *Wolves, Soul-Bloody Jaws, Fire-brands, blind Leaders, Foxes, Chap-men, that by feigned words make Merchandize of mens Souls*, (2 Pet. 2.) If there be any ſuch in the World, they be in *New-England*, their *Fruits* have declared it.

And *R. W.*'s his Brother's *Letter* beginneth *pag.* 71. and endeth *pag.* 75: which *R. W.* highly extolleth, and ſaith; *This is the poor* Letter *Condemn'd* Unheard, *&c. who like the Men of* China *Judge all the World to have no* Eyes, *except the Men of* Europe, *to whom they grant One* Eye; *and that is more, than our* Proud Phariſees *will do to any, that bow not down to their* Groſs Phylacteries. p. 75.

Anſw. Theſe are thy *ſcoffing* words: but *R. W.* is *Judging* the *Chinaes* as well as us. And it's falſe to ſay, we *Condemn'd the Letter* Unheard: but we count, *It was not Time* for thee to bring in the *Letter*; but to make good thy falſe *Charges*. For thy Brother was a *Party:* though he would not ſubſcribe to thy falſe *Charges*; yet would *buſy* himſelf, and make himſelf concerned. But its like, thou may'ſt *Charge* the *Chinaes falſly*, as thou haſt done us: for thou art full of ſuch *Tales* and *Stories*. And many times, when thou ſhould'ſt have proved the matter, thou tell'ſt

us of *Papiſts*, *Arminians*, &c. and truly, thy *Brother's Letter* is not worth the taking Notice of.

Rob. W. He ſaith; *I write not to* Charge *nor to Admoniſh*, &c. (*p.* 71.) and thou ſay'ſt, Thou *wouldſt not have us to take it as a* Charge; and then ſay'ſt, *That* we *never dealt* Faithfully (pag. 72.) [Now let the *Reader Judge*, whether this is not *a High Charge* and a *Judgement* too.] And 2ly ſay'ſt, *That* we *aſſumed and preſumed beyond the bounds of* Moderation *and* Chriſtianity; [yet we *muſt not take theſe as* Charges:] and further ſay'ſt; Our *Expreſſions* and *Behaviours in our Actings were not for Edification of the* Auditors, *but Advancing of* ſelf; and that we *limited the* Holy One *of* Iſrael: we *break the* Apoſtolical Command; we *dealt not* Faithfully *and* Chriſtian-*like: (pag.* 73.) [And if theſe be not *Charges*, let the *Moderate* Judge.]

Anſw. And ſhould we *ſuffer any to ſpeak*, and make a *Confuſion* and *Cavil* (except they would *Join* with thy Brother in the *Matter*) and yet would not own the thing; but only *Speak to Interrupt*, and to *Put by*, and to *Bring-in* New Matter, taking up only *Time*, and to hinder the *Matter in hand?* For thou wouldſt make us believe, that thou *Underſtood'ſt the Order in* Courts *of* Judicature (pag. 73.) *in Temporal Matters:* but where, and in what *Court* are ſuch things allow'd, that when a Man hath a *Cauſe* or *Complaint* againſt another, that *many are ſuffered to Oppoſe*, yet will not to *join with the Complainant?* will not the *Court* look upon ſuch, as being *Diſorderly* and *Buſy-Bodies*, and cry, *SILENCE IN THE COURT?* And though it was profered fair to you, or to any, that if they would have owned and *joined* with him in all or any of the *Poſitions*, we offered them *Liberty to ſpeak*, what they would. Which is Clear, that you manifeſt your ſelves as *Diſturbers*, who would not own or *ſpeak to the Matter in Hand:* For it's known, that ſeveral there did *ſpeak* to bring in *other things* beſide the *Matter*; as *R. Hitchcock*, and many others. And was not *R. Hichcock* Anſwered fully in *Seaſon?* and ſo might'ſt thou have been, if thou hadſt had Patience, and appeared in the *Meeting* to have *ſpoken in Seaſon*, when we had done with thy Brother.

Robt. W. And thou telleſt us a *Story of a Man's Wife being* big *with* Child, *which came with him to the* Arch-Biſhop, *and he gave her* Liberty to ſpeak *to the full:* [What is this to the purpoſe? for did not ſhe *ſpeak* to her *Husband's Concern*? So if thou wouldſt

have taken thy *Brother's Concern*, thou might'ſt have *ſpoken* too.] But thou ſay'ſt, *It appeared to thee, that thy* Brother *had aſſumed and preſumed too much, being ſo large and high* Propoſals.

Anſw. And if this was the Ground, why thou could'ſt not *join* with thy *Brother*; then thou might'ſt have had ſo much *Moderation* and *Patience*, and waited, till we had done with him; then thou mighteſt have been Anſwered, and Drunk of *Our Common Wine-preſs freely*, which is open to all. But thou waſt ſo *great with Child*, (but *not of the* Man *Chriſt* Jeſus) to bring forth theſe *falſe Charges* (which thou *wouldſt not have us to take as* Charges) wherein thou didſt abuſe both our *Liberty* and thy own, in not having the *Patience*, till we had done with thy Brother: and then we might have Anſwered thee, if thou hadſt appeared, and demanded it. For what need we a *Letter* from a *Man*, that was there *preſent*, that had Opportunity to ſpeak? And as for *True Liberty infringed*, and *Inſulting Spirit of the* Quakers, Truly, thou and thy Brother might have kept this at home; who went about not only to *Inſult* over us, but with his falſe *Poſitions* and *Charges* to put us in his *Bear-Skin*, that the *Dogs* of *New-England* might have *worried* us.

Rob. W. And becauſe thou ſay'ſt, *Your* Indecorum *Behaviours both in* words *and* geſtures *unto your Elder* fellow-Servant *and* Aged Father, *complaining, as not performing your Duty, as* Young-men *according unto Rule of honouring* Gray Hairs, *&c. ſaying often*, Thou Old Man, thou Old Man, *thereby to provoke to paſſion*, (pag. 74.)

Anſw. Is not *Wiſdom* called *Gray Hairs?* wherein did we *break the Rule?* And what was our *Indecorum-Behaviours*, *Words* and *Geſtures?* and where did we *Not perform our Duty?* did we not ſuffer him *patiently*, and bear him, till he went quite *beſide* the *Matter*, and ſpent *Two Days* with *Two Poſitions*, and did not prove them neither? hearing his long *Tales* and *Stories* to no purpoſe? And *pray thee*, read thy Brother's Book and ſee, what *Names* and *Evil Language* he giveth us? whether he be a *Good Example* to *Young-men* and us? where thy Brother writeth to *J. T.* (pag. 6.) calling him his *Antient, Loving Friend* (an Old Man at *Providence*;) and (*pag.* 15.) he calleth his *Antient, Loving Friend* (to wit, *J. T.*) *WHITE DEVIL:* and thou art offended at us here, becauſe we *call him OLD MAN, thereby appearing to provoke to* Paſſion. And ſo, if theſe be not *Charges* (which thou

thou *would'ſt not have them to be ſo*) let the *Sober* judge! which thou waſt *with Child* to bring forth. —— But as to our ſaying *OLD MAN* to thy Brother, it was not in *Diſ-reſpect* to his *Perſon*, nor to ſet at Nought his *Old-Age* (for we have learned better;) but it was a *True Title* to him, and not *Diſ-honorable*, nor by us given in *Deriſion*, though thou and thy Brother take it ſo; who hath it in his Book, and telleth the World of it, and wrongeth us. —— And thou doſt Extol *His exceeding Great Patience*; but wrong'ſt us in Charging us with *ſeeking to take an* Advantage *againſt the* Aged, and ſay'ſt; *Contrary to Covenant, by* Three *or* Four *baiting him at once*, &c. This is *another falſe Charge:* but let the *Unprejudic'd* then there judge! —— And as for *Charging thy Brother with* Blaſphemy, *and for him to prove it*; Let the *Ingenuous Reader* but read over his Book and ſee, whether he hath not manifeſt a *Great Deal more* of *Blaſphemy* and not proved that, which we *Charged him withal*, nor his own *Charge*.

R. W. Whereas thou ſay'ſt; *It is acknowledged by* Auditors, *that as the* Complainant *brought ſubſtantial* Proof (*ſo far as he proceeded*) *ſo you the* Defendants *alſo brought ſubſtantial* Defence, &c. *but* (thou ſay'ſt) *who ſhall judge? you will not ſuffer the* Goſpel-Rule, *that the* Standers-by *the Spirits of the Prophets ſhall Judge*, &c.

Anſw. This is not True, and a *Falſe Charge*, though thou *would'ſt not have us take it ſo:* for we did refer over and over (the *People* knoweth) the matter to the *Judgement* of the *People* there, that were the *Standers-by*, to *Judge, Whether he had proved his* falſe Charges? And many more *Charges* there are, which thou would'ſt not have us to *take as Charges*, in thy *Paper*, which indeed is *not Worthy* to be taken Notice of: but let the *Un-prejudic'd* people in *Rode-Iſland*, that was there, *Judge*, whether thou haſt not *wronged* us! And did not a *ſtranger* ſpeak aloud there, and ſaid; *I am no* Quaker; *yet I ſee, that* Mr. Williams *hath rather proved* againſt himſelf, *and not for himſelf?*

And is it not a Contradiction, *that thou ſay'ſt*; The *Complainant* brought *ſubſtantial* Proof (ſo far as he proceeded) and that the *Defendants* alſo brought *ſubſtantial* Defence; (in what was *ſubſtantial?*)

R. W. And doth not *R. W.* ſay; *The Spirits of Juſt Men made* Perfect (*the* Quakers *ſay*, Here; *and we ſay*, *In the* Life to come?) p. 76.

Anſw.

Anſw. And doth not the Apoſtle ſay (to the *Heb.*) *YE ARE COME to the Spirits of Juſt Men?* and was it not *HERE*, while they were upon the Earth? And *Iſa.* 11. 1 *Theſ.* 2. *Rom.* 8. and *Act.* 8, 19. 10. 14. 16. what are all theſe *Scriptures?* who denieth them? And *Gal.* 5. *Joh.* 3. what's all this to the Purpoſe? for here thou goeſt on in way of *Preaching*: And all theſe Scriptures do not prove thy falſe *Charge*. For thou ſay'ſt;

R. W. The Holy Spirit *of God was given forth by* Means; *but the* Quakers *pretend in G. F.'s Book and other Books, That their* Spirit *was* without Means. And thou bringeſt, *The Lord open'd* Lydia's *heart*, &c. *and* Chriſt's Breathing *upon his Apoſtles*, &c. p. 77.

Anſw. Did not the *Apoſtles* receive the *Holy Ghoſt* by his *Breath?* and what! was that *Mediate?* and were not the *Apoſtles Able Miniſters* of the *Spirit?* and was that *Mediate?* And that, which *Open'd* Lydia's *Heart*, was that *Mediate?* And did not *Peter Preach Chriſt* Jeſus and his *Light*; and the *Holy Ghoſt fell upon them?* and was not the *Light* of Chriſt *within* them, that received it? And was that *Mediate* or *Immediate*, that *bid* Cornelius *ſend to* Joppa? And what was that, when the Apoſtle (which was a *Miniſter* of the *Spirit*) was *Preaching* Chriſt *Jeſus?* was it not ſomething *within* them, that anſwered to the *Apoſtle's Preaching*, (that pricked the Heart) that made them cry out, *What* they *ſhould do?* was not this the *Light Within, that lets* them *ſee, that they had Done Evil?* according to the Apoſtle's words, *Whatſoever doth reprove and make manifeſt, is* Light: and if they turn at the *Reproof*, this is *Repentance?* And what was that, *that* Saul *Kikt againſt*, when he was a *Profeſſor* (like *R. W.* and the *New-England*-Prieſts and Profeſſors) and *Perſecuted* God's people? and is not *R. W.* and all his *New-England Perſecuting* Prieſts and Profeſſors *kicking againſt it* now? and therefore they will not *receive* Chriſt *Jeſus.* But we never denied the *Means* of the *Spirit* of God to work withal; but your *Means*, which are without the *Immediate Spirit* of God, and the *Light* of Chriſt *Jeſus*, which thou *Blaſphemouſly* calleſt an *Idol.* And goeſt about to prove, that the *Spirit* of *Chriſt* is not the *Spirit* of *Chriſt*, which *Leadeth* us, and *Mortifieth* us, and *Circumciſeth*; in which we *Worſhip* the Living *God*, as Chriſt commandeth: and this *Spirit* thou goeſt about to prove a *Falſe Spirit*; which will *prove* thy own *Deſtruction*, if thou repenteſt not. And ſo our *Aſſertions*

are

are no *Contradictions* to the *Spirit* of God; they are thy own.

R. W. And thou bringſt (pag. 6. in *G. F.*'s folio) *Samuel Eaton's* Saying [*The* Prophets *and* Apoſtles *drew people to an* Outward Word.] *G. F.*'s *Anſw.* ["Now, is that which *Liveth and Endureth for Ever, Outward?* Did they not bring them to *Chriſt* and the *Power* of God, which is the End of *Words*, which is *Immediate?*] p. 78. ——— And in the ſame page *Samuel Eaton* [*Is not the* Goſpel *an* External *Way?*] "*G. F. Anſw.* [No: The *Goſpel* is a *Living Way*, which is revealed *within*; and is the *Power of* God *to Salvation.* ——— And in the *ſame page: S. E.* [*Are not theſe ſeduced, who are drawn off from the* External Means, *by which the* Spirit *is given, and* Faith *wrought to wait for the Receiving of the* Spirit *without any* Word *to convey it to them?* [he means, *External*] *which* Spirit *when they have, it is not the* Spirit *of* Truth, *but of* Deluſion.] *G. F.* Anſw. ["The *Spirit* and *Faith* is not *conveighed* to any Man *without* the "*Word* (to wit, *Chriſt*) and they are *ſeduced*, which reſt in the "*External*, from the *Eternal.* And the *Spirit is* not *given by* "External Means; it is *God* and *Chriſt*, that *giveth* it: Neither "is *Faith wrought* by *External Means.*] *R. W.* Replieth: *I Obſerve, how the* Wiſdom of men is Enmity againſt God, *and how witty this* Fox *is, to catch himſelf and others in the* Traps *of* Eternal Howling: *how doth he here confound the* Audible Words *or Preachings of God's Mercy in Chriſt* Jeſus *with the* Inaudible, Inviſible, Myſtical *and* Metaphorical Word *Chriſt* Jeſus *himſelf.* 2ly *Who ſees not his* groſs *and* impudent *Denying of the* Spirit, *and* Faith *to be conveighed by* Means *from God unto us?*

Anſw. Let the *Reader* ſee *R. W.*'s *Reply* here, if there be any thing in it to prove, *That* we *have not the Spirit*; and, *That the* Spirit, *by which we are acted, is not the* Spirit *of* God? And what muſt we infer from *R. W.*'s words here, and *S. Eaton*, the Prieſt? *That the* Spirit *is given by* External Means? and, *That the* Faith *is wrought by* External Means? and *The* Goſpel, *the Power of God, is an* External Way? and *That the Apoſtle directed people to an* Outward Word, *and not to* God & Chriſt *the* Eternal Word, *the* Word *that liveth, and abideth and endureth for ever?* but then how is *God* the *Giver* of the *Spirit?* and how is *Chriſt* the *Author and Finiſher of their Faith?* And how is the *Goſpel* (the *Power* of *God*, which was *Revealed* to the Apoſtles) an *External Way?*

R. W.'s Third Falſe Charge.

and

and doth any know the *Goſpel*, the *Power* of *God*, but by *Revelation*? And was it not the *Wiſdom* of *Man*, which was *Enmity againſt God*, that with-ſtood the *Preaching* of the *Revealed Faith* and *Goſpel*, and called it *fooliſhneſs* then, and now? And as for *Traps* and *Eternal Howling*, *Groſs Impudency*, &c. *R. W.* might have applied and kept at home.

R. W. Bringeth *Enoch Howet*, (*G. F. Fol.* 15) ſaying: [*There is nothing in Man to be Miniſtred unto, but Man.*] G. F. *Anſw.* [" How then *Miniſtred* the Apoſtles to the *Spirit*, or *ſowed* as " to that? and Chriſt *Spake to the Spirits in priſon.* And *Timo-* " *thy* was to *ſtir up the Gift*, *that was in him*: and, the *Spi-* " *rit of the Father ſpeaketh within* them; and the *Light*, *that* " *ſhineth in the heart*, and giveth Knowledge, *&c.* And, The *Son* of " *God* is Revealed *in me*, ſaith the Apoſtle, Here the *Scriptures* " are for *Correction* of thee, and *Reproof* of thee, who ſay'ſt, " *There is nothing to ſpeak to in Man, but* Man—When the " Apoſtle ſaith, *That which may be known of God, is manifeſt in* " Man, *for God hath ſhewn it to them*, (Rom. 1.) And the Apoſtle " was manifeſt to *Every Man's Conſcience* in the ſight of God: " and that was of *God*, which the *Children diſobeyed.*] And *R. W.* replieth, ſaying: *I was forc'd to omit the* Allegations *out of* G. *F.'s Book then by me and ready*: [And why ſo, *R. W?* Why could'ſt not thou have let the people heard them and judged them?] And again he replieth: *As in his late Book, Exalting his* Heathen-Light *above the* Scriptures (and ſay'ſt) *he ſimply and profanely joins the* Philiſtian Prieſts *and* Egyptian Conjurers *with* Holy Job *and his Friends*, &c. *ſo here he confounds and jumbles together the* Natural Powers *and* Faculties, *and* Humane Light *in all Man-Kind with the* Grace *of* God, *&c.* pag. 79.

Anſw. Theſe Charges are all falſe; and *G. F.'s* Book will clear it ſelf: for his Book proveth, *That Men have* the Light, *that have not the* Scripture; and that *ſome reject the* Spirit *of* God *and his* Light, *which have the* Scripture. And it is plain, that *Job* had the *Light* and *Spirit* of God, that had not the *Scripture*: and ſo it was *G. F.'s* Proof, That Men may have the *Spirit* of God, which have not the *Scripture*. And the Prieſts would make us believe, *That the* Light, Faith *and* Spirit *of God come from the* Scripture *and* External Means; but Chriſt the *Light* (*who enlightneth every Man, that cometh into the World*, which is called the *Life in the Word*, Joh. 1.) thou and the *New-England* Prieſts and Profeſſors

ſeſſors have not proved this a *Humane Light:* and ſo, it's thou, that haſt *Jumbled all together* here, *Conjurers, Philiſtians,* &c. and not *G. F.* And as for *Simply and Profanely Jumbling,* thou may'ſt keep it to thy ſelf.

R. W. ſaith; *His Scope is* (*Abominably and Horribly*!) *to make the Holy* Spirit *of* God *capable of being* Preach'd *unto, to be Converted and Turned unto* God, *yea, to Refuſe and be* Damn'd; *for it is not* Man (*he ſaith*) *that is Preached unto.*

Anſw. Let the *Reader* ſee, if *G. F.* ſaith ſo, *That it is not a* Man, *that is Preached unto.* And as for thy *Abominably and Horribly,* thou may'ſt keep to thy ſelf: for *G. F.* doth not ſay, *The* Spirit *of* God *muſt be Converted and Turned to* God, *or elſe Refuſe and be Damn'd*; Theſe are thy own *Abominable* Words: but, *The Miniſters of the* Spirit *Sow to the* Spirit, &c. and, *The* Spirit *was in* Man, *which Men and Women muſt take heed unto.* And do not the *Prophets* and *Apoſtles* tell People, how they have *Erred from the Spirit,* and *Quench'd* and *Vex'd* it, and *Griev'd* it and *Rebell'd againſt* it, and *Reſiſted the Holy Ghoſt?* (read *Nehem.* 9. *Act.* 7.) and they that *Rebel* againſt it and Quench it, and Vex and Reſiſt the *Spirit* of *God, they go from God,* from that, that would *Convert* them then, into *Damnation,* and not the *Spirit* of *God,* as thou Blaſphemouſly ſay'ſt. And ſo, it is the *Spirit* of *God,* that *Converteth* Man, them that walk in it: and *R. W.* this is thy *Sottiſh Paraphrazing* of *G. F.*'s Words.

R. W. ſaith; *How* Sottiſh *and* Blind *doth this* Deceiver *proclaim himſelf in the* Chriſtian Doctrines *of* Preaching, Converſion, Faith, *and the* Grace *and* Spirit *of* God, *confounding* Gold *and* Droſs, Pearls *and* Pebbles, Harps *and* Harrows (*as all one*) *together.*

Anſw. R. W. This is thy own *Sottiſh* and *Blind* Condition, that calleſt the *Light* of *Chriſt* (*which lighteth every Man, that cometh into the World*) an *Idol:* and how canſt thou *See* without it, but art *Blinded* altogether? And let the *Reader* read *G. F.*'s *Anſwer* and *R. W.*'s *Reply,* and ſee, if there be any ſuch thing (as he *Blindly* aſſerteth here) in his Words, that *G. F.* proclaimeth, as *R. W.* ſaith? for none of us can *Preach the Doctrine of Chriſt, Converſion, Faith, Grace* and *Spirit* truly without the *Light,* that ſhineth in the Heart, and giveth the Knowledge of them.

R. W. He bringeth (*G. F.*'s *Fol.* p. 136, 137.) *Thomas Moor* ſaying; [*Nor are we to wait for a further* Revelation *to us to be*

 given

given forth, than the Scriptures: *for the* Word *of* God *came not first Immediately to the* Gentiles, *but to the* Apostles.] *G. F.* Answ. "The *Apostles*, that Preached the *Word* of *God*, it was *Immediate*, "to whom-so-ever they Preach'd it; for they *Received it Imme-* "*diately:* [and *R. W.* putteth, *READ it Immediately*, and crieth, *Non-sense:*] "for the *Word* it self is *Immediate*; for it is the "Savour of *Death* to *Death*, and of *Life* to *Life*. And none know- "eth the *Scriptures*, but by the *Spirit*, that doth *Reveal* them: so "all that witness the *Spirit* of *God*, witness *Revelation*, and the *Re-* "*vealing of the Scriptures* to them by it, and the things of *God* "laid up for them, that love *God*; which the *Eye hath not seen:* "but the Eyes may see the *Scriptures* outwardly. And, *None* "*knoweth the* Son *of* God, *but the* Father, *neither knoweth any Man* "*the* Father, *but the* Son, *and He, to whom the* Son Revealeth "*him:* And so People may have the *Scriptures*, but not the *Reve-* "*lation* of the *Son* of *God* by them. For the *Pharisees* had the "*Scriptures*, but not the *Holy Thing* they testified of [to wit, *CHRIST*) who *hated the Light*, like *R. W.*] Most of this *R. W.* hath left out; and endeavoureth (but to no purpose) to prove, *That* We *have not the* Spirit *of* God: But the *Reader* may see, how we are *maintaining of it* against him and the Priests, that deny it in God's People. And it is the Work of *R. W.* instead of *Proving*, That we have not the *Spirit* of *God*, *To oppose it* in his People. —— But *R. W.* saith in his Reply; *As if all, that Receive* G. F. *his Book simply pretended to be from the* Spirit *of* God, *Received it without* G. F. *his* Brain, *and* Hand *and* Pen *or* Paper, *&c. Or, because a* King *delivers his Mind to his* Secretary, *and commands him to pen it in a* Proclamation, *&c. therefore the* King's Word *or* Will *comes to every Man immediately without any such Means, as the* Secretary's *Composing, his* Clark's *Transcribing, the Use of* Printing, Letters, *&c. to talk after this sort, what is it, but to talk* Frantick *and* Bedlam, *and without the Guidance of a* Common, Rational Spirit.

Answ. This *R. W.* bringeth to prove, *That* We *have not the* Spirit *of* God: which is quite Contrary. For he knoweth himself (and the *New-England* Priests, as Dark as they are) That the *King*'s *Declaration* or *Proclamation* (*which his* Secretaries *write, and send to all his* Subjects) *Natural Men* may understand; but the *Proclamation* or *Declaration* of *God* and *Christ* Natural Men cannot perceive, but by the *Spirit* of *God*. For the *Apostle* telleth them

them, *They do not know him:* and the *Phariſees*, and ſuch as Crucified him, it is ſaid, *They did not* know *him, the LORD of LIFE*, which hath *Sent out his Declarations* by his *Apoſtles*. Yea, many of the *Apoſtles* could not underſtand ſome of his *Declarations* in their *Young Dayes*, till *Chriſt opened their Underſtandings:* and they, that did *Receive*, what Chriſt *declared, Received* Him. —— And as for thy *Scoffs*, that ſay'ſt; *G. F.*'s *Book received without his* Brains, *&c.* this is thy own *Frantick Bedlam*-Stuff; thou may'ſt keep it at Home.

R. W. Bringeth *Sam. Eaton* (from *G. F.*'s Fol *p.* 5.) ſaying; [*Though all the* Saints *have the* Spirit *of* Chriſt *dwelling in them; which is* Eternal *and* Infallible; *yet that this* Spirit *ſhould* do all, *which* Saints *do, and ſhould* ſay all, *that* Saints *ſay, and ſhould* judge *for them both* Perſons *and* Things *after an* Infallible Manner; *and that they ſhould neither* Say *nor* Do *any thing by any Underſtanding of their own, but the* Spirit, All this *we deny.*] *G. F.* Anſw. [" Which is *Contrary* to the *Apoſtle*, who ſaith; *As many as are* " *the* Sons *of* God, *are led by the* Spirit *of* God. And *Chriſt* ſaith; " *That he* Acteth all *in them and for them*, who ſaith; *Without me* " *ye can DO NOTHING:* and, *The Fruits of the* Spirit, *&c.* " and, *The Spiritual Man* judgeth *all things.* And that is it, which " leadeth the *Saints to divide and diſcern all things* both Tempo- " ral and Spiritual: the *Spiritual Wiſdom* of *God*, which giveth " them *Spiritual Underſtanding*, which Men muſt *Rule* withal; " but not with *their own*, which cometh to nought. And ye, which " have not that, which is *Infallible to Judge in you*, know not the " *Spirit* of *Chriſt*; neither can ye *Judge of Perſons or Things*, that " have not the *Infallible Judgement*, nor have the *Spiritual Man* " (to wit, *Infallibly.*) Neither have ye the *Word of God* in your " Hearts, nor *Chriſt, which is Eternal and Infallible:* All which " the *Quakers* have to *Judge Perſons* and *Things.*] But *R. W.* hath left out many of the Prieſt's Words, as followeth. He ſaith; [*That which is* within *them, is not* Eternal *or* Infallible.] When the *Quakers* asked him, *Whether* it was ſo or no? he ſaid; [*Nay, that which* Judgeth *in them, is not* Eternal *and* Infallible: (and) *They Aſſert no ſuch thing as that, concerning* Themſelves.] So let the *Reader* ſee, how this Prieſt *Contradicteth* himſelf. And further this Prieſt ſaith; [*There is an* Immediate Voice, *which we never heard; which is* Within:] this *R. W.* leaveth out. And he ſaith; [*The* Goſpel *is the Letter:*] this he leaveth out, (*Fol.* p. 80.

p. 4.) The *Prieſt* ſaith; [*Though we believe, that the* Spirit *of Chriſt* dwells in the Saints; *yet we aſſert, That the* Spirit *of Chriſt be* diſtinct from the Saints (*Fol.* p. 1.) *Theſe* Contradictions *R. W.* never medleth withal. And *S. E.* ſaith; [*Such a* Voice, *which cometh* Immediately *from Heaven, we have not* Heard: *and ſuch an* Inſpiration, *as this from* God, *we have not* Received, *nor do we wait for it,* Fol. p. 3.] Now, how can theſe Men have the *Spirit* of *God* then, which *R. W.* ſtriveth to maintain their Doctrine againſt *G. F.*? and inſtead of proving, *That* We *have not the* Spirit *of* God, he proveth himſelf and his Prieſts *without* it, that he ſeeketh to Defend. —— But *R. W.* Replieth, and beginneth with *Railings: Mahomet*, &c. and runs on and ſaith; *Theſe Fooliſh and Filthy Dreamers*, &c. [And are theſe the *Fruits* from the *Spirit* of *God?*] and tells us a great Story, *Preaching* upon what *Mahomet ſaith*, and of *Maſters* of *Ships* and *Navigation*, and *Families*, and *Princes* and *Governours*, &c.

Anſw. What is all this to the *Spiritual Man, that Judgeth all Things?* and to prove, *That* We *have not the* Spirit *of* God? And the *Saints* are led by the *Spirit* of *God* to *Divide and Diſcern all things* about both Temporal and Spiritual: and the Spiritual Wiſdom of *God*, which giveth them an *Underſtanding*, which Men muſt *Rule* withal, that be in it; Doth *G. F.* therefore ſay, That *Natural Men do nothing* with thoſe *Spirits?* And becauſe *Natural Men do ſomething* with theſe *Spirits*, muſt therefore the *Spiritual Man*, that *Judgeth all things*, be denied the *Immediate* and *Infallible Spirit* of *God* to *Judge of Perſons* and *Things?* For, was not the *World* made by the *Word* and *Wiſdom* of *God*, yea, all the *Natural* Things or *Temporal?* and I ask *R. W.* and his *New-England*-prieſts, *Whether* they can *know* them without the *Wiſdom of God?* or *Judge* truly of their own *Perſons* both *Before the Fall*, and *In the Fall*, and in the Reſtoration *After the Fall* without the *Infallible Spirit* of *God?* And doth not *Chriſt* make *All things New?*

R. W. And whereas thou ſpeakeſt of the *Meaneſt Youth or Wench of the* Quakers, *if but a pretended* Quaker, *whatſoever they ſay or do, is by an* Infallible, Eternal Spirit, *&c. but how horribly their Spirits*, &c. *Miſcarriages (in many Sinful Practices) and Apoſtacies*, &c. and ſo going on a-

p. 81.

railing.

Anſw. Theſe Fruits ſhew ſome of thy *bad Spirit.* Doth *G. F.* ſpeak

speak of *Lads* and *Lasses*, that run into *Miscarriages*, and *Sinful Practices* and *Apostacies*, to favour those their *Ill Actions* with the *Infallible*, *Eternal Spirit* of God? Nay, this is thy own *Lie R. W.* thou may'st take it thy self; for all such *Evil*, *Sinful Actions* both in our selves and others we deny, as being *erred* from the Spirit of God: the *Spiritual Man Judgeth all* such things. And did not *John Stubs* say well; *Ye have an* Unction, *and need not, that any Man teach you; ye KNOW ALL THINGS?*

R. W. And then *R. W.* replieth, and telleth of a *Leading of a* Beast *by a* Halter, *and the Leading of* Man *with* Reason.

Answ. But what is this to the *Leading by the* Spirit *of God* and *Unction?* that is beyond thy Dark *Reason*, and *Judgement* and *Doting Spirit*. And with thy dark *Reason* thou can'st not Judge of *false Prophets* and *Seducers*, but receive them: it's the *Spirit* of God and the *Anointing*, that must Judge of such things. And what's all thy *Preaching* good for?

R. W. [Now he cannot prove, *That* we *have not the* Spirit *of* God, he falleth of asking *Questions*, and saith] *Whether this* Leading, *or* Anointing *or* Teaching *of the Spirit be by means of* Praying, Preaching, Reading, *&c.*

Answ. The *Spirit* is the *Means* of the true *Prayer* and true *Preaching*, and opens to Man, what he *Readeth:* as the *Spirit* of *God opened the Scriptures to the* Eunuch *through* Philip. And the Apostle saith, *The* Spirit helpeth *our Infirmities*.

R. W And thou say'st; *If* Motions *without the use of these be* pretended, Reason *tells us, that a* Rational Soul *must be able to* Try, whether *the* Spirit pretending *be true or a lying Spirit? and that it must have some* Rule *or* Touch-stone, *&c.* Thou further say'st, *That the* Rule *must be thy own* Reason, *or some Testimony of Unquestionable* Witnesses *satisfying my* Reason; *or some Heavenly-Inspired Scripture or* Writing, *which my* Reason *tells me, came from God.* Reason *also tells each Rational Creature, that it is very Suspicious to be a* false, lying and Deviliſh Motion, *which slights the Holy* Scripture, *&c.*

Answ. Here thou hast made thy *Reason* both *Rule* and *Judge* to judge both *Rule* and *Touch stone*, and to *Try* them: and hast not thou said, *The* Scripture *was the* Rule *and* Touch-stone? —— And dost thou not *Admire the* Devil *for his great* Wit *and* Reason? (*Append.* p. 108.) and was that *Reason* in the Devil, that tempted Christ to *Worship* him and to *Destroy* himself, or Unreasonable?

reaſonable (ſeeing thou *Admireſt the* Devil's *great Reaſon*, and ſay'ſt, Reaſon *muſt be Judge*; and makeſt no Diſtinction betwixt *thine* and the *Devil's?*) And had not the *Phariſees* and *Chief-Prieſts* ſo much *Reaſon* as thou, and yet judged *Chriſt* to be *Beel-zebub*, and ſaid, *By the Prince of* Devils *he caſts out* Devils? And the Apoſtle telleth thee, *That the* Natural Man *doth not perceive the things of God:* And had not *Pilate* ſo much *Reaſon*, as thou (think'ſt thou) who asked Chriſt, *What* was *Truth?* And if the Holy *Scripture* was the *Means*, the *Rule* and *Judge* to *try Motions*, then *Abel*, *Enoch*, *Abraham*, *Iſaac*, *Jacob* and *Moſes* had none. Now, an *Heavenly-Inſpired Scripture* (which thou ſpeakeſt of) that is by the *Spirit*, by which they are known again; and not by the dark Spirit and *Reaſon* (for *No Man knoweth the Things of God, but by the* Spirit *of* God,) which *Reaſon* thou here ſetteſt above both the *Spirit* that *Inſpireth*, and the *Scripture Inſpired* or given forth by it: and ſo hait made the *Reaſon* the *Chief Judge*; which the Apoſtle did not, but the *Spirit*.

R. W. Thou ſay'ſt: *It is beſt to take* James's *Counſel*; If any Man want *Wiſdom*, let him ask of God, *&c. If ſo, then* Reaſon *tells us, that except we ſuffer our ſelves to be led as* Beaſts *by* Satan (*as the poor* Quakers *are*) *we muſt come to the Uſe of* Means, *or a* Mediate Leading *and* Teaching: *and then what's become of theſe* Helliſh Fancies *of only* Immediate Teachings *and* Inſpirations. p. 82.

Anſw. This is *R. W.*'s Proof to prove, *That* we *have not the* Spirit *of* God. And *R. W.* calleth the *Immediate Teachings* and *Inſpirations* (of God) *Helliſh Fancies:* Now, would not he have *dotingly* ſaid this to the Apoſtles, had he been in their Dayes? ——— And ſo, what muſt we underſtand from *R. W.*'s words? *He and his* New-England-*Prieſts muſt come to REASON, and a* Mediate Leading *and* Teaching, *&c. and to* Mediate Means: So, it muſt not be the *Inſpiration* and the *Immediate Spirit* of *God*, the *Holy Ghoſt*, to *Lead* into all Truth. So, his *Leading* is *Mediate*, his *Means* are *Mediate*, and his *Teaching* is *Mediate*, and not Immediate; and yet he muſt *Ask Counſel and Wiſdom* (*as* James *did*) *from God*, and yet it muſt not be *Immediate* and Inſpired into him, but *Mediate*. ——— And if *Evil Spirits* have ſuch a *Great Reaſon* (as *R. W.* ſaith, *Append.* p. 108.) and he *Admireth* them ſo; and Reaſon *telleth* R. W. *that except we ſuffer our ſelves to be led as* Beaſts *by* Satan, *&c.* and yet, *Evil Spirits have*

have great Reaſon: and let the *Reader* ſee, what Diſtinction thou haſt made between *Satan's Reaſon*, and thy own and the *New-England*-Prieſts, and who is thy *Leader?* ——And as for the *Poor Quakers*, the Light and Spirit of God, which proceedeth from the *Father* and *Son*, is their *Comforter*, and will *lead* them *into all Truth*. And ſo *Helliſh Fancy* thou may'ſt apply at home, who fighteſt againſt God's *Immediate Teaching* and *Inſpiration*. And what doſt thou talk of the *Spirit* of *Wiſdom* or *Knowledge*; *and* talkeſt of *Reaſon*, that muſt be *Judge?* (*Iſa.* 11. *Luk.* 11.) And as for *Dreamers*, thou may'ſt keep to thy ſelf. And *R. W.* I muſt tell thee, *None* know the *Scriptures* and the Myſteries of Chriſt by their own Spirits, nor their dark *Reaſon*, but by the *Spirit* of *God*.

R. W. And thou ſay'ſt; *The Scripture in* John [Ye know all things] we *expounded Literally*, &c. and ſay'ſt; *Then why are not the* Quakers Omnipotent *and* Almighty, *as well as* Omniſcient *or knowing all things?*

Anſw. Why doth *R. W.* take *James*'s words *Literally*, and not *John's?* As for *Omnipotent and Almighty*, and *Omniſcient or knowing all things as God*, the *Quakers* hold no ſuch thing; and there is no ſuch ſaying in *G. F.'s* Anſwer. Yet the Saints *know all things* concerning their *Salvation* and *Election*, and concerning the *Devil* and his Angels, that will deceive them: and they *knew all things* ſo, that *no man needed to teach them*; and they knew *God* and *Chriſt*: and *J. Stubs*'s words will ſtand. And did we ſpeak no more to thee, but the *four Lines* thou ſetteſt in *page* 83? Why could'ſt not thou put down our Words? And why canſt thou not take *John's* words *Literally*, as thou takeſt *James*'s, who ſaith: *The* Light, *which Lighteth every Man, that cometh into the World*; *which is* Life *in the* Word, *&c.* which *Light* thou *Blaſphemouſly* calleſt an *Idol?* } pag. 83.

R. W. And thou ſay'ſt; *I deſire to know, what is meant by the Word WITHIN?*

Anſw. That which *Paul* preached (Rom. 10.) which is as a *Fire*, and *hammereth* down Sin and Evil, *ſharper then a Two-edged Sword*; which was the *Word* of *Faith*, *which* he *preached*, and we. And thou comeſt to learn of us, *What is meant by the* Word Within? It openeth the *Underſtanding*; it openeth the *Eye* of the *Soul*, and changeth the *Affections*, where it is *loved* and *done*, as *James* telleth thee: but if thou be a *Sayer* of the Word, and *Doſt*

it not, thou *deceiveſt thy own Soul.* And how now *R. W!* is this thy *Proving, That we have not the* Spirit *of* God, *To* come and learn of us, *What is the* Word *of God* within? this is quite beſide the Matter: and well might *W. Edmundſon* call thee back again, when thou waſt *Rambling on beſide the Matter.*

R. W. Now thou ſay'ſt, *It is ſaid, that* God *hath ſhined* in our hearts.

Anſw. But thou doſt not ſpeak, as the Apoſtle doth, who ſaith; God, *who commanded the Light to ſhine out of* Darkneſs, *hath ſhined in our hearts to give the* Light *of the* Knowledge *of the* Glory *of* God *in the Face of* Chriſt Jeſus (2 *Cor.* 4, 6.) *Now,* what muſt we underſtand from *R. W.'s meanes* or *meanings* here from the Scripture? *That* God *ſhineth in the Heart to give the Knowledge of* God? if we had ſaid ſo, would not he have cried out, *Blaſphemy?* and God *commanded* God *to ſhine* out *of Darkneſs?* O! *R. W.* take heed of ſuch dark *means!*

R. W. And then thou contradicteſt thy ſelf, and ſay'ſt, ——— *The Seat of the* Light *and* Knowledge *of God,* &c. Further thou ſay'ſt; *Though* Fox *makes it* (the *Light*) *to be* Natural, *and born with every Man,* &c. and goeſt on a-*railing,* calleſt it *Their Natural Helliſh Darkneſs:* and upon this thou makeſt *falſe Concluſions* upon thy own *Invented Words* (which *G. F.* hath not ſpoken.)

Anſw. Let the *Reader* ſee, if *G. F.* any where hath made the *Heavenly Light of Chriſt Natural?* &c. *John,* the greateſt Prophet born of a Woman maketh not the *Light Natural,* that came for a Witneſs to be a Witneſs of the true *Life* in the *Word,* which was the *Light, that Lighteth every Man, that cometh into the World.* For *R. W.* may read ſuch as he is, of the ſame Spirit, ſaying, John *hath the* Devil: and ſuch were not like to own the Light (no more then *R. W.*) which he bore Witneſs of.

R. W. Thou ſay'ſt, *That to hearken to, to turn to, to liſten to any* Voice *or* Motion within *in Heavenly things in matters of* Supernatural Light *is as proper, as in matters of* Law *to go for Counſel to a Cheating* Thief *or* Rogue, *in matters of* Health *to a known, Cheating* Mountebank, *as to turn within to a* Man's Heart, *which is the Arranteſt* Jugler *and* Cheater *in the World.* peg. 84.

Anſw. Why how now *Roger!* haſt thou not fulfilled *W. Edm's*

Edm.'s Words here, who ſaid, *Thou* waſt *a Blaſphemer?* And is this the *Proof* to prove, *That* we *have not Spirit of God?* and is *R. W.*'s *heart* ſuch a *Juggler* and *Cheat*, as he compareth to the *Thieves, Rogues* and *Mountebanks?* But come *R. W.* Though *Men's hearts are wicked* (as *Gen.*6.&c. and *dark* & *deceitful* (as in *Jer.*) *and* (thou ſay'ſt) *as God is* Light *and no* Darkneſs, *ſo in them is* Darkneſs, *& no* Light: *ſo that to hearken to any* Voice, *or to Liſſen to any* Voice *or* Motion within *in Heavenly things and matters of* Super-natural Light *is*, as thou ſaid'ſt before, *&c. But* let us Conſider; Is there no *Light* in *R. W?* nor in his *New-England*-Prieſts? nor no *Voice* nor *Motion* in him or them *in Heavenly things*, *in Matters of Super-natural Light?* then how can he judge us, *That* we *are not in the Spirit of God*, and that our Spirit is not the *Spirit* of *God*, whereas he hath no *Savour* of it? and how can'ſt thou otherwiſe, but call the *Light* of Chriſt a *Fancy* and an *Idol*, when thou haſt no *Voice* or *Motion within in the Heavenly things in Matters of Super-natural Light? But* we tell *R. W.* that Chriſt hath *Enlightned* him, though his *Darkneſs cannot comprehend it:* and Chriſt hath *poured out his Spirit upon all Fleſh*, though he quencheth it and grieveth it; though he ſaith, *There* is no *Motion* in him, and ſo of others as he falſly judgeth. And did not the Holy Men ſpeak forth the Scriptures, as they were *Moved* by the Holy Ghoſt, *and* was not that *within* them? and did not the *Light* ſhine in the hearts of the *Corinthians*, *to give them Knowledge*, &c. *and* was not that *Within* them? And ſo, thou haſt proved thy *Spirit* to be *Satan's*, and not the *Holy Spirit* of *God*, which we are led by. *And* as for *Jugglers*, and *Cheaters* and *Mountebanks* (thou ſpeakeſt *three times* over in this page) thou might'ſt have kept at home, *R. W.* And doſt not thou *Contradict* thy ſelf, and ſay'ſt, *That God hath ſhined in our Hearts*; and no *Voice* nor *Motion* there (*R. W.*) *to hearken or liſſen to?* and yet *God ſhineth* there *to give* Knowledge? *&c.*

R. W. Thou bringeſt *Iſa.* 59; That we own: but what is this to prove, *That* we *have not the Spirit of God*, that proveth, That the *Word* and *Spirit* of Chriſt ſhould be in the Mouth of his *Seed*, and in the Mouth of his *Seeds Seed*, which we are? that proveth not, that we have not the *Spirit* of God; who are true Believers, and call upon the *Name* of the Lord. —— And } p. 85.

R. W Thou further ſay'ſt, *That* G. F. *ſhould not ſay, that the*

Word *and the* Spirit *are all One* (*as Commonly he ſaith*) *and*, The *Father* and *Son* are *One*, &c.

Anſw. For Chriſt ſaith (*Joh.* 16, 30.) *I and my* Father *are One. Then the* Jews *took up ſtones to ſtone Him* for *Blaſphemy:* and is not *R. W.* and the *New-England* Prieſts ready to *ſtone* us for holding forth *Chriſt's Doctrine?* manifeſting, that he hath not the *Spirit* of *Chriſt*, which is offended at us, that we ſay, *Chriſt* and his *Father are One.* We do not ſay, The *Word*, that liveth, and abideth and endureth for Ever, is the *Scriptures*; though the *Word* owneth the *Scriptures*, which gave them forth in the Holy Men of God. And Chriſt ſaith himſelf, *I and my Father are One*: He doth not ſay, *I and my Father are* Two *and* Diſtinct,

R. W. For thou ſay'ſt, *That* we *join not* the Word *and* Holy Spirit *together*; *but tread upon the* Word *under a Cloak of Advancing the* Spirit.

Anſw. The *Word* is called the *Sword* of the *Spirit*; and how can they be *divided?* we do not divide them. And the *Word* of *God* cannot be *Trodden under Foot under a Cloak of Advancing his* Spirit; for the *Word* of *God* is as a *Hammer*, and a *Fire* and a *Sword:* and thou and the *New-England* Prieſts may as well *Tread* upon a *Fire* and a *Sword*, as *Tread* upon the *Word* of *God*; though *thou* and *you* may *Tread* upon the *Scriptures.* And therefore thou haſt manifeſt thy *Ignorance* and *Dotiſhneſs* of the *Word* of *God* and his *Spirit*, and knoweſt not it, nor ours: neither art thou like to *try* ours, that haſt no *Motion* in thee of *Heavenly Things.*

R. W. And thou *Inſtanceſt*, *that* we *have not the* Spirit *of* God, from our *Reviling*, &c.

Anſw. By the ſame Argument thou haſt proved thy ſelf, *that* thou *haſt not the* Spirit *of* God. But thou muſt not call *Truth's Speaking Reviling*: for when thou ſpeakeſt *Lies*, we tell thee, who is the *Father* of them. We tell thee, when thou calleſt the *Light* of Chriſt *Frantick Fancy* and an *Idol*, we tell thee, it is *Darkneſs in thee*; that is no *Reviling:* as Chriſt to the *Phariſees* ſaid, *They were Blind*; and *cried Wo* againſt them. Nor the Apoſtle did not *Rail* againſt *Elimas* and *Simon Magus.* And as for *Monks* and *Friars*, and *Diſter Women* thou might'ſt have kept at home. ——— And as for Prieſt *Wiggan*, the *Woman's Words* were true upon him; whom God *ſuddenly Cut off by an Eminent Hand.*

Hand. *And* our *Going Naked*, and the *Lord*, *who hath moved ſome to Go Naked* (a Figure of your *Nakedneſs*) as he hid *Iſaiah*, *this* doth not prove, That we have not the *Spirit* of *God*: which hath been *fulfilled* upon the Prieſts and Magiſtrates in *England*; and hath been *fulfilled* upon you in a Meaſure, and will be more.

R. W. And to prove *our* Spirit *not to be the* Spirit *of* God, he Chargeth us with *Irrationality* and *Unrulineſs*, *which is Contrary to the Wiſdom, Rationality, and Order and Holineſs of the* Spirit *of* God: *this* (ſaith he) *is Apparent from their* Bitter *and* Frantick Reviling.

Anſw. Now, Let all that read his Book, Conſider, *Whether* this *Argument*, that he hath brought, To prove *Our* Spirit *not to be the* Spirit *of* God, he hath not ſufficiently manifeſted *His* Spirit *not to be the* Spirit *of* God, by the *Irrationality* and *Unrulineſs* of it in his *Apparent*, *Bitter Reviling*, the like ſcarce to be read of, *Exceeding* in words *the Deviliſh Inquiſitors*, *Monks and Friars*, &c. *ſpattering out* Diablo, Diablo, *&c.* (as he ſpeaketh of.)

R. W. Thou telleſt us of a *Dumb Spirit* and *Dumb Meetings*; and then (3 lines after) thou *Contradicteſt* thy ſelf, and ſay'ſt; *Their Monſtrous Singing and Tuning*. &c. } p. 86.

Anſw. What *R. Williams*! *Dumb Spirits* and *Dumb Meetings*, and *Sing* too? *this* proveth thee in a *Dotiſh Contradiction*; and not, that we have not the *Spirit* of *God*. For we are not like thee, that can'ſt *Speak*, *when thou wilt*; for we *Speak* or *Sing*, as the *Spirit* of the Lord giveth us Utterance. And thou haſt *No Motion of Heavenly Things in thy Heart*, who can'ſt *ſpeak* and *write*, *when* or *what* thou wilt, (as *pag.* 83.)

R. W. ſaith: *The* Holy Spirit *of* God *is ſubjecting it ſelf to be* tried, *commanding all Men to* Search *the Records*, *and commending the* Bereans *for examining* Paul's *Preaching* and *Spirit by the* Scriptures: *&c. and this is the True Meaning of* —— The *Spirits* of the *Prophets* are ſubject to the *Prophets*, &c.

Anſw. This doth not prove, that we have not the *Spirit of God*; but *that we have it.* For did not we ſhew theſe *Scriptures*, and read them to thee and the people? doth not the people, that was there, know this? *And R. W.* is a-*ſearching* the Scripture's *meaning* of---*The Spirits of the Prophets being Subject to the Prophets:*

R. W. giveth no *Scripture* for this to *Search* for. And what *Scripture* had the *Prophets*, before *Scripture* was written, for to *Search*, by which they might know their *Subjection?* and therefore he is a false *Spirit*, according to his own Judgement. For, were not *the Spirits of the Prophets* Subject *to the Prophets*, before *Scripture* was written? though we own all the *Scriptures* given forth by the *Spirit* of the *Lord*. *And* if *Searching the Scriptures* be the Meaning, *The Spirits of the Prophets are Subject to the Prophets*; Then *Anti-Christ*, *Jews* and such, *as have a Form of Godliness, and deny the Power*, may *Search the Scriptures* without the *Spirit* of God. And then that is *R. W.'s True Meaning*, *The Spirits of the Prophets are Subject to the Prophets*, when they are in the *Spirit*, like the *Whore* and *Jezabel*, like *New-England*, that *DRINKETH THE PROPHETS BLOOD*. —— And

pag. 87. *R. W.* saith, *Hence it pleaseth God, to give* Rules *for the* Trial *and Discerning between the True* Spirit *and the False*, 1 Joh. 3. and 4.

Answ. R. W. If thou look into the former *Chapter*, thou may'st there see, what the Apostle directed the Saints to, upon the Occasion of them, that would seduce them, which he saith, is the *ANOINTING*, which was *within* them, by which they were to *Know all things*: And so, if they were to *Know all things* by it, they were to *Try Spirits* by it. Thou Cavil'st at *G. F.'s* words, and say'st, *The* Quakers, *if they knew all things, were Almighty*: Prove by Scriptures, that the *Almighty God* is *THINGS*, who is the *Creator of ALL THINGS*, & therefore *Incomprehensible*. Yet we know, *To know* God *and* Jesus Christ, *that he hath sent, is* Eternal Life; and there is a Difference betwen *Being God*, and *Knowing all things*, that he hath made. And the Apostle saith, *We are of God*; *and he that knoweth God, heareth us*: and, *Hereby know we the* Spirit *of* God, *and the* Spirit *of* Error: and, *Hereby know we, that we dwell in him, and he in us, because he hath given us of his* Spirit. (1 *Joh.* 4.)

R. W. Thou say'st, We *dare not come to the* Light *and* Search: and compare'st us to a *Thief*, *Gall'd Horse*, *Debters*, *Jugglers*, &c. *Spirits escaping in a* Mist *and by the help of* dark Lanthorns —— and so goest on a-railing.

Answ. Now, we can leave this to the Judgement of the people in *Rode-Island*, how often we have called for *Scripture*! and called for *Scripture* from thee to prove thy false *Assertions*. So that

that we were so far from *Shunning to be Tried* by the *Light* and *Scriptures*, as thou hast confest several times in thy Book; though now thou givest thy self the *Lie*. So the *Gall'd Horse-back* was thy self, that could not endure the *Robbing by the Scripture*, nor *Christs Light* neither. *And* as for *Juggling*, and *Thief* and *dark Lanthorn* thou might'st have applied at home; for its thou, that wilt not come to the *Light* of *Christ*, that calleſt it an *Idol*. And

R. W. Thou sayst, Thou *hast been often visited by the* Quakers, *crying*, Repent, Repent, Hearken to the *Light*, &c. and calleſt it a *Cuckow's Note*, &c.

Answ. What would *R. W.* have said to Christ and his Apostles, that preach'd *Repentance*; and did they *harden* themselves against it, like *R. W?* And the Apostles turning people from darkness to *Light*, were they not to *Hearken* to it? or else *what* were they to turn them to? and this thou *scoffingly* calleſt *Cuckow's Note*: and this is no Proof, *That* we *have not the* Spirit *of* God. —— And thou bringeſt *Muggleton's* and *Reeve's Cursings*; But let *R. W.* and the *Reader* and the *New-England* Priests read in *R. W.*'s Book, and *Appendix* p. 119. and see, if he be not found in *Muggleton's Spirit* in his *Cursings*, and *worse Blasphemies* and false *Judgment*.

R. W. And thou bringeſt *W. Edmundson*, who said; *The* Spirit *of God was above the* Scriptures; *and so not the* Trier.

Answ. And what must we infer from this? *Therefore the* Quakers *have not the* Spirit *of* God? no Proof. But *R. W.* What! is the *Spirit* of God *under* the *Scriptures*? is not that *above* it, that gave them forth, and leadeth into all Truth of them? And

R. W. Thou sayst, That *W. Edm. said*, Men will not come to the *Light*, lest they should be reproved, because their Deeds are evil: (and thou said'st,) *This is the true Cause of your quarreling against* Scriptures, and *of exalting the* Spirit *above them*.

Answ. This is false: For we do not *quarrel against the Scriptures*, nor *W. Edmundson*, who useth Christ's words. And therefore ye are a *dark People*, ye *New-England* Professors, that cannot use Christ's Words, but it must be counted the *True Cause of quarreling against Scriptures*. —— And this is a false *Ballance* in thee, that thou calleſt *True*, that say'st, We *set up our own* Spirit, *yea, the* Spirit *of* Satan *to be God, and Christ, and Spirit, and all* —— But *R. W.* this is thy own *Spirit*, and the *New England* priests, that will not *hear, nor come to the* Light *of* Christ, lest it should reprove you: for if thou did'st thou would'st trem-

ble

ble to ſpeak theſe words. For we have known the *Reproofs* of the *Light, which giveth the* Light *of the Knowledge of the* Glory *of* God *in the Face of Chriſt* Jeſus: And we do not *ſet up our own Spirits above the Scriptures.*

R. W. Thy *Fourth* falſe Charge is, *That the people called* Quakers *do not own the* Holy Scriptures ——And then thou tell'ſt a great Story of a *Two-fold Owning the Scriptures*, &c and ſay'ſt, *The* Jews *and* Papiſts *did not more diſown the* Scriptures *upon the Account of the* Pope's Traditions *and* Interpretations, *than the* Quakers *did upon the Account of their* Light, *and* Spirit *and* Interpretations *alſo.* And thou ſay'ſt, *'Tis true*, the Quakers *in the* Diſpute *profeſſed to be tried by the* Scriptures; *which the* Firſt Quakers *among us wholly denied, but only by the* Spirit within.

pag. 88.

pag. 89.

Anſw. As for all his Stories of the *Jews* and *Papiſts* they may anſwer for themſelves. But what are the *Quakers Interpretations of their Light and of the Scriptures?* why haſt thou not ſet them down? doſt thou find Fault with us, becauſe we take them *Literally?* (as in *pag.* 88. 89) haſt thou ſo ſoon forgot thy ſelf, and tell'ſt us of *Interpretations?* And we own the *Scriptures* Truly and *Really* in our hearts with the *Spirit* of *God*, that gave them forth: but we will prove, that *R. W.* and the *New-England* Profeſſors *do not Really own the Scriptures*, and that they are not in the *Spirit* of *God*, that gave them forth; thy *Unſavoury Words*, and calling Chriſt's *Light* a *Fancy* and an *Idol*, and would'ſt have the Magiſtrates to *puniſh* us; and the Magiſtrates and Prieſts in *New-England* their *Perſecutions* inſtead of *Loving Enemies*, & *doing unto all Men, as they would have them to do unto them*, have declared it. So 'tis plainly proved, that ye are neither in the *Royal Law*, nor in the *Goſpel*; nor do not *Really own the* Scriptures, that do not practiſe them. *Love thy Neighbour, as thy ſelf: Love one another, Love Enemies, Are* the Commands of Chriſt; but thou calleſt the Lord *Chriſt Jeſus* his *Light* a *Fancy* and an *Idol:* and therefore thou art not, nor canſt not be in his *Spirit*, that calleſt his *Light* an *Idol*; and ſo *None of his*, but a *Ravening Woolf.* ——And we always did *own the Scriptures*, and have ſaid, We and the Prieſts would be *tried by the Scriptures*; and to ſee, which was in the Practice of Chriſt and his Apoſtles by the *Fruits.* And ſo we are Faithful *Witneſſes* for *Chriſt* and his *Light*, as *John* was; for we are Come for *Witneſſes*,

neſſes, and do bear a True *Witneſs* for *Chriſt* and his *Light*, *which enlighteth every Man, that cometh in the World*; which is the *Light* of the *World*.——And the Occaſion, that we muſt ſpeak this over and over, is, becauſe thou bring'ſt it ſo often.

R. W. And thou tell'ſt us of an *Iriſh Papiſt*, that *flung the* Bible *in the* Kennel, *and kickt it, ſaying*, The *Plague* take this Book. [And what's this to us? is it not a ſhame to print ſuch *Fruits* of a *Wicked Spirit* over and over? which we abhor.] And thou ſay'ſt, *That* John Burnyeat *took a* Bible, *and read publickly*, Luke 1. How the *Scripture* was a *Declaration:* and yet thou ſay'ſt (and *Contradicteſt* thy ſelf,) *that* we *would not endure the ſearching of the* Scripture (as *pag.* 78. *See his Margent.*) And thou goeſt on to no Purpoſe, and ſay'ſt, *Still they fled to this* Borrow. The *Spirit*, that gave forth *Scripture*, is greater than the *Scripture*. } pag. 90.

Anſw. Why *R. W.* and the *New-England*-Prieſts! is not the *Spirit* above the *Scripture*? Cannot the *Devil* get *Scripture*, and the *Wolves* and *Anti-Chriſt*, but can they get the *Spirit* of *God?* would ye have the *Spirit* leſs than the *Scriptures*, which was before they were written, and gave them forth?

R. W. thou ſay'ſt, Thou *maintaineſt the* Inward Breathing *of the Holy* Spirit *more than we.*

Anſw. But where is it *R. W?* doſt not thou ſay (*pag.* 83.) *There is no* Voice *or* Motion *within Man, that is to be hearken'd unto, turn'd to or liſſen'd to in Heavenly and Supernatural* Light? — And

R. W. Thou ſay'ſt, *We ought in all our* Preaching, Hearing *and* Reading, *&c. beg the Help of the* Spirit, *&c.*

Anſw. But *R. W.* Are ye to *Preach* and *Pray* of Heavenly Things without the *Spirit* of *God* or a *Motion* in you? and can a Man *Hear* or *Read* the *Scriptures* with underſtanding without the *Spirit* of *God?* which we affirm, *They cannot truly.* And if the Spirit of God, then muſt be a *Motion within hearken'd* to: and ſo *R. W.* overthroweth his own *Aſſertion*, and proveth himſelf a *Doter.* —— Then

R. W. Telleth a Story of *Babilonian*, *Aſſyrian* and *Popiſh Tyrants*, *Devils*, &c.

Anſw. What are all theſe (he might have kept them at home) to prove, *The* Quakers *do not own* Scriptures?

R. W. And thou ſay'ſt, *This* Record *is the Outward and External* Light, Lanthorn, Judge, *and* Guide *and* Rule, *&c.*

Anſw.

Answ. Now, but can an *External Rule*, and *Judge*, and *Guide* guide the Eternal *Spirit* of *God?* doth not the *Spirit* of *God Lead* into all *Truth* of it? But *R. W.* that seemest to own the *Scriptures*, and ye *New-England*-Priests, *where is it written*, that the *Scriptures* are called an *External Judge* and *Guide?* let us see *Chapter* and *Verse* for it: do not tell us of a *Gall'd-back-Horse*; but give us *Chapter* and *Verse*, and abide the *Search*. But are not ye *New-England*-Priests and Professors gone beside this *External Judge*, *Rule* and *Guide*, so that ye neither walk according to the *Light* of the *External Guide* (as thou callest it) the *Scriptures*, nor according to the *Light* of *Christ?* for the *Light* of *Christ* thou call'st a *Fancy* and an *Idol*. And thou art made to confess, *That* God *and* Christ *were before* Scripture: *and* then why wouldst thou set the *Scriptures* above his *Spirit?* And then thou p. 91. tell'st us in a Way of *Preaching of* John Baptist, *what he said of Christ*; All this we own, and the *Scriptures* that speak of him: but how can'st thou own the *Scriptures*, and not *John's Testimony*, who came for a *Witness* to bear Witness of the true *Light?* And we also can say, *God sent us* amongst you.

R. W. And thou tell'st us of *Prating of the* Light (and say'st) *If they slight the Outward, Standing* Record *and Witnesses of* God *in them, there is no* Light *in them.*

Answ. That is thy own Condition, thou *slightest* both *Scriptures* and *Light*, which *John* bore Witness to, as the Scriptures testify.

R. W. saith telling us of *subscribing to the* Papists, *or else* (he saith) *ye must study the* Scriptures *and search the* Originals, *&c.*

Answ. R. W. may *subscribe to the* Papists. How can he *search the Scriptures and study* the *Originals* without the *Light* of *Christ?* no more than *They* can see without the *Light* of *Christ*; than a *Blind-Man* can see to read the *Writings*. And so without the Heavenly *Light* of *Christ* thou can'st not *Judge of pretending Christs, Prophets, Doctrines, Churches* and *Spirits*, nor see, what is in thy self.

R. W. Thou say'st, *That the* Quakers *do affirm, that the* Scripture *is within them:* and, *What is the* English *of that? but that the* Light, *which they and every Man in the World hath within them* (*the* Christ, *the* Spirit, *which every one hath*) *is the* Scripture.

Answ. Who did ever hear any of the *Quakers* say, or in *G. F.'s* Book

Book here, That *Christ*, the *Light* and *Spirit* in Man was *Scripture* (to wit, *Writings*, or *Paper* and *Ink*?) Though this we must needs tell *R. W. That* is *Scripture* within, when God writeth his *Law in the Heart*, that is Heavenly *Scripture*: that is the *Table* in the Heart, that every true Christian readeth; that is *Law* there. *And* every one, that hath the *King's Declaration*, he hath not the *King* in his House; so every one, that hath the *Scripture*, hath not Christ: but he that hath the *Word*, hath *Christ* the *Scripture declareth* of; so that he hath both the *Declaration* and the *Word* it self (to wit, *Christ* in his Heart:) then he hath the *Comfort* of *Scriptures*. *And* we own the *Scriptures* to be *Love-Letters*, and can bless the *Lord God* for them; and have the *Comfort* of them, though thou may'st say, what thou wilt.

R. W. And then thou say'st: *The* Light, Christ [*which enlighteneth every Man, that cometh into the World*] *and the* Spirit [the Holy Ghost, the *Spirit* of Truth which leadeth into all Truth, which proceedeth from the *Father* and from the *Son*; which we have received from the Lord *Jesus Christ*] } p. 92. this *Light*, this *Spirit* (thou say'st) thou *hast proved* Hellish Darkness, *the* Spirit *of* Satan, a *false*, *lying* Christ.

Answ. Thou hast proved thy self a *Blasphemer*, and thy own *false Light*, and *Spirit* and *Anti-Christ* to be so: and God will *Judge thee* for these Words! *And* what dost thou talk of *God's Dispensation*, when thou blasphemest after this Manner against the *Light* of *Christ*, his *Spirit* and his *Son*; or talkest of *Believing in him* (that *Individual Person of Christ* Jesus) *and not in a* Fancy within? —— *Rom.* 15. is owned, and *John.* 20. is own'd: and dost thou ever think to receive *Blessedness* and *Life* from *Jesus Christ* at the Right Hand of God, and can'st not endure to hear talk of *him within*, and call'st his *Light* a *Fancy* and a *lying Christ* (in the same page) and *Hellish Darkness?* But we own no other *Christ*, than him, that was born of the *Virgin* and conceived by the *Holy Ghost*; and by the *Holy Ghost* we call him *LORD* (which we know, no Man can do, but by the *Holy Ghost*) And how can'st thou call him *LORD*, *which hast no* Voice *nor* Motion *within in Heavenly things in Matters of* Super-natural Light? And then thou fallest a-railing; *Pharisees*, *Jesuites*, *Quakers*, *Atheists*, &c. but this thou might'st have kept at Home. —— And as for the *Breath or Wind of the* Devil *in the Lips of* Atheists, Jews, Ranters, Papists, *&c.* thou might'st have kept at

Home: for it are not the *Quakers*, but your ſelves, that *puff* and *blow* with your Evil *Breath* againſt *Chriſt Jeſus* his moſt-Holy *Light*, which ſhineth more pretious, than the *Sun* in the *Firmament*, and is revealed in our Hearts; that giveth the Knowledge of him, and ſtandeth againſt all your *Black Storms*, and Perſecutions and Perſecutors, and ſhineth more and more to the *Perfect Day*: Glory to God for Ever!

R. W. And then thou *tell'ſt* us a *Famous Story* in Turkey *of a Woman appearing in the Heavens with a Book in her Hand*, &c. and the *Two Witneſſes*: Item, *the Book in* Revelations, and querieſt, *Whether it be the Book of the* Revelations, *or the Whole* Bible *or Scripture?*

pag. 93.

Anſw. If we muſt *teach R. W.* (who ſaith, We *do not own the* Scriptures) we Anſwer; That neither theſe *Two Witneſſes*, nor *John did eat up the* Outward *Bible*, to wit, *Paper* and *Ink*. Neither did he *Eat up the* Revelations in *Paper* and *Ink*, for it was *join'd* to the *Bible* (I believe, Hiſtory may tell thee) a great while afterwards: for the *Book* of *Revelation* was *Revelations* in him, before he ſpoke them forth; and then after it was printed. —— And as thou bringeſt *Tindal*, thou may'ſt *ſtop thy Mouth* for him; for he owneth *Chriſt* and his *Light which enlightneth every Man, that cometh into the World. And* thou telleſt us the *Story* of the *Jews*, of their *Curious Writing* the *Old Teſtament*; And all this is nothing to prove *R. W.'s* Saying, We *diſown* the *Scriptures*: and he is confounded in this over and over. For he ſaith, *J. B. ſhewed* him *Scriptures, and called unto thee for* Scriptures: and pray thee *R. W.* how many *Scriptures* did'ſt thou ſhow to us, when we were in the *Diſpute*, to prove thy falſe *Charges* againſt us? *but* told'ſt us Several *Stories*, as thou doſt now.

p. 94.

R. W. Thou *tell'ſt us of the* Firſt Proteſtants *Affection to the* Scriptures; and then rail'ſt and ſay'ſt, *The* Papiſts *and* Quakers *ſlighting the* Scriptures. —— —— [*R. W.* might have put in the *New-England*-Prieſts with him, and not *the Quakers*, which have an *Eſteem* of the *Scriptures*, and practiſe them more than they.] *And* then thou tell'ſt us of *Chriſt's Martyrs* or *Witneſſes Love to the* Scriptures *in the Days of* Q. Mary; *of* Ridley, Biſhop *of* London, *&c. and as the Fire grew Hotter*, &c. *they ſpent Hours and Nights in* Prayer *and Holy Conference upon the* Scripture.

Anſw.

Anſw. What is this to *R. W.* and the *New-England*-Prieſts? So have the *Quakers ſpent* Hours, Nights *and* Days; yea, in *New-England* and other Places the *Lord's Spirit* ſtir'd us up the more, as the *New-England*-Fires *grew Hotter and Hotter*, till they came to *HANGING* and *BLOOD-SHED*. And then we ſaw, *They that were born after the* Fleſh, *perſecuted him that was born after the* Spirit: and the *LORD* alone knoweth, what *Suffering* we have had amongſt you, who is our Only *Protector*, *Preſerver* and *Upholder* to this Day! *We gave our Backs* to our *WHIPPERS*, and our *EARS to be CUT OFF*! and to *BRANDING with an HOT IRON*! Did we ever liſt up a Hand? did we not ſuffer, as *Lambs* and *Sheep* among you *Wolves* and *Foxes*, that *profeſs'd* the *Scriptures*, as the *Papiſts?* O! that the *Lord* would open your Eyes, and thy Eyes *R. W.* (that is all the Hurt we wiſh you) that thou might'ſt ſee a Day of Repentance of thy *Evil Work*! who *abuſeſt* the Preſs, *defileſt* peoples Minds, *blaſphemeſt* againſt Chriſt and his *Light*! *But* when we Conſider, it was the *Portion* of the *Righteous* in all Ages *to ſuffer Affliction by the* Birth *of the* Fleſh, that it was not only given us to *Believe*, but alſo to *Suffer* (that it was the *Day* of the True *Lord* Jeſus *Chriſt*) yea, and by ſuch a people, as *New-England's Great* and *High Profeſſors*, that *R. W.* extolleth ſo high (that could not ſtand in Perſecution themſelves, but fled into the *Wilderneſs*; as though they had learned of the *Wolves* and *Bears* there to *Devour the Lambs and Servants of Chriſt*) *it* was no New Thing to us, to ſuffer by ſuch proud *Phariſees*, that profeſs *God* and *Chriſt* in *Words*, and Peſecute him, where he is Manifeſt.

And *R. W.* moſt-*Impudently* and *Maliciouſly* ſaith, *That* James Parnel *Murther'd* himſelf; which here is ſomething following to Clear that *Martyr* and *Witneſs* of *Jeſus* from *R. W.*'s lying Tongue and his fellow-Perſecuting Prieſts.

A Short RELATION *of* JAMES PARNEL'S Impriſonment, Sufferings *and* Death, (*which* R. W. *ſlandereth and Printeth againſt.*)

One Henry Barrington a Juſtice ſaid, That James Parnel was Guilty of his own Death (which he had (as he ſaith) from One Smith's Mouth) And after he ſaid; He put thoſe words (concerning James Parnel's being Guilty of his own Death)

in Himself; becauſe there was a Letter (he ſaid) at White-Hall, which was given in by One Davis, which ſaid, That the Goaler through his Cruel Uſage was Guilty of James Parnel's Death. ——— So here ye may ſee the Wickedneſs of the Juſtice to Cover the Murthering of the Innocent: and ſee the Goaler's Cruel Uſage of this James Parnel, and R. W.'s Malice. After they had put up James in a Cloſe Hole, and made an Order, and ſtuck it upon the Door, That every One, that came to ſee him, ſhould ſpend Four Pence in Beer: but James's Friends being not Free to ſerve the Goaler's Lufts, the Goaler's Wife run at them with a Knife, and would have taken their Hats from them. And ſeveral of James's Friends and Relations came for to viſit him, but were denied, and not ſuffered to * ſpeak to him: and when he had Victuals, the Goaler's Wife ſet others to ſteal his Victuals from him. And the Goaler ſuffered the Priſoners to break James's Box, and take his things out of it: and when they were reproved, they ſaid; That the Goaler's Wife was the Firſt Inventer of the ſtealing of his Victuals from him: and ſo they were Emboldned the more. And the Goaler's Wife Swore ſeveral times, THAT SHE WOULD HAVE HIS BLOOD; and told James's Friends ſo. And as for his Faſting Voluntarily, the Witneſſes deny it, that were with him, when 'twas Weak.

* *Worſe Uſage than Paul had among the* Heathen-Romans, *Act.* 28. 30. *and at* Malta.

But the Ground of the Taking of James Parnel was: There was a Faſt held at the Town of Great Cox-Hall in Eſſex upon the 12 day of the 5th. Month. 1655. where there were about 9 or 10 Prieſts and 4 Juſtices, and many of the Independent and Presbyterian Faction. And this James Parnel hearing, that they Railed againſt the Truth and the People of God called Quakers, he went to the Steeple-Houſe: and there was one Prieſt Wells an Independant. And when this Prieſt had done, James ſpoke a few words unto him as concerning his Railing againſt the People of God called Quakers: and all theſe Prieſts having the Juſtices on their ſides, they interrupted the Youth James Parnel. And after a While, when he had ſpoken what was upon him from the Lord to them, he went away; and many Sober People went after him out of the Steeple-Houſe. And as he was paſſing away to his Friend's Houſe, a Juſtice called Wakering,

Wakering, came behind him, and said, He Arrested him in the Name of the Protector. So after, when their Fast was done, they made a Mittimus, and sent him to Colchester-Goal. Now, here are some of the Names of the Persecuting Priests, that had a Hand in James Parnel's Blood.

First, Priest Wells of an Independant Company at Brantry; and Priest Shams, a Teacher of the Independant Company at Great-Cox-Hall: and Priest Sparrow, a Teacher of an Independant Company at Halstead: and Priest Steltam, a Teacher of an Independant Company at Tarling: and yet all Parish-Priests. And the Goaler, when they sent him to Prison, would not let him have so much as a Truckle-bed: and they Chained this youth among the Thieves and Murtherers day and night, and led him Eighteen miles to the Assizes, and had Irons upon one of his hands: as you may see in the Book of his Life in the 243. and 244. pages.

And the Goaler put him into a little Hole, called the Oven, up in the Castle-Wall (after he returned from the Assizes) and would not suffer him a little Char-coal: and so for Want of Air his Naturals grew weak; and they not suffering him to have a Bed, and his Friends being denied to come at him. And the Goaler's Wife did not only Beat him her self several times, and Swore, she would have his BLOOD; but set others to beat him: and so, he was forced to Lie on Stones in a Wet Dungeon another time.

And when he was so beaten and abused with the Goaler's Wife and her Company, they would not suffer his Friends to give him a little Meat to pluck up by a Rope in a Basket, he being too weak to come down out of the Oven. And the Ladder was six Foot too short to reach the Hole; and therefore there was a Rope tied above the Ladder, for him to swing up into the Oven: And though so Weak, and so Stupified in his Joints, yet he must Swing down and up that Rope to the Ladder, and fetch his Food; or else he must Famish in the Hole: For these Hard-Hearted Priests and Justices, and the Goaler agreed together (as by these Proceedings appeared) to Destroy him. For when Some of James's Friends proffered to the Justices and Goaler forty pound Bond, it would not be accepted; though they proffered Body for Body, to let him have a little Liberty. And one time, when he got down into the yard to get a little Air,

the

the Goaler Lockt him in the Yard all night, it being in Cold Winter. ——— And so after a time climbing up the Ladder, he being grown very weak, he mist the Rope, that he was to swing down by; and so fell down from the top of the Ladder, and hurt himself: And so grew weaker and weaker; they not suffering his Relations and Friends to give him necessary things, nor suffer him to walk to the Castle-door. And therefore said *James*, If I die, they have this Body. And all Means were used that could be found, that the Justices and Goaler might be clear of his Innocent Blood; but no Mercy could be found among them. And when he died, he said; *I DIE INNOCENTLY*; and so fell asleep in Christ Jesus. And at his Departure there were some of his Relations, *Anne Langley*, and *Thomas Shortland*, who through great Trouble got to him; and heard him speak these words aforesaid; *I MUST DIE, AND I DIE INNOCENTLY*. And after he was dead, the Wicked Priests and their Confederates went, and made a Book, and said; That James Parnel fasted himself to Death. And this is the Food and Lies, which *Roger Williams* and the Priests of *New-England* feed upon, that Old *Jezabel*'s Fast; the Fruits of it were for Persecution and Blood: And James Parnel's *INNOCENT BLOOD LIETH ON THE HEADS OF THEM*!

And much more might be written; but the Testimony of many sober good Christians in *Cox-Hall*, and *Colchester* and *Essex*, with the several Certificates, that are in print (which is too large to Instance here) of the Innocency of *James Parnel*, and of the Cruelty of his Persecutors may testifie. And also besides Mayor *Beard* (which was one of the Jury upon *James Parnel*) afterwards much Lamented his Death, and the Barbarous, Cruel Sufferings of James Parnel, and was sorry, That ever he should have a hand in his Persecution; which he saw, was stirred up by the Priests. But this is no strange Work with the Priests, to say, Matth. 28. 13, 14, 15. the Presbyterian and Independant Priests, to say, *James Parnel* fasted himself to Death; when the Priests, their Fore-Fathers, said; That Christ's Disciples stole him away by Night, while the Souldiers slept. And this was the Work of their Day, to make Lies their Refuge, and to sow them abroad, like *Roger Williams*, and the Whore, that *Solomon* speaketh of; to Wipe their Lips, as though they were Clean. And this may serve *Roger Williams* and the Persecutors

tors of New-England, which have BANISHED, and WHIPT, CUT OFF EARS, and HANGED the Servants of the Lord; and then Wipe their Mouths and say, They are Clean, or Good Christians, and they have done Christ Good Service in so doing. But Christ rebuketh such, and telleth them, They know not, what Spirit they are of: for he came not to Destroy Mens Lives, but to Save them.

R. W. Thou say'st, We (*after the* Devil's Method) *make use of the* Scripture *as a* Shield *or* Buckler, *to fence* our selves *against the* Scripture; *and as a* Sword, *to run through the Heart and Bowels of the* Scriptures, *the Saints, and Christ and God himself*, &c. and then fall'st a-railing. } p. 95.

Answ. Jer. 22. 2 *Kings* 17. 1 *Cor.* 11. These *Scriptures* do not prove this; nor that we *Disown Scriptures.* Now *R. W.* and ye *New-England*-Priests, can the *Heart and Bowels of Christ be run through with a* Sword? who can but tremble to hear those Words! We do charge *R. W.* and the *New-England*-Priests (that say, *The Scripture is their* Rule) *to* give us *Chapter* and *Verse* for these Words, that we may see, where they be written? that we may *Search* for them. Is the *Incomprehensible God* and *Christ* his *Son* (whom he hath given *all Power in Heaven and Earth* unto, and at the *Right Hand* of God) so light unto you, and of so low a Value? doth *R. W.* own any *God* or *Christ*, but whose *Bowels and Heart may be run through with a* Sword? and is not that a false *God* and *Christ?* We tell him, the true *Christ* and the living *God* is far above his *Reach* and *Sword?* and his unholy *Hands.* And is not this *Blasphemy* to say, *The Living* God *and his Son* Christ *Jesus* (who is at the *Right Hand* of God) *can be run through with a* Sword? we tell him, He dieth no more: but such as thou art, *Crucify him to themselves a fresh*, Imprison and Persecute him in his people, as Christ saith in *Matth.* And we own the *Scriptures*, and the *Saints* and the true *Christianity*; and not for this *wicked End*, as thou wickedly speakest. And as for thy *Ladders* and *Scaffolds*, and a many such *Ill favour'd Comparisons*, that thou hast in thy Book, might'st have kept them for thy self, with all the rest of thy *Ungracious Expressions.*

R. W. The Merchants *desire to see* Effects, *&c. the* Jews, Pharisees, *the* Papists *and the* Quakers *do not own the* Perfection.

Answ. But *R. W.* where are thy *Effects* of thy Religion and the rest

reſt of the Prieſts? where are the *Effects* of true *Chriſtianity*? where are the *Effects* of the Fruits of a *Good Spirit*? for this is not the Language of the *Spirit* of *God*, but of the *Evil Spirit*; is but of the *Effects* of the *Phariſees* and *Papiſts* thou ſpeakeſt of, which are *Envy*, *Bloodſhed* and *Murther*: And ye *perſecuting* his Servants with Tongue and Hand, and *HANGING* his people, there are not the *Effects* of the Good Spirit, but of the *Evil One*; as the Apoſtle hath deſcribed it in the Scriptures.

And as for the *Effects* in the *Practice* of *Religion in any Duty, that may appear* (for with whom doſt thou *Meet*, and *Pray* and *Preach*? or *whether* or no thou art not found in the *Manner of them, whom the* Apoſtle *condemneth*, and *exhorteth* the Saints *not to have Fellowſhip withal*, Heb. 10, 25.) we think, thou may'ſt forbear to upbraid any, thy ſelf bringing forth ſo little *Effects*, but *Effects* of an *Evil Heart* and *Unbelief*, according to the Apoſtle's words. And is not the *Authority* of the *Scripture* the *Holy Ghoſt*, that moved the *Holy Men* of *God*, that ſpoke them forth, which lead the Diſciples *in all Truth* of them? which we witneſs. For doſt not thou ſay, *They are of no Value, without the Spirit of God ſet them home to the Heart?* (as in *Append.* p. 94.) And ſo, if they be of *No Value*, then that which maketh them *Valuable*, is the *Power* and *Spirit* of *God*: and then that muſt be the *Authority* of them.

R. W. But thou ſay'ſt; The Quakers *and* Papiſts *call the Scriptures a* Dead Letter [and ſay'ſt, *They are of no Value*, &c. as before.]

Anſw. And as for the *Papiſts*, thou had'ſt better *join'd them to thy ſelf*; they are nearer thee, then we are. And where did we ever *Throw* Dirt *at the Holy* Scripture, and ſaid; *It was a* Noſe *of* Wax, *and a* Leaden Rule? let the *Reader* ſee, if there be any ſuch words in *G. F.*'s Anſwer, or any other Books. And truly, if any make a *Noſe* of *Wax* of them, twiſting them *up and down*, it is thy own Condition; thou giving *Meanings* of them this Way and that Way, and findeſt fault with us, becauſe we take them *Literally*. And 2 *Cor.* 3. that is nothing to the purpoſe: If the *King* giveth a *Pardon for* Death *in Writing*; this cometh to a Man, and preventeth his *Execution*. *But* what muſt we infer from *R. W.*'s Words here? *That every Man, that hath the* Writings *of the* Scripture, *hath the* Pardon *of Eternal* Death? and why doth he cry againſt *Papiſts* then,

p. 96.

then and all others? for they have the *Scriptures*, therefore they have the *Pardon*. So in this *R. W.* ſtoppeth his own Mouth, and ſhutteth out *Revelation of the* Son *of* God, which *Scripture* ſpeaketh of, and *Revelation* of *Faith*, *Revelation* of *Grace*, *Revelation* of the *Goſpel*, *Revelation* of the *Spirit*, which is the *Seal* of all Believers of the *Pardon* from *Eternal Death* by the *Blood* of *Jeſus Chriſt* and the *Witneſs* with themſelves, by which they can ſet to their Seal, that *God is True* in all his Promiſes, and Figures and Shaddows of his Son Chriſt *Jeſus*, Bleſſed forever!

R. W. Bringeth (*G. F. Fol.* p. 47.) *Joſhuah Miller* ſaying, [*It is an Error (if not Damnable) to ſay*, Chriſt *is the* Means; *and that there is no other* Means *of* Salvation.] *G. F.* Anſw. ["And "Chriſt ſaith, *No man can come to the* Father, *but by me:* and he "is *Able to ſave to the uttermoſt*; and, *He ſhall be my* Salvation *to* "*the Ends of the* Earth, *ſaith the* Lord. And (ſaith the A-"poſtle) God *is in* Chriſt *reconciling the* World *to himſelf:* And, "*He that hath the* Son, *hath* Life: *the* Father *and* Son *are one*; "*and there is no* Salvation *in any other.*] And *R. W.* replieth and ſaith, His Adverſaries *would not Suffer him to meddle with the Senſe of* G. F.'s *words:* [But *G. F.'s* words are *Plain enough*; and what doth he give a *Senſe* of that? *where* is your *Noſe* of *Wax* now?] Yet he *thinketh not, that a man of Wiſdom would call it an* Error, *to ſay*, That *Chriſt* is the *Means to Salvation.* Then he falleth a-railing and ſaith; *For this* Wretched Juggler (to wit *G. F.*) *ſubtily confounds the* Inſtrumental Cauſes *of* Salvation *with the* Efficient *in God the Father, the* Meritorious *in God the Son,* Chriſt Jeſus. } p. 97.

Anſw. How can this be? when *G. F.* ſaith, God *was in* Chriſt *reconciling the World to himſelf?* and God ſaith, *He ſhall be my* Salvation *to the Ends of the* Earth? And the Apoſtle ſaith, (*Eph.* 1, 17.) *In whom we have* Redemption *through his Blood, Forgiveneſs of Sin, according to the Riches of his* Grace. And ———

R. W. ſaith, *I know, this* Juggler *meaneth not a Chriſt, nor his Blood, nor his Death, as we mean, but an* Imaginary Chriſt, *&c.*

Anſw. This *Knowledge* of thine, and this *Meanes* of thine is falſe, the Lord knoweth it; and the *Imaginary* is in thyſelf. ——— But ———

R. W. ſaith, Chriſt's Meſſengers *are ſaid to* Save.

Anſw. And what then? is not this through *Chriſt?*

R. W. Secondly, Thou ſay'ſt; *The* Scriptures *are ſaid to make Wiſe to* Salvation.

Anſw. But why will not *R. W.* put in, *THROUGH FAITH?* as though the *Scriptures* can *Make Wiſe* to *Salvation* without *Faith.* Thou ſay'ſt ———

R. W. A Man may be God's Means *to* Save *his Wife, and ſhe her Husband.*

Anſw. And is not this *Means FAITH,* which *Chriſt* is the Author of? And thou ſay'ſt ———

R. W. That we are Saved by Hope, Faith, *&c.*

Anſw. But doth not *Paul* tell thee, That this *Hope* is *Chriſt,* and *Faith* he is the Author of? And thou ſay'ſt ———

R. W. Saved by Baptiſm.

Anſw. And what! without *FAITH?* And ——

R. W. Women are Saved by Child-bearing.

Anſw. But what! without *Faith* by *Chriſt?* And what! are all *Women Saved by* Child-bearing, all that are in the World, with their *Baſtards?* for thou doſt not ſay, *Some Women*; and thou doſt not put in *FAITH. But* can they grow up in *Chriſt* the Saviour without *Faith?* And then thou ſay'ſt ——

R. W. All theſe Subtilly and Wickedly G. F. *ſetteth at Variance with the* Meritorious Salvation *by* Jeſus Chriſt.

Anſw. G. F. *Setteth them not at* Variance; but he ſaith again, *There is no* Salvation *in any other Name under Heaven, but in the Name of* Jeſus Chriſt: And thou that ſay'ſt, *There is,* giveſt the Apoſtle the Lie, and doſt not own the True Lord *Jeſus.*

R. W. Thou telleſt of a *Man ſaving his Brother by a* Rope, *and a* Mid-wife *ſaving a Woman in* Child-bed.

Anſw. What is this? this is *Outward* from a *Natural Death:* but it is *Chriſt Jeſus,* that *Saveth* his People from *Eternal Death* through *Faith* in him; which is more, than from *Outward Death.* And ———

R. W. Thou ſay'ſt; *To talk of this* Immediate Chriſt *and* Spirit *without* Scriptures, *without* Preaching *and other* Holy Means, *is as Silly, as Impious, as Blockiſh, as Blaſphemous, and as Bedlam and Frantick, as Wicked and Anti-chriſtian.*

Anſw. R. W. hath not deſcribed, what his *Means* are? But *Reader,* is not the *Means* the *Faith in Chriſt Jeſus?* and is not that *Revealed?* and is not the *Means* the *Holy-Ghoſt,* that *Proceedeth*

ceedeth from the Father *and his* Son, that leadeth all True *Believers* into all *Truth?* And they are not the True *Preachers*, that are not in the ſame *Holy Ghoſt*, that gave forth the *Scriptures*, and all their *Means* are good for nothing; ſeeing the Apoſtle ſaith, *That no Man knoweth the Things of* God, *but by the* Spirit. And ſo as for thy Ungracious Words, *Silly, Impious, Blockiſh, Blaſphemy, Frantick, Wicked, Anti-chriſtian* and *Bedlam*, thou may'ſt keep to thy ſelf; and ſo all thy *Means*, that haſt *No Motion of Heavenly* Things. *And* all they, that be in the *Faith* of *Chriſt*, and the *Holy Ghoſt*, that leadeth into all Truth, which the *Miniſters* of the *Spirit* they have their *Means from Chriſt*, in whoſe Name is *Salvation*; and *Preach* Chriſt, and not themſelves: and ſuch we are One withal, and ſuch cannot but own the *Scriptures*. So the Holy *Means* are in the *Holy Spirit:* but what is this to the *Means* of all your Prieſts and Thee, who owneſt not the *Light* of Chriſt, but calleſt it an *Idol?* ——— *And* thou talkeſt of an *Immediate Chriſt without the* Scripture: Will *R. W.* ſay, That *Chriſt* and the *Spirit* is in the *Scripture?* is not *Chriſt* in Heaven? and the *Spirit* of *God* was in them, that gave forth *Scripture*. And *Chriſt* ſaith, *Search the Scriptures, for in them ye think, ye have Life; but ye will not come to me, that ye might have Life.* But we tell *R. W.* We, and whoſoever elſe owneth the *Lord* Jeſus *Chriſt*, own the *Scriptures*, and cannot deny them, nor none of his *True Preachers*, which carry their *Meſſage* from Chriſt for the Good of People: and ſuch the World receiveth not, that come in the *Name* of the *Lord*; but ſuch as come in their own, they will Receive.

R. W. And again thou bringeſt a *Compariſon* of the *King's Pardon ſealed with his* Broad Seal *to a Condemned* Rebel: (which thou often bring'ſt over and over.)

Anſw. What doſt thou think to prove by this? That the *Scripture* is the *Pardon*, or is the *Evidence?* if it were, then the *Papiſts*, (that thou Compareſt us ſo often to) and many *Wicked Men* might have *Pardon* and *Remiſſion*. But is it not the *Spirit*, that *Sealeth?* (according to *Epheſ.* 1, 23. 4, 30) and is it not *Chriſt*, that *Bringeth the* Glad Tidings *of* Life unto the Soul, and by his Holy *Spirit beareth Witneſs?* (according to *Rom.* 8.) and is not the *Aſſurance* thus known?

R. W. bringeth *Hoſannah*, &c. (*G. F.'s* Fol. *pag.* 221.) ſaying, [*The* Sure Word *of* Prophecy *the Apoſtle ſpeaketh of, is the Pro-*

phecy of Scripture.] *G. F.* Anſw. ["Doth the *Scripture ſhine* "*in a Dark Place, until the Day Dawn?* and are they them, that "muſt be *Taken heed unto, as to a* Light? Can any ſee the *Scrip-* "*ture*, or know the *Scripture*, but by the *Light within?* cannot "a *Cain*, a *Balaam*, a *Korah* bring *Scripture*, that is gone from "the *Spirit* of *Prophecy* within; and then put the *Letter* for it?] *R. W.* Replieth, and beginneth with *Blaſphemy* and *Railing*, and ſaith; *I know, that* Fox *maketh their* Idol Within, *called* Light, *to be the* More Sure Word *of* Prophecy; *and his Uſual* p. 98. *Proof is*, The Teſtimony of *Jeſus* is the *Spirit* of *Prophe-* *cy*, &c. *And why muſt all the Prophets or Meſſengers of God, who from the Beginning of the World were God's* Mouth *and* Pens *concerning the* Birth, Life *and* Death *of* Chriſt, &c. *here be caſt out from the* Word *of* Prophecy?

Anſw. What! cannot *R. W.* endure to hear talk of the *Scriptures?* are not *John's* Words (in *Revelation*) *The Teſtimony of* Jeſus *is the* Spirit *of* Prophecy? and thou denieſt it, both *Scrip ture* and *Spirit*, who ſay'ſt; I *Uſually bring this Proof?* And *Peter's* Saying, *We have a more Sure* Word *of* Prophecy, *which ye do well to take heed unto, as unto a* Light, *that ſhinth in a Dark Place, until the Day dawn, and the Day-ſtar ariſe in your Hearts:* This the Apoſtle lets them ſee the *Sufficiency* of that *Light*, till they came to the *Day-Dawning* and the *Day-ſtar-Ariſing*. And what is this *Day-dawning* and *Day-ſtar-ariſing in the Heart?* if it be the *Outward Scriptures* of the *Prophets*, prove it by *Scrip-tures*. And is this *Day-Star-Ariſing in the Heart*, and *Day-Dawn-ing* an *Idol?* as thou calleſt the *Light within* an *Idol*, a *More Sure Word* of *Prophecy*, than the *Voice*, *which was Heard in the Mount?* And this is not to *Caſt away the Prophets:* and *Peter*, who directed the Saints to this *Sure Word* of *Prophecy*, (the *Light, that ſhineth in a Dark Place*) did not *Caſt out* the *Prophets*, that Prophecied of *Chriſt's Birth, Death*, &c. (as thou *Dotingly* ſpeak-eſt;) no more do we, but own them all. And *Luk.* 1. and *Rom.* 16. and the Apoſtles, that had this *Light ſhining*, (this *More Sure* Word *of* Prophecy) they ſaw the *Fulfilling* of the *Scriptures* in Chriſt *Jeſus*; which none doth without the *Light* of *Chriſt*, by which he is ſeen. And——

R. W. Thou ſay'ſt; *The* Written Word *or* Prophecy *of the Prophets is a more Sure* Word *and* Evidence *to us*, &c. *than the* Voice *from* Heaven, *of which* Peter *here ſpeaketh*, &c.

Anſw

Anſw. Now what muſt we *Obſerve* from *R. W.'s* Words here? *That the* Written Word *or Prophecy of the Prophets ſhineth in a dark place?* Now *R. W.* ſaith, that the *Scripture* is the *Rule* and *Touch ſtone*; We do Charge him and the *New-England*-Prieſts to make this Good by plain Scripture, and give us *Chapter* and *Verſe*, and a *Rule* for it either. And *Secondly* tell us, *Where* is this *Dark Place?* and what it is, that this *Written Word* or *Prophecies* of the *Prophets ſhine in?* (ſeeing he ſaith, *That the* Scripture *availeth nothing without the* Spirit; (and yet, *they are more*) and then how can they *Shine*, when they *avail nothing?*) And whether he doth not now oppoſe *Peter's* Doctrine, who calleth it a *Light*, *that ſhineth in a dark place?* and the *Day-dawning*, *which ſhineth in the heart?* ſo, if the *Light* be the *Written Word*, *that ſhineth in a dark place*; whether or no *the Day-dawning* and *Day-ſtar* be the *Written Word?* And this *Light* (*that ſhineth in a dark place*, *which we are to take heed unto*, *until the Day dawn*, *and the Day-ſtar ariſe in our hearts*) this *Light* and *Day-ſtar* doth own all the *Prophets* from the Beginning of the World concerning the *Lord Chriſt*, who *fulfilleth* them. And ———

R. W. thou ſay'ſt, *How ſure is the* Quakers *Light*, *their* Word *of Prophecy? a Sober Mind cannot but admire that* Face *and* Fore-head *of* Braſs *and* Adamant, *&c. So that they bluſh not to prefer ſuch a* ſimple Image, *a* meer Baby *and* Child's Puppet *of their Immediate* Word *of* Prophecy *before the* Word, *the Mind and Will of* God *by the Mouth of all the Prophets*, &c. And doſt not thou ſay ——*What Curſed Opinions*, *horrible Uncleanneſſes*, *Bloody Murthers and Slaughters have been conceived and brought forth from the* Spirit within, *and Revelations from* Deviliſh Lights *and* Spirits, *&c.*

Anſw. Let all the *Moderate* and *Sober* Chriſtians Judge here of *R. W.'s* words, and what work he hath made againſt *Peter's* Doctrine, who ſaith, *That* they *have a More ſure* Word *of* Prophecy, *which they do well to take heed unto*, *as unto a Light*, *till the Day dawn*, *and the Day-ſtar ariſe in their hearts:* which we do own and ſtand unto. Now he calleth this a *Simple Image*, *a Meer Baby*, *a Child's Puppet*; and he would make this *Light* and *Spirit* the *Author* of *Murther and Blood-ſhed*, *and Curſed Opinions*, and likewiſe the *Author of* Deviliſh *Lights and Spirits:* ſee, how he *blaſphemeth Peter's* Doctrine with *Deviliſh Lights* and *Spirits*, *Murthers*, *Slaughters*! he might have applied it at home to his

own.

own Spirit and the *New-England*-Prieſts and Profeſſors, (as in *pag.* 98.) ——— And thou bringeſt *Rev.* 19. *The Teſtimony of* Jeſus *is the* Spirit *of* Prophecy: and then in the *Margent* thou
p. 99. ſay'ſt [*The workings of* Satan *by his Spirit and Inſpirations in all Ages*] but not by the *Teſtimony* of *Jeſus*, the *Teſtimony* of *Prophecy R. W.* but by ſuch a *Spirit*, as thou art in. And thou ſay'ſt ——

R. W. Doth not the Angel forbid John *Worſhipping of him?* &c.

Anſw. But hath *R. W.* and his *New-England* Prieſts *forbidden* this *Worſhip?* and art not thou offended in ſpeaking the Word Thee and Thou to every Body, and for want of the *Hat* and *Knee?* &c. and thou haſt publickly declared thy ſelf, that we might be *puniſhed* for not doing theſe things. But would'ſt not thou and the *New-England*-prieſts and Profeſſors be honoured with *Hat* and *Knee?* and yet *John* was not to *bow down to the* Angel.

R. W. And thou goeſt on *Railing*, and ſay'ſt; *And ſhall we ſay, that the* Angels *too are* Quakers? *and Chriſt hath* Enlightned *them alſo, as well as* every Man? *&c.*

Anſw. where did ever we ſay, the *Angels* were *Quakers?* is there any ſuch thing in *G. F.'s Reply* to *Hoſanna*, let the *Reader* ſee. But were not all things made by Chriſt *Jeſus?* and did not *Chriſt*, who is God, who made them, *enlighten* them? if not, *how ſhould they ſee their Work* they are to do, who are called *Miniſtring Spirits, Flames* of *Fire*, &c. (*Hebr.*)

R. W. And then thou telleſt, *G. F. mentions* Cain *and* Balaam *and* Kore.

Anſw. And very well he may *Uſe* it to thee, and to our *Old Perſecutors*, and ſuch as thou and the *New-England* Prieſts, who gain-ſay the *Light* of *Chriſt*, and the *Law* of the *Spirit* (*which maketh us free from Sin and Death*) as *Core* did the Law of *Moſes:* And we have not miſt you, for you are worſe, then *Core*, who did not call the *Law* of *God* an *Idol* and a *Fancy*; as thou haſt called the *Light* of *Chriſt* over and over in thy Book. And all the Prophets of God from the Beginning of the World, they ſpoke from an *Inward Sight* and *Light* of God in their hearts, which is heard, known and ſeen by the *Light* and *Spirit* of *God* in the heart, which leadeth into the Truth of them: and thou, that would'ſt not *hear the* Light within, *and take heed unto in the dark place*; thou would'ſt not *hear the Prophets* and *Chriſt* Jeſus,

from

from whence it cometh: And so Remember *Dives*. And ——

R. W. goeth on Railing and saith, G. F. *is so used to Cursing*, &c.

Answ. But let the *Reader* see, Whether there be any such words of *Cursing* in *G. F.'s* Answer in *page* 97? —— And so, as for *Horrible Wickedness, their* Lying Father, *Ugly Spiders, Poison* and *blind Dreamer*, thou might'st have applied to thy self. And ——

R. W. thou say'st, *What a madness is it for this* Blind Dreamer *to ask, Whether the* Scripture *shineth in a dark place, until the Day dawn, and the Day-star arise in the heart?* &c. and then thou say'st, *All the* suttle Foxes *in the World must know, that if they attend unto Whisperings and Peepings, and leave the* Written Law, *&c. and other Propheecies of* Scripture, *&c. for all their Childish Vapourings and Prating of their* Light, *the* Eternal Father *of* Lights *proclaimeth them to be Children of* howling Darkness, *and that there is no* Light *within them.* And thou say'st, *He that shall find a spark of true Light* &c. *in this their* Fantastick Light, *he shall find the Living among the Dead, and prove the Prophets of God, and God, (whose Word was Spoken) to be Liars, for saying,* There is no *Light* within them. { p. 100

Answ. All this *Blasphemy* and *Railing* is not so much against the *Quakers*, but against *Peter's* Doctrine, to wit, the *Light*, which the Saints did and were to *Take heed unto, until the Day dawn, and the Day-star arise in their hearts.* And *R. W.* goeth about to give *Peter* the *Lie*, and would seem to prove it by the *Law* of *God* and his *Prophets*; but by this he hath prov'd himself a *Liar*, and one that *hateth the Light.* *And* he bringeth *Esa* 8; but let him see, it is said in the Margent there, *And there is no Morning in them, if they speak not according to the Law and Prophets*; so we may speak to him. And *R. W.* this *is not in* him, who *speaketh not according to the Law and Prophets*, Christ and his Apostles: for the *Light*, that *Peter* speaketh of, *that shineth in Darkness (which they are to take heed unto, until the Day dawn, and the Day-star arise)* this was *afore the Morning*; they were come to the *Morning.* And so he giveth *Peter* the Lie, and *John* the Lie, and abuseth *Esaiah's* Words, what *John* saith, *This was the true* Light (which he bore witness to) *that Lighteth every Man, which was the* Life *in the* Word: and *R. W.* with all his *Evil Speakings* witnesseth against it, and calleth it a *Fantastick Light*, a *Childish Vapour*, and *Whispering* and *Peeping*; but he might have

kept

kept this at home. And [*The Father of Lights* (he saith) *proclaimeth* us *to be Children of* howling Darkness, *and that there is no Light in them.*] *Answ.* The *Father of Lights proclaimeth* no such thing, nor his *Son*; but saith: *Every One, that doth the Truth, cometh to the* Light; *and every one, that doth Evil, hateth the Light, and will not come to it, because it reproveth him:* And this is *R. W.'s* Condition.

R. W. asketh,, *What* Light *have the* Papists, Jews *and the* Devil, *when they bring* Scripture *to Christ*? ——and so falleth a railing.

Answ. But if the *Jews* and *Papists* do hate the Light, like *R. W.* yet I never heard the *Jews* and *Papists* call it an *Idol*, and a *frantick Light*, as *R. W.* doth: and we say, neither he, nor the *Papists* or *Jews* can see neither the *Scriptures*, nor *Christ* without the *Light*. And we never did say, *That Christ did* enlighten *the* Devil *himself with his true* Light; for Christ saith, *There is no Truth in him:* but *R. W.* saith, *That there is something of* God, *that is, from the* Power *and* Wisdom *of* God, *in the fallen Spirits and the* Devils *themselves*; which we Charge *R. W.* and all his *New-England*-Priests to give us *Scripture* for those Words (as in his *Append.* p. 5:) and therefore why doth *R. W.* ask *G. F. What* Light *hath the* Devil *himself?* And thou say'st, *The* Devil *bringeth a pertinent* Scripture *and Promise to Christ* Jesus, *as ever the* Papists *or* Quakers: This *R. W.* might have kept at home, with the *Jesuitical, Diabolical Reservations,* and *venemous* and *poisonous,* with his Unsavory, Ungratious words.

R. W. bringeth *Enoch Howet* (*G. F.* Fol. p. 14.) his sayings [*The* Scriptures *to be the* Only Weapon, *whereby Christ overthrew the* Devil.] *G. F. Answ.* [" Who bruiseth his Head (to wit *Christ*) " *was, before the* Scripture *was:* yet the *Scripture* is for *Correcti-* " *on* and *Doctrine, furnishing the Man of God* in his place. And *Christ* " the *Seed* was, before the *Scripture* was: and all that have *Scrip-* " *ture,* and not *Christ*, cannot *Overcome* the *Devil* (ye and the " *Papists* doing his Work.) For they that *Overcome* him, it is with the " *Power* of *Christ* [for *Christ* saith, *Without me ye can do no-* " *thing:*] and those have the *Scriptures* of *Truth,* which the " *Devil* is out of.] *R. W.'s* Reply: *How doth* Christ's bruising of *Satan's* Head, *and* being before *Scripture* was, *dis-* p. 101. *prove, &c.* and so falleth a-railing; *Who sees not* Fox *in his* Burrough?

Answ.

Anſw. *R. W.* doth not or will not ſtate *G. F.*'s words right, as he hath ſpoken them; as the *Reader* may ſee, *viz:* [*As* Chriſt, *who bruiſeth his Head*, being before *Scripture* was] who bruiſeth his Head by his *Power*, and deſtroyeth *Death*, and the *Devil*, the Power of Death: who is manifeſt in *Time*, &c. And ——

R. W. ſaith; *As for* G. F.'s *ſaying*, [They that have the *Scripture*, and not *Chriſt*, *cannot overcome the Devil.*] (And *R. W.* Replieth) *What News doth he tell the World, which no body denieth?* and yet thou ſay'ſt again; *How doth this deny, that Chriſt* Jeſus *overcame the* Devil *by* Scripture? [*which is the* Sword, *the* Only Sword, *and is called a* Sword, *Append.* p. 88.]

Anſw. But *R. W.* thou muſt ſhow us a *Rule* for it in Scripture, *Chapter* and *Verſe*, *That the* Scripture *is the* Sword, *the* Only Sword: and yet thou ſay'ſt (*Append.* p. 94.) *That it* (*the* Scripture) *doth not avail without the* Spirit *of* God. And how doth this hang together *R. W?* *That they that have the* Scripture *without the* Spirit, *cannot overcome the* Devil: and yet, *The* Scripture *is the* Sword, *and the* Only Sword, *by which Chriſt overcame the* Devil? and, *The* Scripture *doth not avail without the* Spirit; and yet it is thy *Only Sword?* [and in thy Book called *Experiments* (Epiſt. to *Lady Vane* the Younger, 1652) thou ſay'ſt, *That the* Two-edged Sword *is of his* (God's) *moſt Holy* Spirit, *which pierces between the very* Soul *and* Spirit, *&c.*] But theſe things are Anſwered more Largely in the *Appendix*.

R. W. ſaith; *Is all* Scripture *or* Writing *given forth by Inſpiration of* God, *and is profitable* (*though* G. F. *alledgeth the Scriptures by* Halves) *for Correction and Doctrine*, &c. and, *Then it clearly follows, that as Chriſt* Jeſus *overcame the* Devil *by the* Scriptures, *ſo &c.*

Anſw. *Chriſt* was the Power of God: and the *Devil* brought *Scripture* to him and ſaid, *It is written*; but *Chriſt overcame* him by the *Power*, who is the Subſtance of the *Scriptures:* And *Chriſt through Death* deſtroyed *the* Devil, *the Power of Death*; and was that by *Scripture?* And *G. F.* doth confeſs, he doth not write *all the Scriptures*, which thou Scoffingly calleſt *Halves*; neither doth *R. W.* write all the *Scriptures*, nor *half* neither: And Chriſt did not *Overcome the* Devil *by the* Scripture, when he corrected him by *Scripture* in his *Power* and Spirit. And the Apoſtle ſaith, *All Scripture given forth by Inſpiration of God, is profitable for Doctrine, Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be perfect, and throughly furniſh'd to*

all good Works (2 Tim. 3.) and this he doth not ſay to the *Men* of the *World*, that be in the Evil Work, like *R. W.* and his *New-England*-Prieſts and Profeſſors are.

R. W. And thou ſay'ſt; *So, by the ſame Weapon this* Suttle Fox *and all other of* Satan's Foxes *muſt be corrected, confuted, catch'd and deſtroyed (except they repent) for ever.*

Anſw. What! muſt the *Scripture deſtroy* us? and that which *is of no value without the* Spirit *of* God *R. W?* but this is Anſwered (as I ſaid afore) Largely in the *Appendix.*

R. W. And with *Scoffing* words to no purpoſe thou ſay'ſt; *How he runneth in and out of his Holes,* &c. *As for the* Quakers Power *here pretended in Oppoſition to the* Scriptures, *&c.* and, *Thus ſometimes a* Devil *of Drunkenneſs, Swearing, Stealing runs away from the Sermons of the* Quakers, *as a* Naughty Devil, *ſometimes as the Chiding and Conjuring of a* good Witch, *that he may get the faſter hold by* &c. Self-Conceit *and* Contradiction *to the Scriptures, by Will-worſhip and ſuperſtitious Inventions againſt the Holy Inſtitutions and Commands of the true Lord* Jeſus *Chriſt.* p. 102.

Anſw. R. W. and his *New-England*-Prieſts and Profeſſors might have all thoſe *Ungratious, Unſavory* Words kept at home. But what is this *good Witch* he ſpeaketh of? for we own the *Holy Scriptures*, and the *Commands* &c. *of the true Lord* Jeſus *Chriſt*, and his *Worſhip* in *Spirit* and *Truth*: And if thou had'ſt *Overcome the* Devil *by the Only* Sword *of the* Scripture, we ſhould never have ſuch *Railing Expreſſions* from thee, which proceed from him.——— And thou tell'ſt a Story of the *Devil*, and *how a Child lieth down and crieth*; but thou might'ſt have kept this at home, with all the reſt of thy Railing Language: for thou, who haſt him ſo often in thy Mouth, its like, thou art more acquainted with him, than with Chriſt and his *Light.* And *R. W.* muſt not be called *a Railer*; not *He*, but it's *We* muſt be the *Railers:* but ſee, if he findeth any ſuch words here in *G. F.*'s Reply to *Enoch Howet.* And———

R. W. bringeth *Francis Duke (Fol. pag.* 189.) ſaying, [*When Chriſt told the* Devil, *that Man ſhould not live by Bread alone, but by every Word, that proceedeth out of the Mouth of God; That was Believing the* Scripture: and *this* Word *of* God *in the* Scripture *was the Ground of Chriſt's Faith; and ſo to all, that are his.*] *G. F. Anſw.* ["Many may have the *Scripture*, and never hear the *Voice* of "*God*,

"*God*, as the *Jews*, *Joh.* 5. and they ſaid, *they believed the Scrip-*
"*tures*; though they were out of the true *Belief*. But receiving
"the *Word* from *God*, is as they, that gave forth the *Scriptures*,
"which *Man liveth by*, *and not by Bread alone*; and ſo knoweth
"him, who was, before *Scripture* was given forth. And for ſay-
"ing, *That the* Scripture *was the Ground of Chriſt's* Faith; he was,
"afore the *Scripture* was writ, and ſo fulfilleth their Words, and
"is the *Author* and *Finiſher* of the Saints *Faith*, which was, be-
"fore the *Scripture* was given forth: he by whom the World was
"made, is the *Author* of the Saints *Faith*, that bruiſeth the Ser-
"pent under his Feet, *&c.*] And *R. W.* Replieth, and falleth a-
railing and ſaith; *How Notorious for* Tautologies *are theſe* Bru-
tiſh Clamors! *ſhall we believe their Notorious Lies?* &c. and ſo
goeth on railing and crieth, *Childiſh*, &c. *Antient*, *Doting Women*,
&c. *ſo full of Idle* Repetitions: and crieth, *How brutiſh and impi-
ous*, viz: *That a Man may have the* Scriptures, *and yet not be in
the Belief*; *therefore the* Word *of* God *was not the Ground of
Chriſt's* Belief? *and again*; *The Devil and the* Wicked Men *may
have the* Scriptures, *and not* Believe *in them*; *and therefore Chriſt* Je-
ſus *and the Saints* Believe *them not neither.*

Anſw. This is a Falſe *Inference* of thine, as to ſay, Chriſt *and
the* Saints *did not believe the* Scriptures; the *Reader* may ſee, there
is no ſuch thing in *G. F.*'s Anſwer: and doſt not thou con-
feſs, *That* (*many*) *they may have the* Scriptures, *and not o-
vercome the* Devil? (p. 101.) But did thoſe *Jews*, that Perſe-
cuted Chriſt, and his Apoſtles and Prophets, *Truly Believe* in
Chriſt? —— Now, as for *Tautologies*, and the *Doting Woman*,
with *Idle Repetitions* thou may'ſt apply to thy ſelf: for how of-
ten in thy Book doſt thou call over and over the *Light* of *Chriſt*
an *Idol*, a *Frantick Light?* And read *pag.* 109. in *Append.* and
there thou may'ſt ſee thy *Tautologies*; *Quakers*, *Papiſts*, *Papiſts*
and *Quakers*, *Papiſts*, &c. where he mentioneth the *Quakers* and
Papiſts a matter of *Twelve times* over, as though *R. W.* would fill
up his Book with it: and let the *Reader* ſee moſt of the Pages
throughout his Book, whether he hath not done the ſame. And
R. W. may note, how often *David* and the Holy Men of God
go over the ſame thing; and the Apoſtles mention often the
Name of *Jeſus*: and if *R. W.* and his *New-England*-Prieſts do
ſay, That theſe are *Notorious Lies*, that which *G F.* ſaith (as
the *Reader* may ſee in his *Anſwer*) viz. ["*Many may have the* Scrip-

tures, *and hear not the* Voice *of* God.] This is a *Notorious Lie* by *R. W.* (as in *Joh.* 5.) ["And the *Jews* would say, They *Believed Scriptures*; though they were out of the True *Belief* and "*Receiving* Christ, the *Word* of *God:* and Christ in plain Words "told them, *They were of their Father, the* Devil;] This is another *Lie* of *R. W.* and the *New-England*-Priests. ["But Receiving "the *Word* from *God*, is as they, that gave forth the *Scriptures*, "(that received his *Word*, which Man liveth by, and not by Bread "only;] And these *R. W.* calleth *Notorious Lies*: ["and so knoweth him, that was, before *Scripture* was given forth (to wit, "*Christ*)] and these *R. W.* saith, are *Notorious Lies.* ["And they "say, that Christ was, before the *Scripture* was writ, and fullfilleth "the words, to wit, the Scripture:] *This is a Notorious Lie*; *shall we believe those* Notorious Lies? saith *R. W.* ["and is the Author "and Finisher (to wit, Christ) of the Saints Faith.] *Shall we believe these* Notorious Lies? *&c.* And ———

R. W. thou say'st, *Shall we believe their* Notorious Lies, *that the* Light *within gave forth the* Scripture? *and that they speak and write, as they are moved by the* Spirit, *when their Writings are so weak?* &c.

Answ. Let the *Reader* see, if there be any such thing in *G. F.*'s Answer, *That the* Light *within us gave forth* Scripture? but it was the *Holy Ghost* in the Prophets and Apostles, that *gave forth* Scriptures; and with the *Light* of *Christ* we see them, and are led into all Truth by the *Holy Ghost.* *And* again, as for *Tautologies*, *R. W.* may read his pag. 84. of his Book, and see, where he 11 or 12 times goeth over *Juggler* and *Cheater*, *Juggler* and *Cheater*, &c. in one and the same *page.*

R. W. beginneth with Railing: *Let Heaven and Earth hear and abhor the* Sophistry *of these* Deceivers! *they would fain have no such* Christ *as Man, a Christ without, an* Out-side Christ, *&c.* And then thou contradictest thy self and say'st, *That* We *confess, that there was such a* Man *or* Person, *who came according to* Gal. 4. p. 103.

Answ. Which we really believe: and we do not *Cloak* nor *Cross* our *Principle* in saying, *That* Christ *was afore the* Scripture; but thou wrongst *G. F.*'s words again. For his words are not, That *Christ bruis'd the Serpent's Head before the* Scripture was; but, *Christ was, before the* Scripture *was*; *who bruiseth the Serpent's head*: for all things were made by *Christ*, (as the *Reader*

der may ſee *pag.* 102.) And doth not *Chriſt* ſay, *Before* Abraham *was, I am? And* as for *Sophiſtry*, and *Deceiving*, and ſpeaking of an *Out-ſide Chriſt*, thoſe are thy own *Railing Words*, not ours; and doth not become an *Old Man*, nor *Chriſtian*.

R. W. Let any of theſe Jugglers anſwer, *if they ſpeak honeſtly; If there was* really *ſuch a Man called* Jeſus *at* Jeruſalem? *&c.*

Anſw. R. W. beginneth with *Railing* here: but ſeeing, he querieth of us, we ſhall anſwer him and all the World. We do believe, there was *Such a Man*, who was born in *Bethlehem*, *Chriſt Jeſus*, ſuffered without the Gates of *Jeruſalem*, *after the* Scripture *was written: who was tempted of the* Devil, and the *Devil* brought *Scripture* to him; and Chriſt Reproved him with *Scripture*, and *Overcame him by his* POWER. And Chriſt died and roſe, and fulfill'd the Prophets, and at the Right Hand of God: who is *the ſame that Deſcended, the ſame that Aſcended.* But where doth *R. W.* prove by the Scriptures, (and the *New-England*-Prieſts) *That the* Scriptures *were the Ground of* Chriſt's Faith? this we muſt have Scripture for, before we can receive it from *R. W.* and his *New-England* prieſts, to wit, *That the* Scripture *is the Ground of Chriſt's* Faith, *and the Ground of the Saints* Faith: and yet he ſaith, *The* Scripture *availeth nothing; is of no value without the* Spirit, *&c:* (*Append.* p. 94.) And further we ſay: If the *Scripture* was the *Ground of the Saints* Faith, and the *Scripture availeth nothing without the* Spirit; *How* was it, that the *Phariſees* and the *Papiſts* (whom thou mentioneſt ſo often) had not *Faith* from that *Ground*? for they all ſay, they believe *Scripture*. *But* what muſt we *Obſerve* from *R. W.'s* Words here? *That the* Scripture *is the Ground of Chriſt's* Faith? and yet he will acknowledge, *Chriſt was before* Scripture; and *Abraham*, *Iſaac* and *Jacob*, *Abel*, *Enoch* and *Noah* had *Faith*, before *Scripture* was written. And now, if Chriſt be the Author and Finiſher of the Saints *Faith*, and they are to look unto him, I query, *Whether* he be *Scripture*, if it be the *Ground* of the *Saints Faith?* And the *Spirit* of God, which lead his *Saints to give forth Scriptures*, leadeth into all Truth of them. And the *Spirit* and the *Scriptures* are not at *Odds* one with another, neither did we ever *ſet* them ſo, as thou us in *Effect* chargeſt: neither can the *Children* of *God* know the *Scriptures given forth by the* Spirit *of* God, but by the *Spirit* of *God within* (which thou ſcoffingly calleſt a *Secret Whiſpering* Voice *within, contrary to Scriptures.*) And the *Voice*, that owneth

not

not the *Scripture*, is not the *Voice* of the *Spirit* of *God*, *that gave them forth* both *before Chriſt's Coming* in the Fleſh and *ſince*. And ——

R. W. As to the Spirit's Leading *into all Truth the* Sons *of* God, thou anſwereſt and ſay'ſt; *Is not* Fox *here in his* Burrough, *not diſtinguiſhing betwixt the* Extra-ordinary Leading *of the Holy Apoſtles appointed to be the Eye-witneſſes of Chriſt's Death and Reſurrection*? &c.

Anſw. What muſt we Infer from *R. W's.* Words? *That becauſe the* Leading *of the* Apoſtles and *Preaching the* Reſurrection *of Chriſt* Jeſus *by the* Holy Ghoſt, *that others therefore were not reproved by the* holy Ghoſt? and muſt not every *Son* of *God* be *led into all Truth* to know *Chriſt* and his *Reſurrection?* but *G. F.* doth not ſay, that all were *Meſſengers* and *Apoſtles*, &c. (1. Cor. 12.) And thou further ſayſt; *Yet all God's Children are Regenerated and Sanctified*; [and doſt thou not ſay in another place, *They muſt have a Combate all their Life?*] and thou ſayſt, *That God's Children are Guided and Built up together an* Habitation; *&c.* And then *R. W.* muſt not the *Spirit* of *God* be *within?* and if ſo, then thou owneſt the *Quakers Principle*, and confeſſeſt that, which thou all this while haſt been fighting againſt. And as for what *David* ſaid, if he had been in thy *Day*, thou wouldſt have cried againſt him, as thou doſt againſt us, who ſaid; *I have hid thy Word in my Heart.*

p. 104.

R. W. And this is the Devil's (*the* Old Fox) *his* Deviliſh Subtlety, *to make the Cloak of the* Spirit's extra-ordinary Aſſiſtance, *&c. and the* Angels Extra-ordinary Protection *a Ground of Chriſt* Jeſus *and his Servants flinging themſelves down from the* Pinnacle *of the* Temple: and thou pretendeſt to tell us *from God, that this will be the* Break-neck *of the People called* Quakers (*without Repentance*) *every Soul of them.*

Anſw. How now *R. W*! haſt thou not here given raſh Judgement againſt the *Aſſiſtance*, and *Protection* and *Sufficiency* of the *Spirit* of *Chriſt* and his *Grace*, which God ſaith, is *Sufficient* to *Paul* in his Trouble? And haſt not thou *broken* thy own *Neck* here, and falln down from the *Pinnacle*, who doſt not look at the *Grace* of *God*, and his *Light* and *Spirit* to be *Sufficient?* Is it *ſufficient* to condemn them, that *Erre from the Spirit, and turn the* Grace *of God into* Wantonneſs? *And* God ſent an *Angel*, and brought the Children of *Iſrael* out of *Egypt:* and (*Exod.* 23, 20.) *Behold*! *I ſend an* Angel *before thee, to keep thee in the Way:* (verſ. 23.) *For my* Angel *ſhall go before thee*

thee, and bring thee, &c. and Chap. 22, 24: *And behold! my* Angel *ſhall* go *before thee: And* was not this *Angel ſufficient* to bring them into the Land of *Canaan,* if they hearkened unto him? and is not *Chriſt Sufficient* by his *Light, Power* and *Spirit* to bring us out of *Spiritual Egypt?* and Chriſt ſaith to his Sheep, that hear his *Voice; I give unto them Eternal* Life, *and they ſhall never periſh; neither ſhall any man pluck them out of my Hand* (John 10, 28.) But *R. W.* how canſt thou ſay, Thou paſſeſt thy falſe *Judgement* upon us *from the God of Truth*; and yet ſayſt, *There is no* Voice *nor* Motion *within to be liſten'd, or hearken'd unto in Heavenly Things, in Matters that are* Super natural? (pag. 83.)

R W. Thou ſay'ſt; Our *Principles and Practices are full of Contradiction and Hypocriſy.*

Anſw. Our *Principles* and *Profeſſion* are Holy and Pure; and *Contradictions* and *Hyppocriſy* thou might'ſt have kept at Home: for we *Profeſs* the Lord *Jeſus* Chriſt, and all the Prophecies and Things in the *Law*, that Figured them forth; and the Things in the *Law*, as truly, as the Prophets and the Apoſtles did *Profeſs* him: and own all that is Written in the *Scriptures* from *Geneſis* to *Revelation.* And we own the *Worſhip* in the *Spirit* and *Truth*, and are in it, that *Chriſt* ſet up *Sixteen-hundred* Years ſince; and the *Religion*, that the Apoſtle deſcribeth above *Sixteen-hundred* Years ſince, which is *Pure* and *Undefiled* before God: And the *One Faith*, which *Chriſt* is the Author of; and the *One Baptiſm*, and the *One Spirit* into One Body: and *One* God *and* Father *of All, who is above All, and through All, and in you All*, as the Apoſtle ſpeaketh. And the Lord *Jeſus Chriſt*, who was *Born of the* Virgin, *Conceived by the* Holy Ghoſt; *&c.* and Preach'd, and Suffered under *Pontius Pilate*, before whom he made a *Good Confeſſion:* and *Died*, and *Roſe again*, and is at the *Right Hand* of *God*; and remaineth in the *Heavens, till all things are Reſtored:* &c. who will *Judge* the World in *Righteouſneſs*, and Reward every Man according to his Works; and therefore no *Salvation* in any other Name, but in the Name of *Jeſus*, &c. And let *New-England*-Profeſſors ſee, if our *Principles* and *Practice*, Life and Doctrine hath not *Out-ſtript* theirs; let the Witneſs of God in them Anſwer! And ——

R. W. ſaith; He *told us of Falſe* Gods, *and* Worſhips *and* Prophets, *&c.* [but this is nothing to the Purpoſe to prove his

Falſe

Falſe Charge: for we are *Not to Believe* thee and the *Falſe Prophets*; *but to* Try *them:*] but thou ſay'ſt; We *muſt Try them with* Fire *it ſelf.*

Anſw. Yea *R. W.* Ye and the *New-England*-Prieſts did *Try* us, God's True *Prophets, with FIRE*; whom ye *Tried* with your *HOT IRON*, when ye *BRANDED* them, and your *GALLOWS*, when you *HANGED* them: And ſo ye are *TRIED* not to be in the true *Principles* and *Profeſſion* of the Apoſtles and of Chriſt. And didſt not thou ſay afore, *That the* Scripture *was to* Try? and what *R. W!* is the *Scripture* now become a *FIRE?* where is that written? But the *Counterfeit*, and the *Droſs*, and the *Devil himſelf, as black a* Fiend, *&c.* the *Spirit* of *Darkneſs*, Samuel's *Mantle*, thou ſpeakeſt of, and *Sheeps-Cloathing*, and *Deceiving* and *Covering your* Black Spirit *withal*; and then thou ſay'ſt: Thou *told'ſt us*, *'Twas Common for the* Papiſts *and* Turks; *and* Judas *betraying his* Maſter *with a* Kiſs, and a many ſuch like Words (but we do remember few:) but this is nothing to prove our *Principles* and *Profeſſion*, what others were. And ——

R. W. Thou ſay'ſt; Thou *Remembreſt, thou told'ſt us, That* Paul *telleth* Timothy *of ſome, that ſpeak* Lies *in* Hypocriſy; [What is this to us? this is thy own Condition; this is no Proof:] p. 105. and of *Such, as knowingly* (*for* Deviliſh *and Wicked Ends, & Preferment & Profit*) *take the* Leading-Staff *in the Hand*, &c. and then thou *Tell'ſt of the* Pope's *and* Cardinals, *and of* Judas *his Gain, that betrayed Chriſt*, &c. *of the* Sechemites *and their* Succeſſors; *of* Nebuchadnezar's *Idolatry*, &c. And further, thou *Tell'ſt us of ſuch, that the Lord* Jeſus Chriſt *hath poſitively fore-told of, that they ſhould think to do God* Service, *to Kill himſelf in Killing his* Servants.

Anſw But *R. W.* giveth us no Scripture for this, *To Kill himſelf in Killing his Servants*; (except he meaneth them in *New-England*, that *Crucified* Chriſt firſt to *Themſelves*, and then *Killed his Servants:*) but all this is nothing to us. Here thou doſt Confeſs and *Wonder, that* We *bore all this Load* of Stories, which was to no purpoſe: therefore thou might'ſt very well *Wonder at their Patience:* but *R W.* had not *W. E.* and the reſt (which thou ſcoffingly ſay'ſt, *Broke out*) *Reaſon* to call thee to prove thy Charge, when thou had'ſt run ſo far *beſide the Matter?* And we are, as we *were, when we* Firſt *came amongſt you.* And ——

R. W.

R. W. Thou ſay'ſt, Thou *told'ſt us, that we were Charg'd with denying the* Man *Chriſt* Jeſus. But—— (*Anſw.*) We ſay, thy *Charge* is *Falſe:* For we own *Chriſt*, that died at *Jeruſalem*, more than thou and the *New-England*-Prieſts, as we ſaid before; and there is no ſuch thing neither in *G. F.*'s nor in any of our *Books*. And let the *Reader* ſee, whether there be any ſuch Words in *G.F.*'s *Book?* It is *R.W.*'s own *falſe Charging* to prove his *Aſſertions*. And our *Books hold forth* (without *Juggling*, as thou Falſly Chargeſt us) *Church-Miniſtry, Baptiſm*, &c. *Reſurrection, Eternal Judgment, Eternal Life* now, and in the World to come. } p. 106.

R. W. And thou ſay'ſt; We *deny any* Church, *but that* Inviſible.

Anſw. The Church *is in God*; but their *Bodies* are *Viſible* (1 Theſ. 1.) And ſo thy *Principles* are Falſe, and thy *Profeſſion*, that is not according to the Apoſtle's. And that, which *keepeth us together in the Fellowſhip and Unity*, is the *Spirit*; which, as it doth Move us, we *Pray*, we *Preach*, we *Sing*, as the Holy Men of God did, who ſpake, *as the* Spirit *of* God *gave them Utterance:* And this is according to the *Primitive Senſe, Principle* and *Profeſſion*; though thou may'ſt ſay *Monſtrous* and *Diſſimulation*. And we do *profeſs* we have an *Unction*; and Chriſt *enlightneth every one, that cometh into the world* (and this as in *John* 1. 2.); and this is according to Sound *Principle*, and the *Profeſſion* of the Holy Men of God: and thou denieſt this, and art in a *falſe principle* and *profeſſion*, contrary to the Apoſtle's.

R. W. And further thou ſay'ſt, *That* Chriſt, *and the* Spirit, *and the* Kingdom *of* Heaven *is in them* (*as the* Phariſees *had, and the very ſame the Saints have.*)

Anſw. Theſe are thy falſe *profeſſions* and *principles*, and not ours. But that which we do profeſs, we ſhall manifeſt; *Know ye not, that* Chriſt is in you, *except ye be Reprobates?* And, *He that hath not the* Spirit *of* Chriſt, *is none of his:* And thou that denieſt this to the *Saints*, art of a *falſe principle* and *profeſſion*, contrary to the Apoſtle. And Chriſt ſaid, *The Kingdom of Heaven was in the* Phariſees (*Luke* 17.); but neither *Chriſt* nor *We* ſay, *That* Chriſt *was in them, as he was in the* Saints: and the *Phariſees*, and their going from, and hating the *Light*, which *Chriſt* hath *enlightned* them withal, they are condemn'd by the *Light*, and not Juſtified.

R. W. And then thou *Scoffest at the* Quakers She-Apostles *and* He-Apostles *sent into* New-England, Ireland, Scotland, Italy, *and* Turkey, *&c.*

p. 107.

Answ. Yea, they are gone thither, where *R. W.* and the *New-England*-Priests durst not *shew their Heads* (though they may Rail against the *Turk* and *Pope behind their Backs*,) your *Spirits* are too *Cowardly*: And by all this thou hast not *disprov'd* our *principles* and *profession*. And we believe, if *R. W.* had been in the *Dayes* of the *Apostles*, he would have *join'd* with the *Scribes* and *Pharisees* against Christ *Jesus*; and have Rail'd against *Christ* and his Disciples, and against *Mary Magdalen* and other Women, that *preach'd the Resurrection of* Christ *Jesus*.

R. W. Thou say'st, We *profess the* Scriptures *to be the* Words *of* God, *and not the* Word (*and therefore* We *are in a* false Principle *and* Profession.)

Answ. Are we? Is this thy Proof? And doth not the *Scriptures* (which thou say'st, is the *Rule* and *Touch-stone*) themselves call a *Declaration* the *Words* of *God* and *Christ*? Nay, dost not thou call it an *History*? And so thou, that callest the *Scriptures* with other Names, than the Holy Men of God have called them, thou art in a *false profession*, not we; who speakest otherwise than the *Scripture* speaketh. *And* where did ever we say, *If all the* Scripture *was burnt, we have the* Scriptures *within us*? We charge thee to make this good by any of our Books or Writings; until then, we look upon thee as one that hath *Slander'd* us to the World: And we abhor thy words, as *Burning* the *Scriptures*; and yet we must not deny *Knowing the Scriptures by the* Spirit *of* God *within*.

R. W. And so thou say'st, *By deceitful Owning and not Owning, as* G. F. *in his late Book* Exalting *the* Heathen —

Answ. This is thy false Charge: for we *Really Own the Scriptures*. And *G. F.* Magnifieth the Lord, and *Exalteth* that of God in the *Heathen*, which was condemned by such, as thou and the *New-England*-Priests, *that have no Scripture*. As, let the *Reader* read over the Book called *Heathens Divinity*, and let him see, whether he doth *Exalt the Heathen*, or the *Lord* on their behalf.

R. W. And thou say'st; *How full are their Books against* Persecutors.

Answ. And well they may be, for we have *felt the stroke* of it, even

even to *DEATH* in *New-England*; amongst whom there is manifeſt, both their *Profeſſion* and *Principle* to be Falſe, and not according to the *Primitive Church*.

R. W. He bringeth (*G. F.*'s Fol. 170.) *John Stallam*, ſaying: [*The* Magiſtrate *is not to level the Law with the* Light *in every Man's Conſcience.* Again, *If the* Magiſtrates *be in the* Light, *and diſcern the Mind of Chriſt, and diſcern his* Law, *is he to* Compel *all the* Nation *and* Common-Wealth *to come to the Practice of his* Light?] *G. F.* Anſwereth: ["The *Magiſtrate* of Chriſt, the "*Help-Government* for him, he is in the *Light* and *Power* of "Chriſt: and he is to *ſubject all under the* Power *of* Chriſt into "his *Light*, elſe he is not a *Faithful Magiſtrate*, (to wit, the *Higher Power.*) And his *Laws* are Agreeable, and Anſwerable "according to *that of God in every Man*: When men act contrary to it, they do Evil. So he is a *Terror to the Evil-doers*, "and *diſcerneth* the Pretious and the Juſt from the Vile: and this "is a *Praiſe to them that do well.*] p. 108.

[] **Query** of *R. W.* Whether the *Fundamental Laws* are not according to the *Spirit* of *God* and *Scripture?* whether it is not ſaid, *The* Laws *of* England *hang upon theſe two Hinges? and then*, Whether *Magiſtrates* muſt not be *according* to the *Laws?* And the *Higher Power* never did the Prophets cry againſt, but the *Corruption* in *Magiſtrates*: neither doth *G. F.* as here was teſtified in *OLIVER*'s Dayes, when theſe *Prieſts-Oppoſers* ſaid, *That* we *denyed Magiſtrates.* But *R. W.* Muſt not the *Chriſtian Magiſtrates* be in the *Light* of *Chriſt?* and muſt they not *puniſh Evil-doers*; to wit, *Adultery, Fornication, Theft, Murder?* &c. and are not theſe Actions *Contrary to Chriſt?* And then, if they *puniſh* theſe things; do not they *ſubject unto the* Light *of* Chriſt? For our *Principle* is, *To bring all people from thoſe, and other Evils: Or*, muſt not theſe *Evils* be *puniſht*, and the *Magiſtrate* of the *Laws keep down ſuch Evils* with his *Higher Power?* &c. But what is this to matter of *Religion*, ſeeing *R. W.* ſaith, *That they are a Praiſe of them that* Do Well? Such as *Do Well*, walk in the *Light*, and walk in the *Spirit*, *that mortifieth Sin*; and worſhip God in *Spirit* and *Truth*: Such the *Magiſtrate* is a *Praiſe* unto, and doth not *Puniſh*; except they turn their *Sword backward*, (as the *New-England-Prieſts*) and let *Evil-doers* at Liberty: But more of this hereafter.] But let the *Reader* ſee, if there be any ſuch thing in *G. F.*'s Anſwer to *John Stallam*, *That* G. F. *intendeth* there, p. 139.

that Magistrates, *in* Christ *must fight for their* Christ *against all Opposers.*

Answ. This is *R. W.*'s false Surmising Charge: but these are the *New-England*-Men, that *Fight* for their *Religion* and *false Christ*. But *G. F.* saith, "*The* Magistrates *in the Light are for* "*the punishing of the* Evil doers, as the Apostle saith. And will not *R. W.* have the *Christian Magistrates enlightned* by *Christ?* and to have the *Higher Power*, that they may *punish Drunkards, Perjurous persons, Whoremongers* and *Thieves?* &c. for such is *G. F.* speaking of: he doth not speak of *Religion*, and the *worship* of God, as the unprejudic'd *Reader* may see his Words.

R. W. Bringeth (Fol. *G. F.* p. 221.) *Hosannah*, &c. saying: [*They know not* Absolute Perfection, *that are admitting of Measures and Degrees*; *or come to the* Day *of the* Bright Morning-Star: *and the Bright Morning-Star is not Risen.*] *G. F.* answereth ["Did not the Apostle speak, that they were *Children* of "the *Day*, and the *Night was over, and knew the whole Body*; "and yet said, he would not go beyond his *Measure?* and doth "he not speak of the *Stature*, and *Measure* and *Fulness* of Christ? "were they not come to *Perfection*, and *spoke Wisdom among them* "*that were* Perfect?] And *R. W.* Replieth, and falleth a-Railing (his Wonted Course) *Monstrous Pride*, &c. and then thou askest, *whether* Paul *speaketh of his Measure in* Holiness, *or no?*

Answ. What should it be *in* else? But *R. W.* is this thy Way to prove thy false *Assertions* by asking of *Questions?* But let *R. W.* show these Words [*Omnipotent, Omnipresent, Omniscient*] in *G. F.*'s Book, or any other of our Books, where we say, *That* we *are in Power* Omnipotent, Omnipresent *and* Omniscient, as he chargeth us? And *G. F.* speaketh of the *Perfection*, that God, and Christ and the Apostles exhort unto. And thou makest a great Story about *Perfection*; but to no purpose. *And* Paul (saith he) *spoke Wisdom among them that were* Perfect; but not that *Wisdom* of this World, which denieth *Perfection*. And as for all thy *Railing Expression* and *Unsavory Language*, they are all return'd home again to thee; thou hadst better, to have kept them within. And where doth *G. F.* say, *That a* Child *though*

p. 110. Perfect, *is equal to a* Man? *or a* Cup *is equal to a* Tun *or* Pipe? all this thou might'st have kept at home: this is no Proof against our *Principle* and *Profession*.

As for *Blockish, Blasphemous Fallacy* and *Contradictions R. W.* thou might'st

might'ſt have kept at home thy *Railing Expreſſions*, it doth not become thy *Gray Hairs*; but that the whole *Body* may be known, which ſerve to *Compleat the Saints into an Entire* Stature (ſee *Epheſ.* 3, 18, 19. *Col.* 2, 10. and 4, 12.) and yet here may be a *Growth* ſtill (*Epheſ.* 4. 13, 14.)

R. W. bringeth *Hoſannah*, &c. (*G. F.* Fol. p. 222.) ſaying [Chriſt *is without his Saints in Reſpect of his* Bodily Preſence.] *G. F.* Anſw. [" How are they *Fleſh of his Fleſh, and Bone of his Bone?* How " can they Eat of his *Fleſh*, and Drink his *Blood?* And how have " they his *Mind* and *Spirit*, and he *in them*, and they *in him?* and " ſitting in *Heavenly Places?* And he is the *Head* of his Church; " and how then is he *Abſent*, ye *poor Apoſtates* from him, that " *feel* not Chriſt! But he is with the Saints, and they *feel* him.] And *R. W.* replieth, and asketh; *Is this* Eating *of the Fleſh of Chriſt, and* Drinking *his Blood* Corporal (*or Viſible*) or Spiritual?

Anſw. Why! Doſt not thou know *R. W.* Chriſt ſaith, His Words are *Spirit* and *Life?* And is this thy *Proving*, when to prove thy Charges, thou art *asking Queſtions?* We tell thee, *None can eat the Fleſh of Chriſt without* Faith. And thou further *Beggeſt Queſtions* concerning a *ſitting in Heavenly Places* in Chriſt *Jeſus:* We tell thee, the Apoſtle ſpeaketh, *We ſit together in* Heavenly Places *in Chriſt* Jeſus (*Epheſ.* 2.) and, *He that* Sanctifieth, *and they that are* Sanctified, *are all of* One (the *Hebr.* telleth thee.) And we hold, that *Chriſt is the* Head *of the* Church, as the Apoſtle did; and we do not direct you to the *Pope:* But we bid you, *Repent*, and turn you from *Darkneſs* to *Light*, and ſo to Chriſt; whom ye muſt come to know, Chriſt the *Head*. And did not the *Heavens open*, ſo that *Steven* ſaw Chriſt by the Holy Ghoſt, at the *Right Hand* of *God?* And what *Body* was that, that ſome did Eat (as the Apoſtle ſaith) as ate and drank *Unworthily*, not diſcerning the *Lord's Body?* and then muſt not the *Lord's Body* be *diſcerned* by True Believers? and was not this after Chriſt was *Aſcended?* And the Ground of *R. W.* and the perſecuting Prieſts is, They would neither have *Chriſt*, nor his *Light* to be *within* them; nor to feed upon his *Heavenly Bread, which cometh from Heaven*, which he calleth his *Fleſh*; nor drink his *Blood*, which is the *Saints Food*, upon which they Live. And the *Jews* ſaid of Chriſt, *How can we eat his* Fleſh? and ſo perſecuted the Apoſtles, which were of his *Fleſh* and *Bones*.

R. W. falleth a railing, and ſaith; *An* Adulterous Wretch *accuſeth*

p. 111. } *ſeth* Joſeph *of* Whoredom, &c. *who was a Pattern of* pure *and* holy Chaſtity: *For, whom do theſe* Whoriſh Brood *of* Foxians *brand for* Apoſtates, *and fling among them* Firebrands, Arrows *and* Death?

Anſw. This is *R. W.*'s and his *New-England*-Prieſts and Profeſſors Condition; he might well have kept this at home, who is *Adulterated* from the *Light* and *Spirit* of Chriſt *Jeſus*, and calleth it an *Idol*. And now ſlingeth his and their *Fire-brands* at ſuch, as be in the Purity *and holy Chaſtity* of *Joſeph*, *againſt the* Children *of* God, whom we are. That Spirit in the *Whoriſh Egyptians*, the *Whoriſh Jews*, you the *Whoriſh* New-England *Men* and *R. W.* caſteth his *Fire-brands* after us; but that, which the *New-England*-Profeſſors *BRANDED* them withal, their *Marks* are to be ſeen this Day! And theſe *Railing Expreſſions* do not prove *R. W.*'s Aſſertion; but prove his own *Principles falſe*, and his *Profeſſion Railing*. *And the Souls under the Altar*, thoſe *that kept the Teſtimony of* Jeſus, as we have done againſt *Deluders* (as thou ſpeakeſt of) and the *Firſt Churches*, and the *Apoſtles* of Chriſt, they did not call the Light of Chriſt an *Idol*; but they ſaw Chriſt, who was Aſcended into *Heaven*, and yet was manifeſt in them by his *Spirit*. And the Apoſtle ſaith, They *came to ſit down in* Heavenly Places *in Chriſt* Jeſus (though he was *Aſcended into Heaven*;) and was not this in *Spirit?* And——

R. W. thou ſay'ſt, *They mean* no ſuch *Individual Man* or *Perſon, but a Mind and Spirit; and ſuch a Chriſt, as hath no* Individual, Bodily Preſence, *as we and all men have.*

Anſw. *Chriſt hath no* ſuch *Sinful Body, as all men have*; If ſo, I would have *R. W.* prove it by Scripture. But doth not the Apoſtle ſay, *He is made* like *unto us*, Sin *excepted?* But that by *R. W.* is left out; he would have his a *Corruptible Body*, as himſelf (as we ſhall ſee hereafter, whether he doth not maintain *Chriſt to have a Corruptible Body.*) But we query of *R. W.* whether it is not the Work of him (and all thoſe Prieſts, that Oppoſed us in *Oliver's* Dayes) to ſhut *Chriſt* and his *Spirit*, his *Light* and his *Preſence* out from the *Saints?* as is clearly ſeen: as one of theſe Prieſts Scoffingly and Carnally ſaid, *How can a Man of four foot long be within us? And* this is falſe for thee to ſay, *That* we *would have all the Saints of God to be* Apoſtates, *& fall from God and Chriſt: Paul* ſaith, Chriſt *is a Myſtery*; and ſo he is a *Myſtery* ſtill to them, to whom he is not *Revealed*. And ——

R. W.

R. W. Thou say'ſt, *If of* G. F. *when he is in* New-England, *one ſhould ſay, He is in* London *in his* Bodily Preſence, *and that his Friends feel'd his* Bodily Preſence *there, becauſe they feel his* Love *and* Affections *there in their Minds and Spirits*, &c.

Anſw. Is this a fit *Compariſon R. W?* Doth not the Apoſtle ſay of Chriſt, *That* He *is Aſcended above* All, *that he might* fill All? &c. and doth not the Apoſtle ſay, That *they, that have not the* Spirit *of* Chriſt, *are none of his?* And is not he called the *Heavenly Man?* and is not he, as he is called the *Heavenly Man*, the *Head of the Church?* is not he called the *Second Man*, the *Lord from Heaven?* and the Apoſtle ſaith; *As we have born the Image of the* Earthly, *we ſhall bear alſo the Image of the* Heavenly: and now, *The* Saints *ſhall bear the Image of the* Heavenly; my Query is, *Whether* Chriſt *muſt bear the Image of the* Earthly *in* Heaven? (1 *Cor.* 15.) And ——

R. W. Thou ſay'ſt, *I will turn my Thoughts higher: O thou moſt* Glorious Sun *of* Righteouſneſs, Truth *and* Holineſs! *ſhine forth, and let it be ſeen, how the* Devil *calleth the Lord* Jeſus Beelzebub.

Anſw. But *R. W.* Doſt not thou *Call the Lord* Jeſus *Chriſt* an *Idol* and a *Fruſtick Light? THOU* art the Man. And doſt not thou ſay (in this *page*) his People are *Horrible, Egyptian, Canting* (*Language*,) *Juggling, Whoriſh Brood, Adulterous wretches, Whoredom, Fire-brands?* ſo thy *High Thoughts* are in the Dirt; not fit, to take the Name of the Lord *Jeſus* in thy Mouth. And ——

R. W. Thou ſay'ſt, *They boaſt with the* Bloody Papiſts, *and other Traitors and Rebels againſt thee.*

Anſw. This thou might'ſt have applied to thy ſelf and the *New-England* Prieſts, for it is thy own: for *we have ſhed none of your BLOOD*, the Lord knoweth it! *And* when did we *break down* your *Altars?* and *Burn* your *Temples* and your *Altars?* &c. *R. W.* Is not all this a falſe *Profeſſion* and a falſe *Principle?* and is this to prove our *Profeſſion* and *Principles full of Contradiction and Hypocriſy?* This is thy own *Profeſſion*. And we do Challenge all you *New-England* Profeſſors and Prieſts, what *Altars* have we *broke down?* and what *Temples* have we *burnt?* &c? this is a *Lying Spirit R. W.* that leadeth thee, not the *Spirit* of *Chriſt*.

R. W. Thou ſay'ſt, *They cry up a falſe and* Helliſh Chriſt *within them*, &c. *Chriſten him with the Name of* Light. } p. 112.

Anſw. R. W. Thou can'ſt not tell, how to invent *Wicked Words* enough

enough againſt the *Lord* Jeſus Chriſt, that Died at *Jeruſalem*, and is Riſen, at the Right Hand of God; *who enlightneth every Man, that Cometh into the World:* ſurely, thy *Spirit* would have *Roar'd* againſt the Apoſtle, if thou hadſt been in his Day. Now it's clear, thou neither owneſt *Scriptures*, nor *Chriſt* there: And inſtead of proving our *Principles* and *Profeſſion falſe*, thou manifeſteſt thy own to be *Wicked*; and not ſo *Wicked* againſt us, but *againſt the Lord* Jeſus *Chriſt* and his *Light*, *which* he *Lighteth every Man, that Cometh into the World*, withal. For (I ſay) if thou had'ſt been in the Apoſtle's Dayes, he Preached *Chriſt within the Hope of Glory*; and his *Work* was *To preſent* every *Man* Perfect *in Chriſt* Jeſus: and the Apoſtle ſaid and told them, *Chriſt was in them, except they were* Reprobates: and Chriſt ſaid, *I in you, and you in Me*, &c. and pray'd the Father, *That where he was, there they might be to behold his* Glory: And what doſt thou think, the *Saints* muſt *behold his* Glory *now?* And this *Chriſt* thou calleſt *Falſe* and a *Helliſh Chriſt:* O Wickedneſs! thou wilt find him a *Heavy Stone*! Nay, doſt not thou call him a *Conquered Slave*? an *Angel* of *Light?* art thou not worſe than the *Jews*, that *Crucified* him, and *Pilate?* did they ever give him ſuch Names, as thou haſt done the *Only Begotten* Son *of* God? is this thy *N. England*-Profeſſion of the *Only Begotten Son* of *God full of* Grace *and* Truth, which is manifeſt in his People? the *LORD DELIVER all good Chriſtians* from them! For we can expect no other Work, but what they have done (if *R. W.* and their *Principles* be one concerning *Chriſt Jeſus*, the *Holy One* of *Iſrael*) but to *HANG*, *BANISH*, and *WHIP*, and *BRAND* with an *HOT IRON*, and *SPOIL* the *GOODS* of the Members and Followers of Chriſt *Jeſus*! Surely, all their *Conſciences* are not ſo *ſear'd with an Hot Iron*, as *R. W.*'s is againſt the True *Lord* Jeſus *Chriſt*; who caſteth a *Flood* of *Wickedneſs* againſt him and his *Light*: but we expect no other, it is nothing to us.

R. W. Bringeth *James Brown*, that ſaith, [*The* Kingdom *of* Heaven *that is in the Saints, is not in the* Phariſees. (Fol. *G. F.* p. 259.] *G. F. Anſw.* ["That which is in the *Saints*, is in the "*Phariſees* in a *Meaſure*, though it be but as a *Grain* of *Muſ*-"*tard-ſeed*, or as a *Little Leaven:* (But this is fully Anſwered "in the *Append.* where he bringeth it there.) And *R. W.* Replieth, and bringeth (*Luke* 11. 12.) Chriſt's Saying, *If I by the Finger of God caſt out* Devils, *no doubt, the* Kingdom *of* God *is come*

come upon you: And this *R. W. Malitiously* bringeth to Oppose Christ's Words cited, when the *Pharisees* demanded of Christ, *When the* Kingdom *should come?* he answered them and said; *The* Kingdom *of* Heaven *cometh not with* Observations, *neither shall they say*, Lo here, *or* Lo there: *for behold, the* Kingdom *of* God *is within you*, (Luke 17.) Now, whether must we believe *Christ* or *R. W?* And this he bringeth to Disprove our *Principles* and *Profession* not to be True; and hath here manifest his own *Profession* and *Principle* not to be according to Christ. And ——

R. W. Thou say'st, *That the* Pharisees *expected a* Temporal Kingdom: and yet thou say'st, *Christ's* Visible Kingdom *is his* Church. And the Apostle telleth thee, *His* Kingdom *standeth in* Power, &c. *and the* Holy Ghost; and what *is Visible*, but *Temporal?* And we do not say, *That the* Pharisees *had such a* Kingdom *as the* Saints, *in* Joy *and* Peace *with the* Holy Ghost; for their *Darkness could not comprehend the Light*, therefore they were not like to receive such a *Kingdom*. And what *Kingdom* was this in the *Pharisees*, if it was not a *Measure* of the *Seed*, which Christ Soweth in all Grounds, and of the *Spirit*, and of the *Light, which enlightneth every man that cometh into the World?*

R. W. And whereas thou *Scoffingly* say'st, *What do* We *talk of* Measures, *but that* We *are all one in* Quality *and* Equality? *&c.*

Answ. Let the *Reader* see, if there be any such Words in *G. F.*'s Answer? *R. W.* cannot *bridle* his Tongue, and keep in the *Rule*. But ——

R. W. Thou say'st, *What a Stinking Work do these proud* Pharisees *make of* Christianity! *how justly*, &c.

Answ. This *R. W.* might have applied at home, his *Stinking Work* and *proud Pharisees*, &c. What! must not we own *Christ's words*, nor *Scripture?* Were not they *Fools, blind Guides* and *Pharisees*, that would not own *Christ's Doctrine?* and so it may be said Still of *R. W.*

R. W. Asketh the *Reason, Why this* Seed *doth not* Grow, *and this* Leaven *doth not* Spread *within the* Pharisees? *Can a* Nation *be Subject to the* King *of* England *or* Spain, &c. *and yet not know how? nor have no Knowledge or Feeling of it at all? Can there be such a* God, *such a* Spirit, *such a* Fire, *yea, but such a* Mustard-seed *or* Leaven, *such a* Teacher, *and yet not grow, not prevail, nor prosper, nor be perceived? ye* Fools *and* Blind! And so goeth on *a-railing* to the end of *pag.* 113. p. 113.

Answ. Here thou hast manifest thy self to be as *Blind* as the *Pharisees*, concerning the Doctrine of the *Kingdom* of *Heaven within*, as Christ preached. For is it not the same *Seed*, that is *sown* upon all Sorts of Grounds by the *Seeds-Man*; though Christ telleth thee, Ye are *Thorns* and *Stony Hearts*, and what ye do to the *Seed*? *And* is it not the same *Light*, *that enlighteneth every man that cometh into the World*, which the *Saints believed* in; which *Thou*, and the *Pharisees* and the *New-England*-Professors *hate*, and thou callest an *Idol*? So thy *principle* and *profession* is False, and not agreeable to the *Primitive profession* and *principle*.

And is not the same *Grace*, *which bringeth Salvation*, appeared to *All Men*, which the *Wicked* turn into Wantonness, and walk despitefully against it? And is not the same *Spirit*, which is poured out upon *All Flesh*, by which the *Sons* and *Daughters Prophesy*? &c. but if thou quenchest the *Spirit*, and turnest the *Grace* of *God* into Wantonness, and the *Carnal Mind* choke the *Seed*, and erre from the *Spirit*, then thou may'st say; *Why doth it not* Grow? *Why doth not* Leaven Spread? *Why doth it not* Spring? *Why don't it* Grow? and, *Why are they not* Subjects *to the* King? and yet thou art *building* the *Tombs* of the Righteous. And all such, that erre from the *Spirit*, turn the *Grace* of God into Wantonness, and hate his *Light*, and by their *Carnal Mind* choke the *Seed*, and are *Rebels* to the *Kingdom* of *Heaven*: and go, read the *Talent* of the *Slothful Servant*. However, thou hast improv'd the *Devil's Talent*, and hidden the Lord's, thou and the *New-England*-Priests; and therefore ye persecute him with your *Tongue* and *Hand*: and a many *Unsavoury Words*, that are in this *page*, which are not worth mentioning. And so in all this thou hast prov'd thy self not to have the *Spirit* of *Christ* Jesus; but an *Opposer* of his Doctrine, and prov'd thy own *profession* and *principle* False, and contrary to Christ's and the Apostle's words.

p. 114. *R. W.* Thou say'st, *That the* Quakers *Religion is* Heresy, *and they themselves* Hereticks *in the Matters of God's Worship*.

Answ. The *Religion* we maintain, which the Apostles above 1600. years since set up, which is *Pure*, &c. and therefore we forsake yours. And the *Worship* of *God*, which Christ set up 1600. years ago, this we in *Practice* maintain: and we do not *differ from the Servants of God*, the Prophets and Apostles; but we have Unity with them in the *Faith* and *Spirit* of *God*, *Glory*

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to the Lord God for ever! And we believe, we shall prove thee in the *Hereſy* thou ſpeakeſt of; which thou confeſſeſt, *John Stubs ſtood up and ſaid, That* Hereſy *was defined by ſome, to be an* Opinion *obſtinately ſtood in againſt the* First Chriſtian Purity: and this thou *confeſſeſt* too. *Firſt* thou ſay'ſt *R. W. That our* Religion, Way *or* Sect *was Falſe*, &c. and upon this Ground *R. W.* will prove, *Our Religion is not only Hereſy in Matters of* Worſhip, *but alſo in Doctrines of* Repentance, Faith, *&c.* Now come on *R. Williams*, make good thy *Charge*, and ſee, if thou haſt not *thrown thy ſelf in the ſame Condition*, as thou chargeſt us.

R.W. Thou ſay'ſt, *Firſt, as to* Worſhip *We deny the Converting or Gathering of Saints into* Viſible Congregations, *affirming the* Church *to be* Inviſible, *the* Miniſtry Inviſible, *the* Baptiſm *and* Supper Inviſible.

Anſw. Let the People in *New-Eng'and* Judge, whether we do not *Gather* people into *Viſible Aſſemblies?* let their *Meetings* there ſpeak. And though we do ſay, as the Apoſtle ſaith (*1 Theſ.* 1.2. *2 Theſ.* 1.) *The Church is in* God *the* Father *of our Lord* Jeſus Chriſt; yet the Saints *Bodies* were *Viſible* upon the Earth: and thou that *denieſt* this *Doctrine, denieſt* this *Primitive Doctrine*; and ſo holdeſt another *Opinion*, than the Apoſtles did: And the *Miniſters* of Chriſt are *Miniſters* of the *Spirit*, though their *Bodies* be *Viſible*, while they be upon Earth. And we never ſaid, That Outward *Aſſemblies*, or Outward *Men*, which did eat Outward *Bread* and *Wine*, (which is *Viſible*) were *Inviſible*; this is a Lying Charge from a Lying Spirit: But the *Baptiſm with the Holy Ghoſt and with the Spirit*, which is the *Baptiſm* of *Chriſt*, we charge *R. W.* and his *New-England*-Prieſts to prove that *Viſible*, and by Scripture. But whom hath *R. W. Converted* in *New-England?* who are his *Aſſembly?* if he cannot ſhew them, his *Epiſtles*, as the *Apoſtles* could, then he is *gone* away *from the Inſtitutions of the Lord* Jeſus *Chriſt* and his *Meſſengers*, &c. and cometh under his own Charge, and not we: And *where is* the *Aſſembly* of *R. W.'s*, and *with whom?* And we tell *R. W.* that he muſt come to *Repentance from* his *Dead Works, and Faith towards God*, before he cometh to know the *Chriſtians true Religion*. And whereas—

R. W. ſpeaketh of the *Two Doctrines of* Laying *on of* Hands, *and of* Baptiſmes, *concerning the Circumſtances of which God is pleaſed to permit his Children lovingly* differing *and* diſcuſſing, *&c.*

Anſw. If theſe things, *Baptiſm, Laying on of Hands*, &c. *Anoint-*

ing with Oil and Waſhing the Saints Feet be laid aſide and practiſed not by *R. W.* and his *New-England*-Prieſts, and if that were *Inſtitutions*, and *delivered by Chriſt and his Apoſtles* for practice in *worſhip* or *doctrine* to be held up in the *Church*; Then if you be *gone from the practice* of theſe things, then are you *fallen* and *gone* away *from the Inſtitutions of the Lord* Jeſus *Chriſt delivered by him, his Apoſtles and Meſſengers*, and ſo *fallen* into that, which thou chargeſt the *Quakers* with: and ſo proved thy ſelf a *HYPOCRITE*, to Charge others with *Neglect* of that, which thou doſt not *practiſe* thy ſelf.

R. W. Thou ſay'ſt; Repentance, *it was an Heavenly and Saving Work of God upon the* Soul, *&c. and it was preach'd by* Moſes *and the Prophets, by* John Baptiſt, *by Chriſt* Jeſus *and his Apoſtles*, Luke 24. *And Chriſt ſent his Apoſtles to preach the* Goſpel *to all* Nations, *&c.* p. 115.

Anſw. This diſproveth *R. W.*'s Charges againſt us. For as the *Lord* hath commanded us to *preach Repentance*, yea, in *New-England* (as the people well knoweth) yea, and to himſelf (as he hath confeſt) and to other *Nations*; but he and his *New-England* Prieſts, like a Company of *Hard-hearted* Jews, *ſtopped their Ears* to it. But doth *R. W.* and the *New-England*-Prieſts *go into all Nations*, and *preach Repentance* and the *Goſpel* according to his own Charge? if not, he and the *New-England*-Prieſts are *gone away from the Firſt Inſtitution of Chriſt, his Apoſtles and Meſſengers*; and your *Repentance* is no more than the *Papiſts* thou ſpeakeſt on, who remain in your *Perſecuting Spirit Unrepented* of. So it's no true *Repentance*: and your *principle* and *profeſſion* is no ſound *principle* or *profeſſion*, whilſt thou wouldſt have God's people *PUNISHED*; and the *New-England*-Prieſts Perſecute them: Thoſe *Chriſtians*, that are come to true *Repentance*, they *Love one another*, and they *Love Enemies*; and their *Repentance* is beyond yours, and the *Scribes* and *Phariſees*, which do Perſecute. So it's clear, that *thine* and the *New-England* Profeſſor's *Repentance* is no true *Repentance*, whoſe *Hands* are full of *BLOOD* and *Cruelty*, and whoſe *Tongue* is full of Perſecution. And ——

R. W. Thou ſay'ſt; *The* Proteſtants *proteſted againſt this* Repentance *of the* Papiſts *and* Quakers.

Anſw. And why againſt the *Papiſts?* but is it not clear, that *R. W.*'s and his *New-England*-Prieſts and Profeſſors *Repentance* is but like the *Papiſts*, *Saul's*, *Ahab's* and *Pharaoh's*, and the *Phi-*

Philiſtians and *Judas's?* For have not ye *Proteſtants* in *New England* manifeſted your *Swords* and *Staves* againſt the people of God call'd *Quakers*, that have warn'd you to *Repent?* and *HANG'D, BURNT* with an *HOT IRON, CUT OFF EARS* and *SPOIL'D* the *GOODS* of the people of God? and your *Repentance* is not come ſo far as *Judas's* was, to make *Reſtitution* of the *GOODS* you have *SPOIL'D.* And becauſe *R. W.* liveth under a Government, where he cannot have the *Magiſtrates to puniſh* us; yet he ſaith, he *deſireth, that we might be puniſht:* So it ſeemeth, he wanteth *Magiſtrates*; yet we muſt be *Puniſht*, though it be in *Matter* of *Conſcience.* But *Chriſt* and the *Apoſtles* give him no ſuch *Command*: and therefore his *Repentance* is a *falſe Repentance*; and he is out of the *Spirit*, that *Chriſt* and the *Apoſtles* were in, which was to *Love Enemies*, & *Overcome Evil with Good*, if there were ſuch a thing. And it's plain (and true) that the *Church* of *New-England* is the *Whore*, becauſe the *BLOOD of the Saints is found in her*: But God will reward her, and them that are in her and cry her up! And ——

R. W. Thou ſay'ſt; *For all their Craking of Fear and* Trembling, *&c. there hath appeared no Senſe of Godly* ſorrow, *&c. and* Brokenneſs *of* Heart *in them for their* Sinful Nature, *&c. but immediately upon their Bowing down to* Satan, *and Owning him as a* Light, *and* Chriſt *and* Spirit *within*, &c. } p 116.

Anſw. R. W. Thou in the Spirit of *Horrid Blaſphemy* againſt *Chriſt*, his *Spirit* and *Light within* art not like to be *Senſible* of our *Sorrows* and *Brokenneſs* of *Heart*! And here haſt not thou manifeſt thy ſelf an *Un-repented Man*, worſe than *Judas?* For did ever *Judas* or the *Papiſts*, nay the *Turks* call the Lord *Jeſus Chriſt*, the *Only-Begotten Son* of the *Father* (who is *full of Grace and Truth*, who ſaith himſelf, he is the *Light* of the *World*) did they ever call *Chriſt*, and his *Light* and his *Spirit Satan?* and they, that *Bowed down to* Chriſt, a *Bowing down to* Satan? O *Blaſphemer*! what an Age of *Darkneſs* and *Blaſphemy* are the *New-England*-Prieſts come into, that hold forth ſuch a Doctrine! And here is it not clear (let all that fear God, ſee) how *R. W.* is *Degenerated*, and his *New-England*-Prieſts (if this be their *Doctrine*) from the *Doctrine* of the *Apoſtle*, as he falſly chargeth the *Quakers?* For the Apoſtle turn'd people from Darkneſs to *Light*, } R. W. *is turned an* Atheiſt.

Light, &c. (this he confeſſed in his *Examination*, as may be ſeen in the *Acts*) and open'd the Eyes of the Blind, *&c.* and after that he had preach'd *Chriſt's Death* and *Reſurrection*, and at the *Right Hand* of God, and many come to believe, he preach'd *Chriſt within them, except they be Reprobates*; and told them, that the *Light that ſhined in their Hearts, gave them Knowledge.* And ſo thou goeſt on with many *falſe Accuſations*; which are Anſwered in other places. And ——

R. W. Thou ſay'ſt, *VVhy ſhould they ſay* Thee *and* Thou *to the Aged, Learned, Holy* and *High?*

Anſ. This *R. W.* bringeth, that we are *gone from the Inſtitutions of Chriſt and his Apoſtles* (as in *pag.* 114); but we Charge *R. W.* and the *New-England*-prieſts, where *Chriſt and the Apoſtles inſtituted*, that we *ſhould ſay YOU* to a Single perſon? But who are theſe *Learned, Holy and High?* Is it *R. W.* and his *New-England*-prieſts, that ſet themſelves in the place of God, and call themſelves *Holy* and *High?* but it is himſelf, that is the *Aged.* And was not our *patience* manifeſt, in bearing thy *Cankered Spirit*, which utter'd forth all theſe *railing words* againſt us, let the people Judge?

R. W. And thou ſay'ſt, *Why ſhould they not ſit* Silent? *even Scores and Hundreds of them* (*poſſeſſed with a* dumb Spirit) *as in a Form and Order of Chriſtian worſhip, waiting for the* Spirit.

Anſw. R. W. Had better been *Silent*, who hath brought forth ſuch an *Evil work*; and to have *VVaited* upon Chriſt, as we do, who *ſpeak, as the* Spirit *giveth us Utterance.* Which was the practice of the Church of the *primitive Times*, which thou art erred from; and now ſcoffingly calleſt *Dumb Spirit*, becauſe thy *Railing Spirit were not fed with words according to thy Will.* And this is a *Falſe Charge* of thine [*VVe wait for the Spirit*] But we *VVait for the Signification and Motion of the Spirit*; for the *Holy men of God ſpoke, as they were* Moved *by the Holy Ghoſt:* But thou ſay'ſt, *There is no* Voice *nor* Motion *within, that is to be turn'd to, liſſen'd to, or hearken'd to in Heavenly Things* (as *page* 83.) And now, Is not *R. VV. gone* into the *Darkneſs*, and from the *VVay* of all the Holy Prophets, and Holy Apoſtles, and Holy Men of God, that *Spoke, when they were Moved by the Holy Ghoſt?* And is not *R W.* in the Steps of the *Jews*, that Chriſt ſpeaketh to, that had neither *heard the Voice of the Father at any time, nor ſeen his Shape?*

R. W. Thou ſayſt, *The* Proteſtants *both* Engliſh, French *and* Dutch *have manifeſted againſt the* Papiſts, *and therein againſt the* Quakers,

Quakers, *That* Repentance *is a Turning of the whole Soul from all Sin as Sin to all of God, as God.*

Answ. What must we infer from his words in this place? If that *R. W.* and his *New-England*-Priests and others be *Turn'd so from all Sin by the* Repentance *to God as God,* that they are as *Pure as God,* as *Holy as God,* as *Righteous as God?* and yet he findeth Fault with this in the *Quakers?* But we must try *R. W.* by his Fruits, and his Protestants, (especially in *New England*) if their *Repentance* and his be not like to the *Papists?* and how dare *R. W.* speak of this *Repentance,* when he *Blasphemeth* so much against the *Light* of *Christ,* and calleth it an *Idol* and a *Frantick Light?* But that which he casteth upon us, is come upon himself; who like the *Pharisees* of Old their *Conversion* and *Sin* is *from one Sin to another:* and their *Swelling Pride of a Dropsie and Tympany,* &c. (as he scoffingly speaketh of) of his *Conceited Faith, Repentance, Justification, Sanctification, Mortification,* &c. all this he might have applied at home, and to his *New-England*-Priests, who all along proveth himself and his *New-England* Professors to be the very people in the things, he Chargeth upon us. And it were well, if ye could *see nothing, but Hell and Damnation* in your selves, as thou speakest of! but this ye cannot see, until ye come to the *Spirit* and *Light* of Christ, which thou callest Blasphemously an *Idol* and a *Fancy:* and therefore art not like to *See* the true Saviour, the Lord *Jesus Christ* and his *Light.* And thou sayst ——

R. W. How do they Supercilliously *and* Pope-like *belch out as from Hell,* God, I thank thee, that I am not like these *Publicans.* } p 117.

Answ. R. W. and his *New-England*-Priests might have kept this at home, with his *supercilliousiy,* as he calleth it (if he had found such a word in *G. F.'s* Book, he would have roar'd and made some work at it, and shewn it in print:) but *Roger* hath not hit our *Conditions,* but *himself.* And ——

R. W. Thou sayst: *How instantly do they rail, revile, condemn* and *curse, breath out Fire,* &c. *as Fire & Brimstone from the mountains in* Sicily, *&c. against all that oppose them; far from the Teaching of Christ and* his first Messengers, *as* Lambs, *&c.*

Answ. Let the *Sober Reader* look in *R. W.'s* Book and see, how he *Condemneth himself* and his *Practice.* But how doth *R. W. Rail* against the *Papists* and *Mahomet,* yea, *Protestants* too,

too, as *Formal*! and hath not *R. W.* and his *New-England* Priests done more than *Breathing out Fire from the Mountains of* Sicily, who have Hang'd, and Burnt *with an* Hot Iron? O! he and they might shame (if they had any in them) thus to upbraid the People of God called *Quakers*, and to tell them, they be in *Cain's Nature*, and *Core's* and *Balaam's*, and the *Pharisees*, and *Jezabel's* and the *Whore's*, *that drinketh the Blood of the Saint's*, when ye have done it; and persecute for *Religion*, like *Nebuchadnezar*: this is not *Railing*. And to tell *R. W.* when he calleth the *Light* of Christ an *Idol* and a *Fancy*, and telleſt him, he is a *Blaſphemer*; this is not *Railing*: And when *R. W.* saith, *A Bowing to Christ his* Light *and* Spirit *is a Bowing to* Satan, (as in *pag.* 116.) to tell him, he is a *Blaſphemer* againſt Christ's *Light* and *Spirit*; this is not *Railing*. But we do not matter, what he and the *New-England*-Priests say againſt us: but it woundeth our *Souls* and *Spirits*, to hear the *Son* of *God, in whom he is well pleaſed*, to be thus *blaſphemed* by ſuch, that falſly calleth himſelf a *Chriſtian*! And Christ did not *Rail*, when he *cried Wo* againſt the *Blind Scribes and Phariſees*, calling them *Whited Walls*, and ſaid, *They* were *of their Father the* Devil: nor the Apoſtles, who called ſuch as he, *Evil Beaſt* and *Slow-Bellies*, and *cried Wo* againſt ſuch, *as went into the Way of* Cain. Neither did they *Rail* againſt *Elymas* and *Simon* the *Sorcerer*, which *Spoke Truth* unto them. But thou, that *giveſt us Names*, to the *Lambs* and Children of God, and haſt *no Motion within of Heavenly things of Supernatural Light*, art degenerated from the *Spirit* and *Practice*, the Saints were in in the *Primitive Times*: I and *J. B.* do maintain and *preach true* Repentance *towards God*, *and* Faith *in Chriſt* Jeſus, as the Apoſtles did. *And* thou ſayſt, *He continued above half an hour, though not ſo long as* W. Edmondſon *in preaching this Doctrine*: But why did'ſt not ſet it down? and thou confeſſeſt, They *delivered many* holy Truths *of* God (*p.* 119)

R. W. Thou goeſt about to *Prove*, Our *Faith is Falſe*.

Anſw. But we ſhall ſee, if *R. W.* hath not *prov'd* his own and his *New-England*-Prieſts and profeſſors *Faith* contrary to Christ's and the Apoſtles, and the *Faith* of God's Elect, which Christ *Jeſus* is the *Author* and *Finiſher* of. And is not *R. W.* erred from this *Doctrine* and *Faith*, who maintaineth with *Fr. Duke*, The *Scripture* to be the *Ground of Chriſt's Faith and the Saints?* (pag. 102, 103, 104.) and ſo erred from the Apoſtles in the

the *Primitive Times*, who said, *Look unto Jesus, the Ground, Author and Finisher of Faith:* He did not bid them, *Look to the* Scripture, *the Ground, Author and Finisher of Faith*; but to *Christ*. And ——

R. W. thou sayst, *That* thou *wouldst demonstrate by Instances out of* G. F.'s *Book all along, that he confounded and made all one both* Faith *and* Justification, *&c. and made* Believing *in Christ but a meer* Babel; and falleſt a-*railing*, becauſe that *G. F.* saith, *He that hath* Faith, *hath Repentance, hath Justification, Sanctification*, &c. { p. 118.

Answ. But doſt not thou *Confound* thy ſelf? for thou ſayſt, *That* Repentance *is a Turning of the whole Soul from all Sin as Sin to all of God as God* (and this is *R. W.'s* Form of Words:) and yet *R. W. have* not they then, *that have* Repentance, *Faith, Justification* and *Sanctification?* And G. F.'s words are, *He that hath* Faith, *hath Repentance:* Can any have *Faith* without *Repentance*? or any *Juſtification* without *Repentance* and *Faith?* or any have *Sanctification* without *Repentance* & *Faith?* & thou wouldſt have *Juſtification* & *Sanctification* without *Faith* and *Repentance*; Thou mayſt keep thy *Babel* to thy ſelf. And *Chriſt Jeſus*, that preach'd *Repentance*, ſaith, *Believe in the* Light, *that you may become Children of* Light: and this *Light* thou calleſt an *Idol* and a *Fancy*; and ſo haſt plainly manifeſt, thou art no *true Believer* in the Lord *Jeſus* Chriſt, nor *true Chriſtian:* and who wouldſt have *Faith, Juſtification* and *Sanctification* without *Repentance*, haſt neither true *Faith, Juſtification, Sanctification*. And ſo as for *Babel, Non-ſenſe, Confuſion, Monſtrous* thou mayſt keep at home.

R. W. And thou ſayſt, Thou *told'ſt us, that* we *and the* Papiſts *talk of* Faith, *and* G. F. *talk'd much of* Faith.

Answ. As for the *Papiſts Faith*, thou and the *New-England* Prieſts might have applied at home. But for the *Saints Faith*, it is the *True*, which *Jeſus* Chriſt is the Author of: and we have received it from him, and not from Men. And thou in diſproving our *Faith*, thou haſt prov'd thy ſelf out of the *True Faith in Chriſt*, which thou oppoſeſt.

R. W. And ſo thou ſayſt, *They have put out the True and Living* Faith; *and have put in a painted or* Glaſs-eye *in the Room of it.*

Answ. This is thy own condition, who denieſt the *Faith in Chriſt* Jeſus, that he is the Author and Finiſher of: Which in all

this Work thou goeſt about to overthrow, but thou canſt not.

R. W. And thou ſayſt, *True* Faith *is Receiving of Chriſt* Jeſus *as only King, Prieſt and Prophet: it is believing on and receiving of Chriſt diſtinct from God*, Joh. 14. And, *This true Lord* Jeſus *Chriſt the* Quakers *turn into a meer* Fiction, Dream *or* Imaginary Chriſt *in the Mind of Man*, &c. And thou fall'ſt a-railing, and telleſt us, We *are like the* Papiſts, and ſayſt; *The* Quakers *Tranſubſtantiation is worſe, then the Fantaſtick Tranſubſtantiation of the* Papiſts.

Anſw. How can *R. W. receive Chriſt* Jeſus as a *Prieſt, King* and *Prophet*, and *believe* in him, who call'ſt the *True Light* of *Chriſt* an *Idol*, which *John* bore Witneſs unto? Or be a *Believer*, as Chriſt Commanded and ſaid, *Be a Believer in the Light*; and he calleth this *Light* a *Fancy?* So no *Believer* in the *True Chriſt*, nor no *Receiver* of *Chriſt*, *King*, *Prieſt* and *Prophet*. Neither is *R. W.* in the *True Faith*, which *Chriſt Jeſus* is the Author and Finiſher of, who maintaineth, *The Scripture is the Ground of Chriſt's* Faith *and the Saints*; yet he ſaith, *Chriſt is afore Scripture:* And he confeſſeth, that *Abel, Enoch, Noah, Abraham*, &c, *had* Faith *afore Scriptures*; and again he ſaith, *That true* Faith *is Receiving of Chriſt.* But let *R. W.* and his *New-England* Prieſts prove by Scripture, *That God* (the Creator of all things) and the *true Lord* Jeſus *Chriſt*, his *Son* (whom we *believe* in according to Scripture, as the Prophets and Apoſtles did) *can be turn'd into a Fiction and Dream:* let him make this *Blaſphemy* good by Scripture, if he can. And *R. W.* who calleth himſelf *Orator*, did the Apoſtles *turn Chriſt into an Imaginary Chriſt, Dream and Fiction*, when they preach'd *Chriſt in you, except ye be Reprobates?* and is this *Worſe, than the* Papiſts *Tranſubſtantiation?* prove this by Scripture: *And* thou art *degenerated* and the *New-England*-Prieſts (if this be their Doctrine and Preaching) of *Chriſt* and the Apoſtles in the *Primitive Times.*

R. W. And then thou ſayſt, that we ſay, *All* Spirit, *and no* Body; *and ſo not conſiſting of Fleſh and Spirit:* and yet thou contradicteſt thy ſelf and ſay'ſt, We *are of his fleſh*, &c; And then thou ſall'ſt a-railing, and thou ſayſt, *That we ſay*, All muſt die and rot, and never riſe again (*and ſayſt*) *So you have blown up and Juggled away the* Fleſh *of Chriſt* Jeſus, *both his and your own altogether.* And further thou ſayſt, We *can give no Ac-*

count

count of the Fleſh *of the Man Chriſt* Jeſus: and thou falleſt a-railing.

Anſw. Doſt not thou ſee, how thou *Contradicteſt* thy ſelf? but inſtead of proving thy falſe Charge, thou haſt utter'd forth many more *falſe Charges.* Where did ever we ſay in any of our Books, *That we ſhall not riſe again*, or, *That* Chriſt *is not riſen?* The ſame that *Deſcended*, is the ſame that is *Aſcended*, and at the *Right Hand* of God: did not we confeſs this before thee at *Newport?* and yet thou Wickedly ſayſt, *That* we *can give no Account of*; when we *gave Account* according to Scripture, as the Apoſtle ſaith. And did not we ſay, that we believe the *Reſurrection*, as the Apoſtle did? and *as we have born the Image of the Earthly, ſo we ſhall bear the Image of the Heavenly?* 1 Cor. 15.

R. W. And thou ſayſt, *The* Quakers, *which grant* Chriſt Jeſus *to have been born, lived* and *died, as we*, &c. [and here thou overthroweſt thy *Babel* of falſe Charges:] And then thou *Contradicteſt* thy ſelf and ſayſt, *And yet now Tranſubſtantiated into a Spirit and the* Quakers Fleſh; *ſo that in the upſhot the Chriſt, in whom they believe, is vaniſhed* (*by an* Helliſh Chymiſtry) *into themſelves*, &c. { p. 119.

Anſw. R. W. How far art thou *degenerated* from the Apoſtles Doctrine! did the Apoſtles ſay ſo, when they preach'd *Chriſt within* and ſaid, They were *Fleſh of his Fleſh, and Bone of his Bone? And* Chriſt ſaith, *Except ye eat my* Fleſh, *and drink my* Blood, *ye have no Life in you*, &c. and wouldſt thou keep us from our *Heavenly Food, by which we have Life?* And art not thou worſe then the *Jews*, that *loaded the* Manna *from Heaven*, who addeſt *Lie unto Lie* to prove thy falſe Charge? but the *Father* of *Lies* hath ſet thee at Work, and the Day will come, when Chriſt will reward thee, who *Blaſphemeſt* him!

R. W. And thou ſayſt, *They do believe on themſelves, and that lying Spirit within them.*

Anſw. R. W. Thou canſt not ſpeak Truth, thou art not like indeed: this is another falſe Charge. For we *believe in the Lord* Jeſus *Chriſt*, as he hath taught and the Apoſtles, and deny *Our ſelves* and thy *Lying Spirit within* thee. And we know thy condition, where thou art and the *New-England*-Prieſts, better than thy ſelf: and if you had been good, we would not have forſaken you. And——

R. W. Confeſſed, *That* J. B. *had delivered many* Holy Truths

of God, and yet thou ſayſt, *At this there was a deep Silence, as If I had turn'd a* Proſelite; *at leaſt it pleaſed them to be applauded.*

Anſw. Nay, *R. W.* we ſaw the Subtilty of the *Serpent* in thee: And if *J. B.* had ſpoken *many Holy Truths*, why didſt thou not join with them? it ſeemeth, thy ſpirit could not join with *Holy Truths*. And then thou ſpeakeſt of *Repentance*, and *Being ſaved by the Blood of Chriſt* Jeſus, and of *Living ſoberly and righteouſly*: Then how cometh all this *Ungrations Language* from thee, if thou art to *live ſoberly and righteouſly?* theſe are but Words *R. W.* And how canſt thou be *Saved by the Blood of Chriſt* and *Repent*, and not believe in the *Light*, as Chriſt commandeth, by which thou muſt *ſee* thy Sin and Evil Heart? And ſo thou haſt prov'd thy *Faith* and *Repentance* to be *Antichriſtian*, and not at all diſprov'd ours. And ſo thy *Faith* and *Repentance* may go along with the *Papiſts*, as thou ſpeakeſt of, who oppoſeſt the *Faith* of *God's Elect*, *that purifieth their hearts*: and that is thy *falſe Faith*, that purifieth not the heart.

R. W. And thou ſcoffingly ſay'ſt, *That* we *might have preach'd* (to wit, *J. B.* and *J. S.*) *this Doctrine of* Faith *and* Repentance *before the* Pope *at* Rome *at his Chappel.*

Anſw. Here *R. W.* ſcoffeth at True *Faith* and *Repentance*, and maketh himſelf unſenſible of it: but its very well, he hath manifeſted himſelf to be ſo much *One with them*, and the *New-England* Profeſſors. But ſome of us have *preach'd Repentance* and the *Faith* of Chriſt at *Rome* (where neither he, nor his *New-England* Prieſts dared to ſhew their Heads) and ſuffered there *Death* for it; though thou and the *New-England*-Prieſts may rail at them *behind their Backs*. And ſo thou might'ſt have applied at home the Sayings of the Lord *Jeſus* Chriſt, *Depart from me, ye Workers of Iniquity, I know you not*: whoſe *Light* thou calleſt an *Idol*.

R. W. And thou ſayſt, Thou *hadſt intended to Charge us with*
p. 120. *the Falſeneſs of* our Hope, Love, Peace *and* Joy, *which they often Croke* (thou ſay'ſt, &c.) *their Heaven conſiſteth, and all the Eternal Life to come they look for, they are now in preſent and full Poſſeſſion of.*

Anſw. Why did not *R. W.* do it there, what he *Intended?* But where doth *R. W.* prove theſe *Lies, That our Heaven*, &c. *and all the Eternal Life, that is to come, that* we *ſay*, We *are now*

in present full Possession of it? he hath brought no Proof for these his *Lies*. From the *Seed*, which Christ hath sown in their hearts, some bringeth forth *Thirty, Sixty, Hundred-fold in this Life, and in the World to come Life Eternal:* So these Words of his we turn back as *R. W.'s forg'd Lies.* And as for true *Love, Hope* and *Faith*, he and his *New-England*-Priests have banished that long ago.

R. W. Thou sayst, *What Scripture is more Common in their Mouths and Pens*, &c. *than* Col. 1. Christ in you, the Hope of Glory? *Whereby they insinuate Two of their grand Deceits and Lies.* 1. *That there is no other* Christ, *but what is in every Man in the World:* 2. *That there is no other* Glory *to be hoped for, or by or with the Lord* Jesus *Christ, but what is in the Saints*, &c.

Answ. The *Reader* may see *R. W.'s Contradiction* here in this very Scripture: but still he is *forging Lies*, which we never heard of a fore. *Christ in you, the Hope of Glory*; *Mark, of* Glory? And are not the Saints to grow up in the knowledge of the Lord *Jesus* Christ unto a *Perfect Man?* and do not our Writings, and hath not our *Mouth* and *Pens* declared it? So as for *Deceits*, thou might'st have kept this at home. But *R. W.* and the Rest of the Priests, which *G. F.* hath brought, could not endure to hear of *Christ Within us, the Hope of Glory*; but ye would only have him *Without*, and so keep people in the *Reprobate State*. And how can *R. W.* have him *Within*, when he calleth his *Light* an *Idol* and *a Fancy?* And So *R. W.* thou tell'st of *Hopes like unto Spiders*; but this thou might'st have applied to thy self with the *Hope* of the *Hypocrite*, not to us.

R. W. And *R. W.* thou sayst, *Do they not overthrow the very Nature of* Hope, *which they prate of, and give the Spirit of God the Lie, which telleth us, That* Hope *is not of things in* Possession, *&c.* (Rom. 9.)

Answ. When did we *tell* to *R. W.* this Lie? he hath forg'd it himself. And so as for a *Dead* and *Painted Hope* thou might'st have kept thy self; for our *Hope, which is* Christ, *maketh not ashamed:* for we are *Saved by Hope. But* Hope *that is seen, is not* Hope, *&c.* (Rom. 8.) But *R. W.* bringeth *Rom.* 9: but let the *Reader see*, if there be the Word Hope in the *Chapter*. But the *Living Hope* (as *Peter* speaketh of) we witness (1 *Pet.* 2, 3.) *We, whom Christ hath begotten again to a Lively* Hope, *our* Faith *and* Hope *standeth in God*; *and* Christ *our* Hope *of* Glo-

Anchers our *Immortal Souls*, (see *Col.* and *Hebr.*) And our *Hope* is *Steadfast*, that keepeth us above all the *Waves*, and *Storms* and *Floods*, that *R. W.* and all the *New-England*-Persecutors can cast upon us; for we have the *Hope* of *Eternal Life* and *Glory*, as *Paul* writeth to *Titus*: and we know, we are the *Sons* of *God*. (1 Joh. 3.) as the Saints did, that were the *First Fruits*.

But let us return again to *Try R. W.* and his *New-England*-Priests their *Love*, *Faith*, *Hope*, and *Peace*, &c. whether they are not degenerated from the *Love* of the *Primitive Christians*, and the Apostles and Messengers. *First*, doth not the Apostle say, *Faith worketh by Love?* and, *Christ* Jesus *is the Author and Finisher of Faith?* and is not *Faith* called a *Shield?* now, is not *R. W.* and his *New England* Priests degenerated from this *Faith* and this *Shield*, that *worketh by Love?* have not their *Fruits* Manifested them by their *HANGING*, *BURNING with an Hot Iron*, *BANISHING and SPOILING the GOODS* of God's people? and *R. W.* would have them *PUNISH'D* for Matter of *Conscience*. Nay, have not ye prov'd your selves to be the *Tinkling Cymbals*, *Sounding Brass?* (1 *Cor.* 13.) have not they persecuted such, as would not run after the *Sound* of their *Tinkling Cymbals* and *Sounding Brass?* Charity *suffereth long and is* Kind: have ye not been *Unkind* and full of *Envy*, out of this *Charity*, Vaunting yourselves, puffit up and rejoicing in *Iniquity?* And how did the *Mayor General Vaunt* and *boast*, when he told the *Prisoners*, *How* Mary Dyer *hang'd like a Flag*, when ye had hanged her! This was your *Charity*, and your *Joy*, and your *Love to Enemies* and to Christians. So neither your *Faith*, *Love*, nor *Hope*, nor *Peace* nor *Joy* is according to the *Primitive Christians*, your *Practice* showeth your *Error* from them. And likewise ye are not in the *Wisdom* of God, which is *pure*, *gentle* and *peaceable*, &c. which the Apostles were in as in *Jam:*) and are gone into a *Devilish* and *Destroying Wisdom*. And so *Christ in the Saints*, *the Hope of Glory*, hath not been yours, his Nature neither appeareth in *R. W.* nor in the *New-England* Priests & Professors.

R. W. And thou sayst, *Can the Eternal* God *in any Literal Sense be called the* Hope *of* Israel? *Jer.* 4.

p 121 *Answ.* Doth not *Jeremy* call him the *Hope* of *Israel*, and the *Saviour*? and was he not so? and was not God *Israels Saviour*, and was not his people to *Hope* and *Trust* in him for it? and the *Hope of Israel* (to wit *God*) is the *Hope* of all

all his peoples *Comforts* and *Mercies*, &c. And the Saying of the Apoſtle, *If in this Life only we have* Hope, *&c.* is own'd: and ſo, we have both the *Hope in this Life*, and that which is *to come.*

R. W. And when thou haſt utter'd a many *falſe Charges*, thou ſayſt; *It's true, they will pretend to own Scriptures, Chriſt, Reſurrection, Judgment, Faith, Hope, Repentanee,* &c. *and as true and ſound, as any* Proteſtants.

Anſw. Pretended, is thy own *Thruſt-in:* for we do *really* and more *truly* own *Chriſt's Reſurrection, Judgement, Faith, Hope, Repentanee* and *Scriptures*, then ſuch *Proteſtants*, as thou and the *New-England*-Prieſts do. And——

R. W. thou ſayſt, *It was reported, that ſome of us at our* Death *have uſed theſe words*, Lord *Jeſus*, receive my Spirit; *and ſome have Judg'd Charitably of it (our going preſently to Chriſt* Jeſus:) but *R. W.* ſaith; *But as to the Truth and Bottom, however they blind the World and weak Followers*, &c. and ſo thou goeſt on railing, with more falſe and lying Charges, which we never thought on.

Anſw. Here *R. W.* hath manifeſt his *falſe Love* and *falſe Charity:* for when a man is *Dying* in a ſenſe of the Lord, and deſireth the *Lord* Jeſus *to receive his Spirit*, doth he think, that men will *diſſemble* at this Time, and do it in *Hypocriſy?* what a *ſenſeleſs Man* is *R. W.* and what a *Malitious Spirit* hath he manifeſted here! And we own the *Reſurrection*, as the Scripture ſpeaketh: And is not the *Soul a part of God's Breath*, which he hath breathed into man? and haſt not thou confeſt thyſelf, *That it goeth unto God?*

R. W. And thou ſay'ſt, *This Saying*, Lord *Jeſus* receive my Spirit, *is no more then, Lord* Jeſus, *receive thy ſelf.* } p. 122.

Anſw. Theſe are *R. W.'s Forgeries:* for where doth he prove it out of any of our Books? and ſo goeth on with *Railing* and ſcoffing at God's people on their *Death-beds*, when they ſay, *Lord* Jeſus, *receive my Spirit*; and therefore thou ſayſt, their ſaying is, *Lord* Jeſus, *receive thy ſelf.* Well *R. W.* thou mayſt do the Work, that thy Father ſetteth thee about: but we do abhor thy *forged Words!*

R. W. bringeth *John Bunyon* (*G. F. Fol.* p. 127.) his ſaying [*It is a Counterfietlng* (as thou calleſt it) *of a New Birth, to follow the* Light, *wherewith Men coming into the World, are enlightned.*] *G. F.* anſwereth ["Which none cometh to (the *New-Birth*) but who-

"who cometh to the *Light*, wherewith *every Man, that cometh* "*into the World, is enlightned*; which believing in is a Child of "the *Light*, by believing and receiving Chriſt they come to re-"*ceive Power to be the Sons of God.*] (And *R. W.* quoteth his Book for *G. F.'s* fol. 127. where there is no ſuch thing in that *page:* but we have ſo much Charity, to overlook *R. W.'s* miſtake, and not rail at him, as he doth at *G. F.*) But this is fully Anſwered in the *Appendix*, where he bringeth it again in his *page* 5, 6. (As for the Word *Counterfieting*, whether it be the *Printers* or the *Orator's* Miſtake, we ſhall leave that.) But thou confeſſeſt here, that *Chriſt is the Author and Finiſher of Faith:* and in another place thou ſayſt with *F. D.* That the *Scripture is the Ground of Chriſt's Faith and the Saints* (pag. 102, 103. in thy Book.) And thou askeſt, *If this* Light *be Chriſt the Mediator.*

Anſw. We tell thee, *Chriſt enlightneth every Man, that cometh into the World:* and *John* telleth thee, that *This is the True Light, which enlightneth every Man, that cometh into the World*, which is the *Life in the Word*, which became *Fleſh*, &c. And thou art no Believer, according to Chriſt's words, until thou believeſt in his *Light.*

R. W. And thou ſayſt, Fox *ſaith, this Turning to the* Light within *is the* New-Birth, and calleſt it *Our New Light* (*as they falſly and fooliſhly prate.*) *But* (Iſa. 8.) *they have no true Light, but a falſe and painted* Light *within them.*

p. 123

Anſw. Thou abuſeſt *Iſa.* 8. as well as us: He doth not ſay of a *Falſe, Painted Light within*; but read the *Margent*, and thou wilt ſee, it ſaith, *There is no* Morning *in them:* and there is *Light*, before they come to the *Morning.* But thou calleſt it a *New Light* and a *falſe New Birth*; Here thy *Malice* appeareth againſt Chriſt's Doctrine: So thy *Doctrine* is falſe, and thy *Preathing.* For Chriſt ſaith, *Believe in the* Light, *that ye may become Children of the* Light: ſo its clear, thou art no *Preacher* of Chriſt, nor *Meſſenger*, nor knoweſt not *Repentance*, that ſpeakeſt ſo much evil of them, that *turn* people *from Darkneſs to Light*, as the Apoſtle did; and *believeſt not in the Light:* ſo thou art no *Child* of *Light*, but art in thy own *falſe Birth.* And ſo it's thou, counteſt it *falſe and fooliſh Prating*, to bid thee *Repent and believe in the Light, that thou mayſt become a Child of Light:* But the *Light* is *true*, thou ſhalt find it, that believeſt not in the *Light*, but calleſt it a *Fancy*; which will be thy Condemnation.

R. W.

R. W. And he bringeth *G. Willington's* saying, [*That he is Justified by Faith alone without Good Works.*] *G. F.* p. 124. Answ. (Fol. p. 44.) ["What! without the *Faith* "*that Worketh by Love?* hast thou concluded those *Works* the "*Works* of *Popery*, which are the *Works* of *Faith*, that worketh "by Love, which *Faith* giveth the Victory? For *Faith* and "*Works* by *Love* is owned; and he that believeth, is ceased "from his own *Works*, as God did from his, and hath entred "into his Rest. And *Faith* giveth Victory over all the *Popish* "*Murthering Spirits*; and both thine and their *Works* are out of "it.] *R. W.* Replieth and falleth a-railing, *That G. F. maketh true Justifying* Faith *to be not one hairs breadth more, than the* Faith *that may be to God in the* First Covenant.

Answ. In this thou wrongest *G. F.'s* words, as the *Reader* may see; And *Rom.* 3. *Therefore we conclude, that a Man is Justified by* Faith, *and not by the* Works *of the* Law: but *R. W.* leaveth out *James's*, who saith; *Shew me thy* Faith *by thy* Works: and these are the *Works* of the *Gospel*. But *R. W.* thou believest, *There is a God* (and the *New-England*-Priests) *thou dost well, the* Devils *also believe and tremble: For as the* Body *is dead without the* Spirit, *so* Faith *without Works is dead.* (Jam 2.) And so it's clear, *R. W.* and his *New-England*-Priests and Professors profess *Faith*, but it's *Dead*, without the *Works* of *Faith*, which *Worketh by Love and purifieth the Heart*: but your *Dead Faith Worketh* by *Envy, Malice, Persecution, Bloodshed and Murther.* And so *Poor Bancrupts* ye may apply to yourselves. And if ye were in the *Grace, which cometh by* Jesus, your Practice and thy Words would have been more *Gratious*: which testifieth, you are not in the *Grace* of *God*, which the Apostle was in; but have *turn'd it into Wantonness.*

R. W. Bringeth *Joseph Miller's* Saying [*It's an Error to say, we are Justified by that which Christ doth in us.*] *G. F.* (Fol. p. 47.) *Answ.* ["Contrary to the Apostle, who saith, *We are Justified by Faith* "*in his Blood*: And the *Faith* is in the *Heart*; and the *Blood* is "in the *Heart*, that purifieth it: And the *Mystery* of *Faith* is "held in a pure *Conscience*. And the *Word* of *Faith* is within "(*Rom.* 10) and *Faith giveth Victory over the World*; and that "which giveth *Victory*, *Justificth*: and *Christ* is *within*, who is "*Justification, Sanctification*, &c. and if either of them is found "*within*, thou art in an *Error*, and not fit to talk of these things,

" thou underſtandeſt not.] *R. W.* Replieth and ſaith, *Grant that in a true Reſpect and Senſe* Faith *is within, and the* Blood, *&c.* And then he ſaith, *Will it therefore follow,* twice over.

p. 125.

Anſw. And doth *G. F.* ſay, that they were not *Without,* before they were *Within?* or elſe, how ſhould they come *Within?* and doth *G. F.* ſay any ſuch word, *that they are one,* in his Anſwer? So as for thy *Babiloniſh Myſtery, Jumbling* and *Blending* thou might'ſt have kept at home; who haſt confeſt to the Truth, and canſt not own it.

R. W. And thou ſayſt; *It's true,* Chriſt *dwelleth in our hearts by believing* (the Apoſtle ſaith, *by Faith)* Epheſ. 3. *and* (thou ſayſt) *Conſequently his Croſs, his Manger, his Grave, his Literal Bloodſhed are* Within, *&c. and his* Spear, Soldiers, High-prieſts, Scribes, Phariſees, Pilate, Romans, Jeruſalem *are literally within us.*

Anſw. This is thy own *Brutiſh Fancy,* (as thou calleſt it) to talk at this Rate, which neither we, nor the Apoſtle preach'd ſuch a *falſe Doctrine:* and therefore thou mayſt take it home again, as a *Forging* by thy own ſpirit: And cannot *Chriſt* be *preach'd* by the Apoſtles and his Servants now in the *Hearts* of his Saints without all theſe *Outward Things,* as thou *Maliciouſly* bringeſt here? And the *Reader* may ſee, there is nothing in *G. F.'s* Anſwer for him to bring theſe Words: For we own the *Man Chriſt Jeſus* really, *ſhedding* his *Blood* without the Gates of outward *Jeruſalem,* &c. And a many *Unſavoury Words* thou haſt here, which thou mayſt take home again. —— But can Chriſt *Jeſus be blown up, and Vaniſh together with the Scriptures,* (as thou affirmeſt, and according to thy *Conſequence* here?) O no he is Aſcended far above thy *Blowing up.* But thy *Antichriſt* may be *blown up,* who calleſt the *Light* of the true Chriſt an *Idol* and a *Fancy.* And ——

R. W. bringeth *John Bunyan* (*G. F.* Fol. 10.) ſaying [*It is not* Faith *and* Works, *that Juſtifieth a Man before God; but it is* Faith *and* Good Works, *which juſtify in the Sight of Men only: and ſuch* Works *will not juſtify in the Sight* of God. And he ſaith, *That* Works *are only to juſtify their Faith to be true before Men.*]

G. F. *Anſwereth* [" *Abraham* was not *juſtified only to* " *Men* by his Obedience, but to *God:* and where is " *Faith,* there is *Juſtification,* which worketh by Love.

p. 126.

And

"And the Saints *Faith* and *Works* were not *only to juſtify* them "in the *Sight* of *Men*: For the *Work* of *God* is to do what he "ſaith, and his *Will*, which who doth not, are not *juſtified* in ſo "doing; but are to be *beaten with ſtripes*. Who ſeek to be *juſti-* "*fied* by their *Faith* and *Works* in the *Sight* of *Men*, are in a *Dead* "*Faith* and *Works* both: for ſuch ſeek to pleaſe *Men* more than *God*.] And *R. W.* Replieth, and falleth a-railing and ſaith; *G. F. maintaineth a* Covenant *of* Works.

Anſw. But there is no ſuch thing, as the *Reader* may ſee; but the *Faith*, *which worketh by Love*, as the Apoſtle ſpeaketh of, the *New Covenant*: and this *R. W.* (who is ſo *Envious*) cannot ſee. But he maintaineth the *Faith* of *Chriſt Jeſus*, and alſo the *Faith* of *Abraham*: and the Apoſtle ſaith, *They are of* Abraham, *who walk in the Steps of the* Faith *of* Abraham, *who is the* Father *of the* Faithful.

R. W. And thou ſayſt, *The Work of God according to Chriſt's Doctrine is, to believe in him, whom God hath ſent. It is true, it is the Command of God to keep his Commands; but ſince the Deadly* Fall of Man *none, not one being able*, &c.

Anſw. What! *None can keep the Commands* of *God* neither in the *Old Teſtament*, nor in the *New*, that cometh to *Chriſt* and doth the *Work* of *God*, *To believe in his Son, whom God hath ſent?* then *None* loveth *God*, nor *believeth*. For is not this the *Command* and *Work* of God, to *believe in his Son?* What! are the *Commands* of *God* in the *New Teſtament* only to be talked of, becauſe they did not *keep* them in the *Old?* Now, doth not the Apoſtle ſay, *The Law is fulfill'd in one Word; Love God, and thy Neighbour as thy ſelf?* We know, *R. W.* and his *New-England* Prieſts &c. have not kept this *Command*: for if they had *Loved God*, they would not have kill'd his people; for *Love doth not kill, nor Envy*. And alſo *R. W.* if he had *Loved God*, and kept in his *Love*, we ſhould not have had this *Envious*, *Evil Work* brought forth. And ——

R. W. ſaith, *They that do not God's Will, are not juſtified in ſo doing*. And therefore *R. W.* concludeth, *They that do God's will, are juſtified in ſo doing, and that their Sins are pardon'd*; *as* Paul *and* David *by pardon of Sin deſcribe juſtification*. And thou ſayſt, *That there is divers Significations of this* Latin *Word* Juſtification. } p. 127.

Anſw. What is this to the Purpoſe, as to *Chriſt's* words, *They*

that do not the Will of God, are un-juſtified in ſo doing? And was not *Paul's* &c. *Sin pardon'd* by Chriſt through Faith, who *Juſtified* him? But doſt thou *juſtify* the *Papiſts*, and the *New-England* Prieſts and Profeſſors *Drinking the Blood of the Saints?* and thy ſelf, *who would'ſt have us to be puniſht?* ſo, thou wouldſt have us *Beaten*; and the *New-England* Men did *Beat* us, becauſe we did not do *your Wills*. But you cry, *Pardon of Sin by Chriſt* Jeſus, and are doing the *Devil's Work*, and not *Chriſt's Will* and *Command*, which is, *To love one another, and to love Enemies*. Thou ſayſt——

R. W. Doth it follow therefore, that they that do not Steal, Whore, Murther, *&c. by this abſtaining from Sin, and by this their* Work *they obtain their* Pardon, *and ſtand by this their* Work *Legally right and* juſtified *in the* Court *of* Heaven.

Anſw. R. W. Are they *Juſtified*, that *Run on* in their *Sin, Stealing, Whoredom* and *Murther?* which the true *Faith*, that Chriſt is the Author of, leadeth from, purifieth from, and giveth Victory over ſuch Evils; and ſeeth Chriſt the Author of their *Faith*, whom he hath bought with his Blood. And ſo our *Doctrine of true Repentance* and *Faith, Love, Hope, Joy* and *Peace* is according to Scripture and the *Primitive Church*, and not *R. W.'s* nor his *New-England* Prieſts. And we have *Examin'd Our ſelves*, and prov'd ourſelves by the *Light* of Chriſt *Jeſus*, & found him *within us:* and he is come, and we are no *Reprobates*; and hath given us an Underſtanding, and *we are in him*, Glory to God for ever! And as for *Counterfeit Chriſt, painted Faith and Hope, and dolefully Counterfeited periſhing Salvation*, &c. *R. W.* might have kept at home; for it will *fail* him in the End, which he ſpeaketh of: And this is thy own Condition, that thou ſpeakeſt of the others, *ſuch as believe Lies for Heavenly Truths.*

R. W. And thou ſayſt, Thou *hadſt purpos'd to have ſhewed, how the* Quakers *have followed the* Cerdonians, *the* Priſcillians *and* Valentinians, *the Old* Gnoſticks *and* Manicheans.

Anſw. R. W. might have kept theſe for himſelf, who calleth the *Light* of Chriſt *Jeſus* a *Fancy* and an *Idol:* but where did any of thoſe call it ſo? for we *follow Chriſt Jeſus*, and neither him nor *them*. And——

R. W. thou ſayſt, Thou *confinedſt thy ſelf to the Terms of thy Poſition, and declaredſt the* Quakers *to be* Down-right Papiſts *in many points.*

Anſw.

Anſw. Well, we ſhall ſee, what *Points* they are? and ſee, whether he and his *New-England*-Prieſts are not nearer to the *Papiſts*, then the *Quakers* are.

R. W. Bringeth (from *G. F.'s* Fol. p. 214.) the *Elders* and *Meſſengers of the Churches*, ſaying [*We are conceived in Sin, and brought forth in Iniquity.*] p. 128.

And *G. F.* Anſw. ["*David* doth not ſay, YE, *who are conceived* "*in ſin*, but [*I*]: and *R. W.* ſaith, *John* was *ſanctified from the Womb*; "and the Scripture ſpeaketh of ſuch, as were *Sanctified from the* "*Womb*, and *Children* that were *Clean*, &c. and this is fully anſwered in *Anſw.* to *App.* pag. 134, 135.] And——

R. W. ſaith, *That the Proteſtants ſay, that their natural Births and Conceptions are all defiled with Sin.*

Anſw. And ſo ſay the *Papiſts*. But what doth *R. W.* and his *New-England*-Prieſts ſay to *Paul?* [*For the Believing Huſband is ſanctified by the believing Wife*; *and the unbelieving Wife is Sanctified by the believing Huſband: For elſe were their Children Unclean, but now are they Holy.*] I ask *R. W.* and his *New-England*-Prieſts, *Whether or no* there be any ſuch *Believers* in *New-England?* or, *Whether they believe this Doctrine of the Apoſtle, or preach this?* if not, then are they degenerated. And this doth not deny the *New Creating of the* Soul *and* Spirit *in Everlaſting, Unchangeable Holineſs and Righteouſneſs after the Image* of him, that *Createth* him after him, &c. But *R. W.* if the *Papiſts* confeſs, *They are born in ſin*; and *Paul* ſaith, *The Believers Children are Holy:* How do the *Quakers*, and the *Believers* and the *Apoſtle* here *Jump into one* thing with the *Papiſts?*

R. W. thou ſayſt, *The* Quakers *are in one ſtep with the* Papiſts *as to the power of* Nature *in ſpiritual's, and that every Man* &c. *in the World hath a* Sufficient *Light within him to ſee God and Chriſt*, &c. *Contrary to the* Proteſtants, *who from the Holy Scripture maintain* Natural Blindneſs *and* Darkneſs, *and Man's* Natural Deadneſs: *and that our* Wiſdom *cannot diſcern any Spiritual thing*, &c. *and that our* Wiſdom is Enmity to God.

Anſw. Did ever the *Quakers* ſay to the *Contrary*, but that ye and the *New England*-Profeſſors were in this Condition? and ye might have taken the *Papiſts* with *you*, and not to have join'd them with the *Quakers*. And in this *Condition* and *Birth* ye are ſtill; though ye may make a Profeſſion of God and Chriſt, the Fruits of that *Birth* ſhow

it.

it self forth. And indeed, how can ye be any other ways, who call the *Light* of *Christ Jesus* a *Fancy* and an *Idol*, which *John* bear witness to, and Christ said, *Believe in the* Light, *that ye may become Children of the* Light. So here it's clear, that your *Birth* is not *Changed:* but (as thou sayst) your *Wisdom* is *Enmity*, and ye are in *Natural Blindness* and *Deadness*, as to *Spiritual things*. But we never heard, that the *Papists* did own the *Heavenly Light* of Christ *Jesus*, *that lighteth every one, that cometh into the World*, the *Life* in the *Word*; for they persecuted us for *preaching* of it, as the *New-England*-Professors have done. And whatever Christ hath *prefer'd* you, still how can ye see it, except ye believe in the *Light?*——And thou comparing us with the *Papists*, thou hast but manifest thy own *Folly:* for thou say'st;——

p. 129. *R. W. The* Papists *speak more like Men, and yield, that Man and Women have left them (since* Adam *fell) power to listen to*, &c. and sayst, *The* Quakers *talk (like* Brutes) *of no Means, but* Immediate Revelation *of the* Spirit; *and the* Protestants *affirm, that we have not a good Thought, but from God*, &c.

Answ. Let the *Reader* Judge, who speaketh *like Brutes?* for if the *Papists listen to that, which is left them in* Adam (as thou sayst) and ye say, ye *have not a good Thought, but* what ye have *from God*; how have ye any thing that is *Good from God*, but by that which *Revealeth* it *from God? which* thou grantest, *is the* Quakers *Means*. For the Apostle saith, *No man knoweth the things of God, but by the* Spirit *of* God (*2 Cor.* 3. *Phil.* 2. *Rom.* 10. *1 Cor.* 4.) And so now thou, that denyest the *Immediate Revelation* of the *Spirit* of *God* to be the *Means* (and the *New-England* Professors) ye are as dark as the *Papists:* and so thou hast prov'd thy self a *Nearer kin* to them, then the *Quakers*. And thou confessest, That *God open'd* Lydia's *Heart* (Act. 16.) Was not this by his *Immediate Spirit* and *Revelation*, by which she received the *Gospel?* And this is the *Quakers Means*; but not *R. W.'s* it seemeth, who saith: *There is no Voice, no Motion within to be listen'd to*, as often hath been quoted. And dost thou and the *New-England*-Priests believe, There was no *Motion* nor *Voice* in *Lydia's Heart*, when the *Lord open'd it*, by which she gave Attention to the Gospel, and received it from *Paul?*

R. W. Thou sayst, *The* Papists *and* Quakers *maintain a Falling away from* Grace. *Answ.*

Anſw. And yet thou ſayſt; *The Truth is, none of them ſeemeth to know it experimentally:* Then how canſt thou maintain, *They fall away from that, they do not know Experimentally?* But as for the *Papiſts*, let them Anſwer for themſelves.

R. W. And thou ſayſt of the *Proteſtants*, *Though they grant great* Fallings *and* Deſertions *of the Children of God, yet they hold the holy* Seed *of* God, *the Holy* Spirit *and* Word *of* God, *that Incorruptible and Eternal Seed, of which they are begotten, never* finally *and* totally *to be Eclipſed.*

Anſw. Where did ever *Quakers* ſay, that the *Holy Spirit* of *God* or his *Eternal Seed ever fell away, of which his people are begotten,* or that they *fell away,* that came to that *State?* for I tell thee, *If the Righteous* fall, *they ſhall riſe again.* But neither the *Papiſts* nor thou (as ever we could meet withal) did believe, that the *Grace* of *God, which bringeth Salvation, hath appeared to all men:* and is not that *Saving,* which *bringeth Salvation?* which the *Wicked* turn into *Wantonneſs,* and walk deſpiteſully againſt the *Spirit* of *Grace.* But what doth *R. W.* ſay of them, *that had taſted of the good Word of God?* (Heb. 6) I do not believe, that ever he or the *New-England*-Prieſts came ſo far. And how can *R. W.* talk of *Falling away from Grace and Light,* and is yet in the *Fall,* and calleth Chriſt's *Light* an *Idol?* and ſo not come to it.

R. W. And thou ſayſt, Thou *told'ſt* us, *that the* Papiſts *and we were* Confederates *in their Endeavours to raze the* Heavenly Records, *and to rob the Saints of the* Holy Scriptures. [This is a falſe Charge: for we *eſteem* of the *Scriptures* more then thou and the *New-England*-Prieſts and *they.*] And thou ſayſt, *The* Papiſts *own the Scriptures to be the* Word *or* Will *of* God, *&c. but the* Quakers *will not vouchſafe it the Name of the* Word *of* God. p. 130.

Anſw. Here then the *Papiſts differ,* and are one with thee and the *New-England* Prieſts; and are Contrary to the Prophets and the Apoſtles, who call the *Scriptures WORDS,* and Chriſt *Jeſus,* who ſaith, they are *Words:* and his *Name* is called the *Word* of *God,* and not *ſcoffingly* (as thou call'ſt it) our *Simple Pretence,* but really he is ſo. And thou, that giveſt the Title to the *Scripture,* which belongeth to Chriſt, which the holy Men of God did not, art *degenerated* from both *Spirit* and *Speech.*

R. W.

R. W. And thou ſayſt; *The* Papiſts *horribly abuſe the* Scriptures, *and call it a* Noſe *of* Wax, &c. *and ſo do the* Quakers, *triumphing over it*, &c. *as over a* Dead Letter, *a* Carkaſs, *&c.*

Anſw. R. W. Theſe are thy own *forg'd Words:* Where did ever the *Quakers* call it a *Dead Carcaſs*, and *triumph over the Scriptures?* for thou ſayſt thy ſelf, *The* Letter *profiteth nothing without the* Spirit. And the Apoſtle ſaith, *The* Letter *killeth, but the* Spirit *giveth Life:* and was he therefore a *Papiſt?*

R. W. And thou ſayſt; *The* Papiſts *prefer the* Vulgar Latin Copies *before the* Hebrew, and ſayſt, *Do not the* Quakers *ſimply and brutiſhly bind themſelves to the bare Letter of the* Common Engliſh?

Anſw. Here the *Quakers* and the *Papiſts Diſ-agree.* And doſt not thou ſay, *That the Scriptures are* the Word *of* God? which we ſay, are *Words?* And muſt not we own *Scriptures*, as they call themſelves? for doſt not thou ſay, *They are the Touchſtone?* and if the *Engliſh Copies* be not true, why doſt thou tell us, *The Scriptures are the Touchſtone*, and the *Rule*, and the *Word* of *God?* and why haſt not thou and the *New-England* Prieſts mended them all this time? And doſt not thou ſay, *That* Ravius *proclaimes above a* Thouſand Faults *to be in our Laſt Tranſlation?* How now *R. W.*! and yet are they the *Touch-ſtone?* and the *Rule?* and the *Word* of *God?* how dareſt thou ſay, they are the *Word* of *God*, if there be a *Thouſand Faults* in them? And how dareſt thou ſay, They are the *Touch-ſtone*, the *Ground* of *Chriſt's Faith* and the Saints? (as in thy Book pag. 102.) and the *Prieſt* ſaith, *They are the* Means *of Faith:* yet thou doſt extol this Man, calling him *a moſt-Famous Hebraician*, that ſaith, *There be above a* Thouſand Faults *in the laſt Tranſlation of them.* And ——

p. 131. *R. W.* ſaith, *The* Papiſts *ſet up a Judge in Controverſy above the* Holy Scriptures, *&c. and the* Quakers *ſay the ſame of their Spirit, &c.*

Anſw. But how canſt thou call it the *Holy Scriptures*, if thou ſayſt, *There be a Thouſand Faults in them?* And is not the *Spirit* above the *Scriptures*, that gave them forth? and the *Word* of *God*, *which was afore they were*, as thou haſt confeſt? But the *Quakers* are not *agreed* with the *Papiſts* here; but the *Papiſts* are *agreed* with you: If the *Spirit* of *God* be not the *Judge*, and not to be *ſet above the Scriptures*, ye and the *Papiſts* are of *one*

Spirit

Spirit; but not in that, that gave forth the Scriptures, and the *Word* of *Wiſdom*, which was, afore they were Written.

R. W. And thou ſayſt; *The* Papiſts *will not deny, to make the Scriptures the* Rule *to be* tried *by it*; yet their *Church* and *Pope* muſt Interpret it.

Anſw. That is like to you, that do *Interpret* them, and give *Meanings*, and find Fault with us for taking it *Literally*: ſo ye and the *Papiſts* are *agreed*. And then thou fall'ſt a-railing: But we tell you both, that the *Holy Ghoſt proceedeth from the* Father *and the* Son; the *Spirit* of *Truth* is that which leadeth into all Truth.

R. W. And thou ſayſt: *The* Papiſts *generally uſe not the Scriptures in their Devotions in their* Mother-Tongue, *but in* Latin, (which thou calleſt the *Whore's Tongue* of *Italy*:) And then thou telleſt a long Story of *Luther*, and ſayſt, *The* Papiſts *and* Quakers *ſlight the Holy Scriptures.*

Anſw. But here thou canſt not *join* the *Quakers* with the *Papiſts*, for we do not *uſe in* our *Devotion* to ſpeak the *Scriptures* out of our own *Language*: Neither do we juſtify the *Papiſts* in ſo doing.

R. W. And thou ſayſt, *The* Quakers *at firſt took off themſelves*, Families *and* Aſſemblies *from any uſe of it*, (to wit, *the Scriptures.*) } p. 132.

Anſw. This is altogether falſe, all people knoweth, it is, that knows both our *Families* and *Aſſemblies.*

R. W. And thou ſayſt, *The* Papiſts *and* Quakers *ſay, If the* Scriptures *were conſumed, and quite taken out of the World, there would be no Loſs*, &c.

Anſw. This alſo is falſe, the *Quakers* never ſaid ſo; they never had ſuch a Thought in their Hearts, that we know of. But *No man knoweth the things of God in the* Scriptures, *but by the Spirit of God*: and the *Spirit* of *God* leadeth us into all *Truth* of the *Scriptures* both to the Comforting of our *Aſſemblies* and *Families.*

R. W. And thou ſayſt, *The* Quakers *and* Papiſts *love the* Scriptures *no better, then* Goliah *loved* David's Stone.

Anſw. And we may ſay to thee, *Thou loveſt the* Scriptures *no more, then thou loveſt the* Light *of* Chriſt, who calleſt it a *Fancy* and an *Idol.* But by the *Scriptures* and the *Spirit* of *God*, that gave them forth, we have proved thee, That thou neither *loveſt the Scriptures*, nor the *Spirit* of *God*, which gave them forth: which we *love* and *eſteem.*

R. W. Thou ſayſt, *The* Papiſts *and Quakers Shake hands in the moſt* Helliſh Doctrine *of* Juſtification, *by what Chriſt worketh within us.*

Anſw. Is the Apoſtles *Doctrine Helliſh* and *Popiſh*, who are *Juſtified by Faith?* and doth not *Chriſt* work *Faith within?* how doth it *purify* the *Heart?* And this *Faith within* owneth *Chriſt*, it doth not deny, that he *died without the Gates of* Jeruſalem *for all men.* And where do we put *Juſtification* for *Sanctification?* and is not this *Sanctification* wrought *within* Men? And where do either ye or the *Papiſts* confeſs, that *Chriſt is* the Author and *Finiſher* of *Faith?* for thou wrongſt the *Papiſts.* For if they confeſs, that that *Faith*, that *purifieth* their *hearts*, *giveth* them *Victory* and *Acceſs* to God, they need not plead for a *Purgatory*, when they are *dead*; nor thou for a *Body of Sin and Death to the Grave.*

R. W. Thou ſayſt, *The* Quakers *are* Papiſts *in that* Infallible Spirit, *&c.* [to wit, *the* Spirit *of* Truth, *which Chriſt and his Father hath ſent to lead us in all Truth.*]

Anſw. This *Holy Ghoſt* the *Papiſts* have denied to our Faces: and therefore thou *Abuſeſt* the *Papiſts.* And ye have confeſt, *ye have not the ſame* Holy Ghoſt, *that the Apoſtles had*; and therefore they and the *New-England*-prieſts are of *one Nature*, for they have ſaid the ſame: And this *Spirit ſhall reprove the World of Righteouſneſs*, &c. as Chriſt ſaith. And if all men did believe in the *Light*, and not turn the *Grace* of *God* into Wantonneſs, nor grieve the *Spirit*, which *God* hath poured out upon them, it would *Teach* them and inſtruct them: And that we do *exhort* people to, that they may eſcape the *Dreadful Judgements* of God, who will *Judge the World in Righteouſneſs.* And then thou ſcoffeſt againſt our *Preachers*, &c. But we have preach'd the *Everlaſting Goſpel* in *New-England* and other places; and it had been very well, if thou had'ſt turn'd to the *Spirit* of *God within* thee, that thou makeſt ſlight of.

p. 133 *R. W.* Thou ſayſt, *The* Quakers *are* Papiſts *in a high, Lofty Conceit of* Perfection, *when in* Calvin's *time this* Spirit *came from* Hell, *&c.*

Anſw. Doſt not thou *Contradict* thy ſelf and ſayſt, *The* Papiſts *hold a* Purgatory? then how are they like the *Quakers*, that hold *Perfection?* And ſo they are near thee, that muſt have a *Combate* or a *Fighting all thy Life*, and no Overcoming. And how dareſt thou to ſay, *The Spirit and Doctrine of* Perfection *came from Hell in* Calvin's *Time?* &c. for it is the *Doctrine* of Chriſt

Chriſt and his Apoſtles to his Saints and Followers.

R. W. And thou ſayſt, *The* Quakers *in the latter Years in* Lancaſhire *came from the* Grindletonians.

Anſw. This is alſo *falſe*, the *Grindletonians* know otherwiſe, and the people in *Lancaſhire*.

R. W. And thou ſayſt, *The* Quakers *and* Papiſts *are great Friends in their Notions and Practice of* Revelations, *&c. and* Inſpirations.

Anſw. How can the *Papiſts* own true *Revelation*, that own not the ſame *Holy Ghoſt*, as they were in, that gave forth Scriptures? So their *Dreams* and *Viſions* are like thine; and ſo not like the *Quakers*, who *know* the things of God, that are *reveal'd* by the *Spirit* of *God*. And thou that ſcoffeſt at *Revelation*, *Inſpiration*, *&c. knoweſt* not the things of God, but art in the *Natural*, *dark State* thou ſpeakeſt of. And——

R. W. Thou ſayſt, *What a Noiſe* we *make about Uncovering the* Head, Knee, *Wearing of* Lace, *&c. and ſaying of* You *and* Thou, *and* Muſick, *and* Painting; and thou calleſt it *Idle*, Popiſh *Traſh and Trumpery*.

Anſw. Theſe are thou and thy *Proteſtants*, that *make ſuch a Noiſe about* them: Nay, would'ſt thou not have us to be *puniſh'd* for doing thoſe things? (p. 200.) And What muſt we infer from all this? *R. W.* would have his *Muſick*, and the *Head Uncovered* and *Knee* bowed to him, and *Wearing of Laces*, and *You* inſtead of *Thou* ſaid to him: and he is offended at us, becauſe we deny ſuch things; and ſo are the *Papiſts*, his Brethren. And we tell *R. W.* and his *New-England*-prieſts, that they never ſhall *know true Religion*, till their Fleſh be *Silent* to know, what it is, to *Tremble* at the *Word* of *God*, and to *work out* their *Salvation with Fear and Trembling*: for it is God, that worketh in us both to *Will* and to *Do*. But this *Voice* and *Motion* hath *R. W.* not known nor *heard* yet.

R. W. Thou ſayſt; *The* Papiſts *and* Quakers *are Brethren in Iniquity in their Affirming, that the* Pope *is not the* Anti-Chriſt.

Anſw. And how can this be? when *G. F.* ſaid, *Anti-Chriſt* was *come in the Apoſtles Days, and the World went after him?* And thou and ye *New-England*-Prieſts, and the *Papiſts*, that are inwardly Ravening from the *Spirit*, and *Grace*, and *Truth* in the heart, and *Anointing*, and *Word* and *Faith* there, though ye do profeſs Chriſt and the Apoſtles Words in the *Sheeps-Cloathing*,

and drink the *Blood* of the *Saints* (as the *Papists* and *New-England* have done) must needs be the *Whore* and *Anti-Christ*, your Fruits have declared it (and thou art Stirring up the *Magistrates to punish us*) who were the *Livery* of the *Bloody Whore*.

R. W. Thou sayst, *The* Papists *change their* Names; *and why the* Quakers *guided by the same* Hellish Spirit *and* Fancy, *are so tender about owning their* Old Names.

Answ. Let the *Reader* see how Angry this *Old*, *Doting* Man is: where had any *Quakers changed their Names*, as the *Papists* have done? this is no Comparison. But I must tell thee, as *John* said, *He that overcometh, hath a* New Name. And Our *Names are written in the Lamb's Book of Life*; and doth *R. W.* think, this is the *Old Name?* nay, this is not: And yet we do not say, we are weary of our *Old Names*, which our Parents have called us by. But will *R. W.* say, that was a *Hellish Spirit*, that *changed* Paul's *Name*, *and therefore was he like a* Papist? And if thou dost call the *Holy Ghost*, the *Spirit* of *Truth*, a *Hellish Spirit*, and so *blaspheme*st against the *Holy Ghost*, remember *Christ's Sentence*.

R. W. Thou sayst again, *The* Papists *and* Quakers *are led by one* Spirit *of* feigned Holiness, *&c.* Monkish Solitariness, *&c. must be sequestred from* Wordly Business; is the Beggars Life: —— and, Paul *wrought night and day with his hands*; *which I never read of any of these Lying Apostles*, Quakers, *in all their* Travails *to have done*. p. 134.

Answ. All people may Judge thee here *Led* with a *Lying Spirit*. For of whom hath our people *Begg'd?* and where are our *Nuns* and our *Fryaries?* thou fillest up thy Book with such *Lying Stories*: The *Spirit* of *God Leadeth* us to no such things, no more then he did the *Apostles*. But *R. W.* to prove us, that we are not *According*, &c. (as thou sayst) *because thou hast not read, that we labor night and day in our* Travails, *as the* Apostles; *and therefore our* Doctrine, *our* Practice, *our* Faith *and our* Religion *must not be according to the Apostles:* Herein he hath proved all his Priests in *New-England not to be in the* Doctrine *of the* Apostles, which have *so much a Year*, which the *Apostles* had not; and that you are *gone* from the *Religion*, *Practice* and *Profession* of the *Primitive Messengers* and *Teachers*. And it is known, that we have *Labored night and day in our Travails*, though he hath not *read* it: and have not been *Chargeable* to any, and *coveted*

no

no Man's Gold nor Silver. And let him enquire in *Rode-Island* and *Long-Island*, whether *J. B.* did not *work* there, or no?

R. W. (Thou might'st have kept that at home, to say) *The* Quakers *Tongues and the* Papists *are both spitting and belching out* Fire *from one* Fire *of* Hell.

Answ. And this is thy own Condition; let any read thy *Ungratious Words* and see, if the *Papists* can be worse?

R. W. Thou sayst, *The* Protestants *hope and speak Charitably of the Salvation of many of the* Papists. } R. 135.

Answ. But ye shall hear *R. W.'s Charity*, viz: *If it please the most High*, Old *and* New-England *may Flourish, when the* Pope *and* Mahomet, Rome *and* Constantinople *are in Ashes*, (in his *Epistle* to the *King*) And further (in his *Epistle* to *Baxter* and *Owen*;) *The* Pope *and* Mahomet, *whom some of you may live to see flung in the lake, which burneth with* Fire *and* Brimstone. Here is *R. W.'s* his *Protestants Charity.*

R. W. And thou sayst, *G. F. and the rest, they Judge all that differ from* Christ, *that is, themselves.* ——

Answ. This is a *scoffing* Word, to say, *That* Christ *is Ourselves*; for he teacheth us to *deny Ourselves*, who *Lighteth every Man that cometh into the World.* And they that hate the *Light* hate *Christ*, from whence it cometh; and are not the *true Believers*, and have not *Unity* with *Christ* or with us (who walk in the *Light*) or amongst themselves either. So *with the* Light *they are condemned, that hate it.* (Joh. 3.)

R. W. Thou sayst, *The* Quakers *and* Papists *are* Fire brands *both in the matter of* Persecution, *&c.* and thou sayst: *The* Protestants *cried out against all* Persecution —— and further: *I say, the* Quakers *most vehemently cry out against* Violence, *against* Creatures; *but against their Corruptions and Corrupt Principles.*

Answ. Is this good Sense *R. W?* those are thy own words. And further, this is a false Charge, as to say, *The* Papists *and* Quakers *are* Firebrands *both in the matter of* Persecution: For this thou shouldst have applied to the *New-England* priests, whose *BLOODY HANDS* have been *embroiled* in the *BLOOD* of the *Lambs* of *Christ*. And therefore thou and the *Papists* are *one*, and not the *Quakers*, as thou hast proved them all along thy self, and the priests and Professors in *New England* to be *one* with the *Papists*, and not the *Quakers*. For whom have we *IMPRISON'D?* whom have we *WHIPT?* whose *EARS* have we *CUT OF?* Whom

have

have we *BANISHT? and whose GOODS have we SPOILED, because they would not hear us?* nay *R. W.* Christ hath given us *better Weapons.*

And we do believe, that the *Word* of the *Lord*, that we preach'd amongst you, is *Cutting:* but thou art afraid, we shall get an *Outward Sword.* O! we have *better Weapons* to maintain our Religion, the *Lord* hath abled us withal; the *Shield* of *Faith* and the *Sword* of the *Spirit*, &c. And what! is *Cain*, that *kill'd Faithful ABEL*, now *afraid?* Well he may: but we leave God to revenge the *BLOOD* of his *Faithful Servants*, which hath been *drunk* in *New-England.* And there is no such thing neither in *G. F.* nor *E. B:* nor *J. Stubs* maintaineth, that any should be *punish'd* for *Religion, Conscience, Faith* or *Worship*, as thou falsly chargest; but that *Magistrates* are to *punish Evil-doers:* and as *Christ* saith, *He that doth Evil* (to wit, any *Murther, Theft, Adultery*, &c.) hateth the *Light.*

And as for our *Agreement* with *Papists, Arminians, Pelagians*, &c. This is like the rest of thy *false Charges* and *Comparisons.* And what dost thou talk of *Election* and *Predestination*, &c. when thou callest the *Light* of *Christ* an *Idol?* For these are *Mysteries* to thee, who art not come to take heed unto the *Light*, that *shineth in a dark place.* p. 136.

R. W. And thou tellest us of the *Protestants Doctrine: of a* Certain Number *of* God's Elect, *that are Chosen and drawn by* Mercy *out of the Lump of lost Mankind.*

Answ. Now, if they be *drawn by Mercy*, must not this be by the *Spirit* of *God within?* And is not this contrary to thy own *Doctrine*, to say, *There is no Voice nor* Motion within *of heavenly things and supernatural Light?* And thou speakest, *By his Call in Time, by his holy* Word *and* Spirit, *&c.* And is not this *Spirit* and *Call within?* then *is there not a* Voice *and a* Motion? And how canst thou talk of the *New Birth*, and *believe* not in the *Light, to become a* Child *of* Light? Those things indeed ye *New-England*-Protestants hold in *Talk*, but not in *Possession.*

R. W. And thou sayst, *The* Quakers *are Brethren with the* Socinians, *&c. in making Christ a* Type *and* Figure — *an* Example, *how Christians ought to walk; not that the* Blood, *that was shed upon the Cross at* Jerusalem, *was a* sufficient Price *and* Satisfaction *&c. for the Sins of the whole world.*

Answ.

Anſw. It's like, thou wrongeſt the *Socinians*, as thou doſt us: For we tell thee, thy Charge is falſe, and a *Lie in thy Mouth*. For we ſay, *Chriſt* is the *Subſtance* of all *Figures* and *Types:* but doth not the Apoſtle ſay, *He left us an* Example, *how* Chriſtians *ought to walk, even as he did?* But *R. W.* and his *New-England* prieſts cannot endure to hear talk of this *Walking* and this *Example*; This is *Socinian*, this is *Quaker's* and yet the *Apoſtle's Doctrine:* and thou, that denieſt this, art degenerated from the *Apoſtle's Doctrine*, *Practice* and *Walking*. *For even hitherto were ye called, becauſe Chriſt alſo ſuffer'd for you, leaving you an* Example, *that ye ſhould follow his ſteps* (1 Pet. 2:) So we can commit our Caſe to God, who judgeth righteouſly, and doth not heed thy *falſe Judgement*.

And ſo we own the *Lord Jeſus Chriſt* both his *Birth*, *Suffering*, *Death*, *Reſurrection*; though thou falſly draweſt this Conſequence upon us, *That the* Body, and Blood *and* Death *of Chriſt is nothing but a* Fancy. We have heard thy *Foul Words* and *Slander*, the *Lord* knows, there is no ſuch thing in our Hearts: and if thou hadſt the *Fear* of *God* in thy Heart, thou wouldſt never have publiſht ſuch things, to *defile* peoples minds with ſuch *Lying Imaginations* of thy own *Brain*. And thou ſhalt know one day, that the *Lord* will *return Judgement* upon thee for all thy *Hard Speeches* againſt us.

R. W. And as for *Deviliſh*, *Jeſuitical Tricks* thou might'ſt have kept at home, who ſayſt; G. F. *buggles at the Word* Humane, *as at a* Ratle-ſnake. } p. 137.

Anſw. Nay, he doth not: but to give a New *Name* to Chriſt, which the *Scripture* doth not give, which thou ſayſt, is the *Rule*—— And we do not find the Word in the *Scripture:* and therefore, why canſt not thou keep *Scripture-Terms?*

R. W. Thou ſayſt: *Let then examine them, (as I have done)* what is become of him? then *he is vaniſht into a* Spirit *and* Ghoſt.

Anſw. R. W. had not a Word to ſay to *G. F.* when he was at *Providence:* where was the *Spirit* and *Ghoſt* then (as thou calleſt it?) but raileſt upon him behind his back. And art thou like to *Examine* us or our *Principles* without the *Light* of *Chriſt*, that calleſt it an *Idol?* Nay *R. W.* thou knoweſt not thy own *Condition*, and therefore thou art not like to *Examine ours*.

R. W.

R. W. saith, *The* Sabellians *and* Quakers *are one, confounding* Father, Son *and* Spirit *in one.*

Answ. Then thou mayst say, *Christ confounded the* Father *and the* Son, when he said, *I and my Father are one:* and that *John confounded* the *Father, Son* and *Spirit,* when he said; *The* Father, *the* Word *and the* Spirit *are one.*

R. W. saith: *There is much* Judaism *in the* Quakers Religion: And then thou tellest of their *Zeal (as the* Quakers) *in the works of* Righteousness; and, *to pacify God, they put* Dirt, *and* Dung, *and* Swines Blood *and* Dogs Necks *upon* God's Altar, *&c.* and *Washing of* Cups *and* Platters, *&c.*

Answ. Where doth *R. W.* prove this, *that the* Jew *put* Dung *and* Dirt, *and* Swines-Blood *and a* Dog's Neck *upon* God's Altar? let us see Scripture for it, which is his *Rule:* And where do the *Quakers* do so? he should have quoted their Books: those are *false Charges without any Proofs.* And as for outward *Washings of Cups and Platters,* &c. truly, he is not come so far as the *Jews* and *Pharisees*; for his and his *New-England*-Priests *Outside* is not *Washt,* they have not so much as a *fair Outside.* For where did ever the *Jews BANISH* any of the Christians *upon PAIN of DEATH, and CUT OFF their EARS,* and *SPOIL'D their GOODS,* as the *New-England* Priests have done? Nay, have not they *Outstript* the *Jews* in their *WHIPPING* and in these things? where did ever the *Jews BRAND* any with an *HOT IRON?* we challenge them to prove it by Scripture. And how darest thou speak of the *Father* and the *Son,* and *Pardon* of *Sin,* and the *Spotless Lamb,* when thou *Blasphemously* callest his *Light* an *Idol* and a *Fancy?* And both *yours,* and the *Papists* and the *Jews Ceremonies* we are come from, who *Worship God in Spirit and Truth.*

And then thou fall'st a scoffing at *Women-Ambassadors,* &c. Thou might'st as well scoff at those *Women,* that carried the *Message* and *glad Tidings* of the *Resurrection* of *Christ.* p: 138. And then thou speakest of our *Brutish Salutations* of *Strangers, Acquaintance* and *Friends:* and then thou contradictest thy self and sayst; *Some of them will say,* How do ye do? *and,* Farewell: and when did any of us say, that we put *Holiness* in these *Two Words?* this is thy own *Application.*

R. W. And thou tellest of a *New Way of Feeling and Grabling the* Hand *instead of Kissing,* and callest it an *Immodest Way.*

Answ.

Anſw. Well! have not the *New-England* Men made a *Law* againſt *Kiſſing?* And what! doth our *Taking one another by the HAND* offend thee, that thou calleſt this a *New Way of Holineſs?* And did not *Chriſt Take the Damſel by the* Hand? *Took the Blind by the* Hand? (*Mark* 5. 8. 9.) Jeſus *took him by the* Hand? (*Luke* 8.) *Took her by the* Hand? And (*Act.* 9.) did not *Peter take* Dorcas *by the* Hand? Did not the *Captain take the Youngman by the* Hand? (*Act.* 23.) And what! is this a *Crime* in *R. W.'s* Eye, that we *Take one another by the* Hand?

And was not the Word *FARE-WELL* commonly uſed in the Scriptures? Doth not the Apoſtle ſay, *Farewell?* (*Acts* 15, 29. and 18, 21:) *Bad them* Fare-well? and (*Act.* 23, 30.) Farewell? and (2 *Cor.* 13, 11.) *Finally Brethren* Farewell? Thou art *Offended*, when we *ſay nothing*; and *Offended*, when we ſay, *Farewell:* what a *Diſcontented, Doting Man* art thou!

R. W. And thou ſayſt: *The* Quakers *diſ-reſpect the* Superiors: *and ſome of* you *have heard, the* Quakers *Children ſaid to their Father and Mother, George* thou lieſt, and, *Mary* thou lieſt; *a Language, which deſerveth little leſs than* Death.

Anſw. But thou haſt not mentioned, whoſe *Children* theſe were? nor where they lived? nor who gave thee this *Report?* But *R. W.* ſaith, *It deſerveth little leſs, than Death:* But if *R. W.* and his Wife do tell their *Children, That Chriſt* (that died for our Sins, and is our *Mediator* between us and God, who hath *Enlighted* us; and *Chriſt* ſaith, *Believe in the Light:* And ſo if *R. W.* telleth his *Children*, that this *Chriſt*) is a *Fancy* and a *Whimſical Chriſt*, and his *Light* is an *Idol:* and if his *Children* ſhould ſay, *He ſpoke not true*, but it was a *Lye* of his *Father* the *Devil*; then theſe *Children* for ſo ſaying muſt *deſerve Death?* for telling, *They Lye and ſpeak not the Truth*, ſeeing it was a *Lie*, and not the Truth, that they held forth? when ſuch as *R. W.* are drawing them from the *true Chriſt*, that died for their Sins? But we do not own nor love any ſuch thing, that *Children* ſhould *give their Parents the Lie*, or be *Uncivil* or *Irreverent* to them.

And we have all Men in *Eſteem*, as they are *God's Creatures:* and them that *Rule Well*, we ſay, *they are worthy of* Double Honor. But we ask *R. W.* and his *New-England*-Prieſts, *Whether* all the *Honor* lieth in *Bowing the Knee*, and *putting of their Hats?* and ſaying You inſtead of Thou to a *ſingle Perſon?* if ſo, make it good by Scripture: and whether *Superiors* or *Inferiors*

cannot

cannot be honoured without these? (*Secondly*) What was the *Honor*, that the *Chief Priests* and *Pharisees* did *seek one from another?* and Christ told them, *How can ye believe, while ye seek* it? And what is the *Honor*, that cometh *from God?* And ——

R. W. Thou sayst of *Their Crying down of* Musicians *and* Musick, *so Excellent a Gift of God*, &c.

Answ. We do charge *R. W.* and his *New-England*-Priests to show us any Scripture in the *New Testament* from *Christ* and his Apostles, where they said, *That outward Musick* was an *Excellent Gift of God?* For did not all the *Outward Musick* in the Time of the *Law* and *Prophets* type forth the *Heavenly Musick* and the *Melody*, that the Saints had and have in *Christ* in his *Grace* and *Spirit?* And further we charge *R. W.* and his *New-England*-Priests, if that they had *Musick* and *Musicians* in the *Church* in the *Primitive Times*, Tell us the *Names* of those *Musicians*, and the *Outward Instruments*, they *Play'd* upon?

And thou art offended at our *Tuning* and *Singing*, and calleſt it *Phantastical*; and it's like, 'tis *Unprofitable* to thee, who calleſt *Musick* the *Gift* of *God*. But hadst thou been in the *Days* of the *Apostles*, their *Singing with Grace, and making Melody in their Hearts*, thou wouldst have called it *Phantastical* and *Absurd*, as thou dost now.

pag. 139. *R. W.* And thou sayst, We *condemn* Carving, Embroidering *and* Painting, and sayst, *It is commended by God himself in Scripture.*

Answ. Here *R. W.* is one with the *Papists*, and crieth against us as much as they; and if it be not for *Images*, it is for the *Lust of the Eye, and the Pride of Life:* And this *R. W.* crieth up, as *Commended of God*; *and that* Quakers *condemn it.* Though there was *Carving*, &c. in the *Old Covenant* of *Works:* But we charge *R. W.* and his *New-England*-Priests, where *God* and *Christ commended* to his Apostles and Disciples *Embroidering*, *Carving* and *Painting* in the *New Testament?* and name the *Names* of those *Carvers* and *Painters*, &c. among the *Church* of the *Primitive Times.* Here *R. W.* is one with the *Papists* both in his *Musick*, and *Carving* and *Painting*, in saying, *They are commended by God, and a Gift of God.* And doth not *Christ* the *Substance* End all those Outward Things in the time of the *Law* in the *Old Covenant?*

R. W. And thou say'st, We *cry out against* Ornaments *of* Garments,

ments, *and otherwiſe againſt the Order*, God *hath ſet in his* Works, *and the Variety of his* Gifts *for* Neceſſity, *for* Conveniency, *for* Delight, *&c.*

Anſw. How now *Roger*! art not thou one with the *Papiſts* here? Now, we charge *R. W.* and his *New-England* Prieſts to make it good by the Scripture in the *New Teſtament*, where *Ornaments* of *Garments* are called the *Order* of *God?* and that they ſhould *ſet forth* his *Works*, and that *Variety of his Gifts for Neceſſity, for Conveniency, for Delight?* This is a *Brave Ranting Doctrine* of *R. W.'s* for the *Luſt* of the *Eye*, for the *Pride* of *Life*; *which is not of the Father.*

And art not thou degenerated here from the *Apoſtle's Doctrine* in the Primitive Times, That the *Women* ſhould *adorn themſelves in Modeſty of Apparel?* &c *not with broidered Hair, or Gold, or Pearls, or Coſtly Array*; *but plaiting the Hair?* And *Gold* and *Pearls* and *Coſtly Array ſetteth out the Creature*, and are for *Delight* and *Conveniency:* But the Apoſtle doth not ſay to the Chriſtians, that thoſe are for *Conveniency.* But *R. W.* is angry with the *Quakers*, becauſe they Cry againſt ſuch things (1 *Tim.* 2, 9. and 1 *Pet.* 3. 4.) *Who is Adorning, let it not be that Outward Adorning of plaiting the* Hair, *and the wearing of* Gold, *or of putting on of* Apparel; *but let it be in the* Hidden Man *of the* Heart. Now here ye may ſee, theſe things are forbidden by the Apoſtle; and *R. W.* ſaith, *for Conveniency, for Dilight.* And here all may ſee, how he is degenerated from the *Apoſtle's Spirit* and *Doctrine*, like unto the *Vain* People, *Papiſts* and *Jews*; and how he oppoſeth us, that ſtand for the *Doctrine* of the *Apoſtle:* In this he will have *Proſelites* enough, *for Delight and Conveniency*, his *Vain Doctrine*, Contrary to the Apoſtle.

And theſe are ſome of the *Proofs* to prove us to be *Like* unto the *Papiſts*, *Arminians*, and *Socinians* and *Judaiſm*, and that we are not as they were in the *Primitive Times:* which all theſe will receive this *Doctrine* from *R. W.* very Joyfully; and ſo he is nearer to them, than the *Quakers*, which teſtify againſt all ſuch things. And ſo *J. B.* and *W. E.* might well tell thee, how thou haſt *charged them, and Proved nothing:* and ſo, theſe things are left to *every Man's Conſcience* to Judge, whether *R. W.* hath proved his *Charges*, or prov'd himſelf to be the Man found in thoſe things, which he hath falſly charged upon us; the *Lord God* and the *Witneſs* in People knoweth it! And ——

R. W. Thou ſayſt, Thou *aſked'ſt* us, *where was the* Man *Chriſt* Jeſus *now, that* we *confeſs'd was Born in* Bethlehem, *and died at* Jeruſalem?

Anſw. We ſay, *He is,* where the Scriptures ſay *He is,* to wit, at the *Right Hand* of *God. He that Deſcended, is the ſame alſo that Aſcended*; and yet *Manifeſt by his Spirit* in his People (*Epheſ.* 4, 10.) To this ——

R. W. ſaith, *Then muſt his Body be* Ubiquitary (*as the* Tranſubſtantiators *and* Conſubſtantiators *are forc'd to hold*) *then muſt his* Monſtrous Body *come from* within *his Saints, yea, from within all Mankind to Judgment.*

Anſw. This *R. W.* might have told to the Apoſtles, if he had been in their Days, and compared *Paul's Doctrine* with the *Papiſts Tranſubſtantiation*, who told the *Saints*, that *Chriſt was in them, except they were Reprobates.* And what muſt we Infer from this *Doctrine? That* Chriſt *cannot be* within *his Saints by his* Spirit (who is at the *Right Hand* of *God*, and *filleth all things*) *but he muſt be within them, as a Man of* four foot *Long*, as the *Prieſt* ſaith?

And whereas thou ſayſt, *That then his Body muſt be* Ubiquitary (that is *Every where*;) thou may'ſt as well tell the Apoſtle ſo, who ſaith, *He that Deſcended, is the ſame alſo that Aſcended up far above all Heavens, that he might fill all things.* And was not this *Chriſt*, that muſt *Judge the World according to the Goſpel?*

R. W. And thou tell'ſt us of a Woman, *Elizabeth Williams,* pag. 140. that the *Lord open'd her Mouth*, and *ſaying: This Man hath diſcharg'd his Conſcience, he hath fully proved, what he undertook againſt you; and the Words which he hath ſpoken, ſhall Judge you at the* Laſt Day. And then thou goeſt on pleaſing thy ſelf.

Anſw. But what! hath this *Woman* ſet *R. W.* in the *Room* of *Chriſt?* and muſt *his Words Judge us?* and muſt we believe, that *R. W.'s Words, Lies, falſe Charges* and *Slanders* are equal with *Chriſt's Words?* So ſhe hath proved *R. W.* the *Anti-Chriſt*, *his Words* muſt *Judge* us. But *R. W.* how could the *Lord open* this *Woman's Mouth*, when thou ſay'ſt, *There is no* Voice *nor* Motion *within in Heauenly things?* &c.

But how can *R. W.* tell us of the *Father* of *Lights*, when he calleth *Chriſt's Light* an *Idol* and a *Fancy?* And ſo, as for

Deceived

Deceived and Deceiving Souls R. W. had better to have kept this at home.

R. W. Thou ſayſt, Thou *preſented'ſt a* Paper *to us at* Providence (*which thou hadſt preſented at* Newport) Anabaptiſts *moving for the Reading of it.* { p. 142. 143.

Anſw. And *Wm. Edmond.* might very well call upon thee to *make good* thy *Written Charges*; for thou hadſt written already more, than thou couldſt *make good*: and thou bringing in of *freſh Matter* to ſpend time, and to put by what was already in hand. For the *Buſineſs* we had with thee was, to *make good thy* falſe *Charges*; which thou neither couldſt nor haſt: and we ſaid well, *If the* Letter *contained* Matter *tending to prove thy* (falſe) *Charge, it ſhould be read.* Then (*R. W.* ſaith) he *put it up at the Motion of* Capt: Holden. *Now* the *Reader* may ſee, that we profered fair, *viz:* If that it concerned the *Matter* of thy (falſe) *Charge*, it ſhould be read. And ———

R. W. Thou ſayſt of *John Green* asking, *Whether* R. W. *be here as a* Delinquent *charged at the* Bar, *or as a* Diſputant *upon* Equal Terms? and thou ſayſt, We *waved this as well, as we could.*

Anſw. He might have ſeen, that *R. W. charged* us; and therefore it was but *Civil* in all people, for to have heard him to *make good* his *Charges*, who charged ſo *many horrid falſe Charges* againſt us (or *joined* with him, which we offered fairly to them) and ſhewed their *Civility* to us as *ſtrangers* in the Country. For it was he, that *Summoned* and *Arraigned* us; and not, that we *Arraigned* him: which the *Unprejudic'd Reader* may ſee in his Book over and over, how he has *Arraigned* us, and *Judged* us and *Condemned* us; but was *turn'd back* upon his own Head. So it had been but *Civil* for any of the people, that took his *Part*, to have *Joined* with him; or elſe to have Ceaſed, differring any *New Matter*, till he had done. And ———

R. W.'s Seventh *falſe Charge* and *Poſition* is, viz: [*The people called* Quakers *in Effect hold no* God, *no* Chriſt, *no* Spirit, *no* Angel, no *Devil*, *no* Reſurrection, *no* Judgement, *no* Heaven, *no* Hell, *but what is in Man.*] { p. 144. *See how* R. W. *denies here!*

And *R. W.* brings in *Alexander Roſs* (*G. F.* fol. 273.) ſaying: [*It is horrible Blaſphemy to ſay*, The *Scriptures* are not the *Word of GOD*; *and to ſay*, The *Soul is* a *Part* of *God.*] G. F.'s

(*Anſw.*

Anſw. ["The *Scriptures* are the *Words* of *God* (Exod. 20. and in "the Book of the *Revelations:*) and *Chriſt* is the *Word*, in "whom the *Scriptures* end; and he fulfilleth them. And it is "not *Horrible Blaſphemy* to ſay, *The* Soul *is a* Part *of* God "*(to wit* of his *Breath)* for it came out from him: and that which "came out *from him*, is *of him*, and rejoiceth *in him.*] And theſe *four Books of the Revelations* was a Miſtake in the Printer (though that, which was the *four Books* of *Moſes*, was *Revealed* to him.) *R. W.* Replies: G. F. *imagins ſuch a* God *and* Godhead, *as may be divided into* parts *and* pieces, *&c.* [And this is Anſwered in the *Appendix* (p. 108. 109. 110:) but nevertheleſs ſomething we ſhall ſay to it.]

(Anſw.) And doth the Apoſtle *divide* God *into parts and pieces*, when he ſaith; *There is* One God *and* Father *of all, who is above all, and through all and in you all?* (Epheſ. 4.) And doſt not thou confeſs, *The* Soul *is immortal?* and ſayſt; *It's true, in a ſecondary way* (*à* Poſteriori) *as they ſay, The* Spirits *of Men and Angels are as a* Lamp *lighted up by the* Moſt-High *and* Infinite Majeſty *never to go out* (pag. 49.) And *John Stubs* read the Words of *G. F.* and ſaid: *The* Reaſon *was to be weighed, which* G. F. *uſed, which was*; ["For it came out of him "*(to wit*, out of his *Breath)* and that which *came out of him*, is "*of him*, and rejoiceth *in him.*] And *to this End he deſired, the words in* Gen. 2. *might be viewed*; *which he turned to and read*, viz: God *breathed into Man the* Breath *of* Life, *and he became a* Living Soul. And then *Samuel Garton* ſaid [*If it be affirmed, that* God *can be* divided, *and that Man was a* part *of* God; *the* Godhead *was deſtroied, and the* Soul *of Man:*] But we ſay no ſuch thing, neither doth *G. F.* ſay any ſuch Words. But doth *R. W.* and *Garton* ſay, *That it cannot be a* part *of his* Breath, *by which Man became a* Living Soul? and is not the *Soul* called the *Breath* of *Life?* and doth not *Robeſon* ſay, *That the* Soul *properly is the* Breath *of* Life, *which God did breath into him at his* Firſt Creation? *that is his* Immortal Soul, *which is his* Principle *of all* Breath, Motion *and* Life *in him* (p. 150.) And there is no ſuch word in *G. F.'s* Anſwer of the *Divine Eſſence*, as the *Reader* may ſee.

And all the *Scriptures*, that ſpeak of the *Soul*, we own; and Chriſt's ſaying, *They may kill the Body, but not the* Soul: *yet* God *is able to caſt both* Soul *and* Body *into Hell*; Who is to be feared.

And we own *God*, who is *over all, and in us all*, as well *without*

out us, as *within* us: *God*, who is a *pure, holy Spirit*, and *Christ* at the *Right Hand* of God (who hath *all power in Heaven and Earth given unto him*) we own him *without* and *within*, and his *Kingdom* as well *without* as *within*; who is *God over all*, who is *bleſſed for ever*!

And we own the *Angels*, who *behold the Face of God*: and where and in what Book did ever *R. W.* read, that we ſaid, *The* Angels *were within us?* for if they be *Miniſtring Spirits*, they muſt *Miniſter* to our *Souls within* us. For *are they not* Miniſtring Spirits, *ſent forth to* Miniſter *to them, who ſhall be* Heirs *of* Salvation? (*Heb.* 1.)

And *Reſurrection*, and *Judgment*, and *Heaven* and *Hell* we hold *without* us, as well as *within* us, according to the *Scriptures*. And we muſt tell thee, all theſe *Lies* thou haſt of the *Father* of *Lies* as well *without* thee, as *within* thee.

R. W. And thou tell'ſt us a Story of *One deſirous to* give Thanks *at Dinner, asked roundly, To whom ſhould I give* Thanks? *&c.* And thou ſayſt: Calvin *relates, that one* Quintinius, *a Leader this Way, being demanded, how he did?* &c. *anſwered reſolutely*, How can Chriſt do but well? *and yet at that time he was Sick.* p. 146.

Anſw. Now Mark: Inſtead of *proving* R. W.'s *Charges*, he is telling of *Stories*; which may be as *falſe* upon them, as his *Charge* is upon us. But *R. W.* ſaith; *In his time a* Leader *this Way* (to wit, the *Quakers*) &c. But the *Lord* knows and his own *Conſcience*, whether he doth not wrong us! and *Wm. Edmond.* might well reprove him. And then thou ſayſt; Thou *wouldſt not trouble us with* Proofs *but out of our own Writings:* and yet thou canſt not keep out of theſe *Old Stories*. Then ———

R. W. Bringeth *Magnus Bine* (G. F. *Fol.* 88. 89.) and this is *Anſwered* in the Anſwer to the *Appendix*, where he bringeth it there (in his page 47.) And well might *Wm. Edmond.* ſay to *R. W. Let* G. F.'s Words *and thy* Meaning *alone: and keep to his Words.* And ——

R. W. ſaith: *The* Fulneſs *of* God *is one thing, and another thing our (and all his Works and Creatures)* Partaking *of that* Fulneſs, *&c.* p. 147.

Anſw. Who ſaith to the Contrary? But muſt not the Saints grow up to a *Perfect Man* therefore? and unto the *Meaſure*

Measure and *Stature*, and the *Fulness* of Christ?

R. W. And thou say'st: *To partake some* Drops *of the Ocean of his* Wisdom, Power, Goodness, *&c. is not to become the* Ocean *of the* Power, *&c. it self.*

Answ. But they may *come into the Power.* But let the *Reader* see, how he perverts *G. F.'s* words all along and his Meanings: And we do believe, thou wrongest *Sam. Fisher* as well as thou hast us.

R. W. And when *G. F.* speaketh of the *Fulness of the Godhead dwelling in Christ*, thou say'st: *He means the Body of the* Quakers, *&c.*

Answ. Let the *Reader* see, if there be any such words in *G. F.'s* Answer. And that 1 *Tim.* 3. *God is manifested in the Flesh*, we own, as the Apostle speaketh it: and *S. Fisher's* Book neither thou nor *J. Owen* could ever answer it; though some of you pervert some of his words.

R. W. And thou bringest *Magnus Bine*, &c. which is also Answered in the Answer to the *Appendix* p. 108. —— And thou sayst: *In these few Lines let him that hath his Senses, make Common Sense and* English *of some of them.*

p. 148. *Answ.* But let the *Reader* see in *R. W.'s* (if he be finding Fault with others) how he spells *Bishop*, with *Bist-* (in his page ——) but I can look over such words, and never heed it.

R. W. Thou goest on in thy Railing, and sayst; *The old Serpent has taught them, in so much that these bewitched Souls say and print, that this World is* God *and the* Godhead, *&c.*

Answ. The *Reader* may see, there is no such word in *G. F.'s* Answer; neither did we say any such word at the Dispute at *Providence*, the people knows it. And then thou call'st us *Horrible* and *Blockish*: thou might'st have applied this to thy self, and to that which thou afferteſt upon us; which are thy own words, not ours. —— And *G. F.* asketh you the question concerning the *Soul*: but why doth not *R. W.* Answer it, and tell, what the *Soul* is? as the *Reader* may see in *pag.* 147: in the Book. —— And then thou tell'st a Story of the *Manichees*; when this is nothing to the purpose to prove thy Charge; but to fill up the Book and Time. And the Apostle saith, *Beware of Dogs*: and (*Cantic*: 2:) *Beware of Foxes* (which thou bringest:) Then the *Lambs*

Lambs, must *beware* of such as thou, and of the *New-England*-Persecutors.

R. W. And thou say'st: You *are to fly*, &c. *from these brutish Fancies, brutish Barkings and Blasphemies against the infinitely Glorious and Inconceivable Excellencies of God*, &c.

Answ. Then they must *Fly* from such as thou, who callest Christ's *Light* an *Idol* and a *Fancy*: and therefore thou art not able to know neither *Christ* nor his *Godhead*.

R. W. And thou quotest (*G. F.'s* Fol. *p.* 67) *Fran. Higginson* saying, [*That one should say, He was* Equal *with* God.] *G. F. Answ.* ["And in the *Catechism* of the *Assembly* of the Priests "called *Divines*, which they have put forth to the Nation, in "which they have laid down (for young Children, and old Men "and all to Learn) *That the* Holy Ghost *and the* Son *are* Equal "*in Power and Glory with the* Father. Yet if any one come to "witness the *Son* of *God* to by Revealed in him, or any come "to witness the *Holy Ghost* in them, as they did that gave forth "the Scriptures, or witness the Mind of Christ, or witness that "*Equal* with the Father, that *Equality* which you speak of; "ye Priests destroy that which ye have put forth to the Nati-"on, and cry out, *Horrible Blasphemy*, &c.] *R. W.* Replieth, and beginneth with Railing and saith: *The* Quakers *say*, *that they are* Equal *in Power and Glory with the* Father, *the* Son *and* Holy Spirit, *&c.*

Answ. Now let the *Reader* but read *G. F.'s* Answer and see, how horribly he abuseth it! doth he mention *WE?* but only the *Holy Ghost*, and Christ and the *Son* of *God* to be *Equal with the Father*, according as the Priests said; and yet they are against this *Son* and the *Holy Ghost* to be in Man and Woman.

And the Reader may see, how he hath changed a many words in *G. F.'s* Answer, *to* instead of *or*, and *Equality* for *Equal*: and so hath changed the sence, and crieth out, *Horrible Blasphemy*; as ye may see in *G. F.'s* Answer: And besides he hath left out many of his words. And how can they, who are *Witnesses* of the *Holy Ghost*, and *Witnesses* of the *Son*; how can it be meant, they be *Equal*, when they are but the *Witnesses* of it? The *Reader* may see, if *R. W.* hath not done this on purpose, to wrong *G. F.'s* words.

R. W. Bringeth (*G. F.'s* Fol. p. 282.) *Dan. Gawdry* saying, [Surely, *they cannot be* Perfect *here or hereafter in Equality, but*

only in Quality.] *G. F.'s Answ.* ["Christ maketh no distinction "in his words, but saith; *Be ye Perfect, as your Heavenly Father is* Perfect; *and be ye Merciful, as He* pag. 149. "*is Merciful: and as He is, so are we in this World.* "And that which is *Perfect* and *Mereiful*, as he is *Perfect* and "*Merciful*, is one in *Quality* with the same thing.] And *R. W.* Replieth and saith: *The* Quakers *challenge an* Equality *with* God; and crieth, *Horrible Blasphemy*!

Answ. But let the *Reader* see, if there be any such thing in *G. F.'s* words in his Answer? but using Christ's words, *Be ye* Perfect, *as your Heavenly Father is* Perfect; and *Be ye Merciful, as He is Merciful: and as He is, so are we in this present World.* Now if these words be *Blasphemy*, then *R. W.* may as well call *John's* and Christ's words *Blasphemy*: But none of those Stories proveth his Assertion. And there is not the word *Equality* in *G. F.'s* Answer, which *R. W.* hath basely thrust in. And ——

R. W. Bringeth (*G. F.'s* Fol. p. 248.) [*To say, that God is substantially*, &c.] Thou bringest Names, and there is no such thing in that page; as the *Reader* may see in *G. F.'s* Folio aforesaid. —— And then thou sayst: *That the* Quakers *make themselves* Father, Son, *and* Holy Ghost.

Answ. All people may see, we have need of great patience, to hear all thy Lies and false Charges; for it's thy own Confession. Thou say'st, that *G. F.* Answereth, *That God will dwell in Man:* and the Saints had *Unity with the* Father *and the* Son; and this is Scripture, as in *John* 1. And how darest thou enviously say upon these words of *G. F.'s*, *They make themselves* Father, Son, *and* Holy Ghost? And thou sayst, We *make no Distinction between Christ* Jesus *himself, and his Saints or Believers in him:* when often we declared, *Christ in us, the hope of Glory*; and, *Christ in you, except ye be Reprobates.* And how did the Apostles *make the Saints the* Father, Son, *and* Holy Ghost, who preached this Doctrine? *R. W.* might as well charge the Apostles, as the *Quakers.*

R. W. And thou sayst, We *make no other work of* Redemption *and* Justification, *but what is wrought in our Spirits, Minds and Fancies, called* within *them.*

Answ. R. W. we say, *Christ is made unto us* Redemption and Sanctification; we *make* him not, God has *made* him so to us:

For

For we know him ſo by his *Light within*; and doſt thou pervert our words? And thou might'ſt as well have Charged the Apoſtle with ſuch ſayings, as us, who ſaith (*1 Cor.* 1, 30.) *But of him are ye in Chriſt* Jeſus, *who of God is made unto us Wiſdom, and* Righteouſneſs, *and* Sanctification *and* Redemption: This we witneſs; Glory to God for ever. And——

R. W. Bringeth *Chriſtopher Wade* (*G. F.'s* Fol. p. 246.) ſaying [God *the* Father *never took upon him Humane Nature.*] *G. F.'s* Anſw. ["Contrary to Scripture, who ſaith, "*GOD was in CHRIST, reconciling the World to him-* "*ſelf.* And art Ignorant of the great Myſtery, *GOD* "*manifeſt in the FLESH:* and his Name is called the *Ever-* "*laſting Father.* As for the word *HUMANE*, which is *From* "*the Ground*, it comes from thy own Knowledge, which is "*Earthly:* and Chriſt took upon him the *Seed* of *Abraham* and "*David, according to the Fleſh*, and this is Scripture-Language.] *R. W.* Replieth and ſaith: *The Bottom of this is, to deny the Lord* Jeſus *to be a Man*, &c. } pag. 150. } pag. 151.

Anſw. Let the *Reader* ſee and read *G. F.'s* words, how he wrongeth him; for *G. F.* ſpeaketh no ſuch thing. And doth not Chriſt ſay to his Diſciples, when they asked him, *Shew us the Father:* and he Anſwered them and ſaid; *Believeſt not thou, that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of my ſelf, but the* Father *that dwelleth in me*, &c. (*John* 14.) And——

R. W. Bringeth in Prieſt *Fergiſon* (*G. F.'s* fol. p. 293.) ſaying [*That* Chriſt, *the* Father *and the* Holy Ghoſt *are not one, but they are* Three, *therefore* Diſtinct.] *G. F.'s* Anſw. ["This "is a denying of Chriſt's Doctrine, who ſaith, *I and my Father* "*are* One; and the *Holy Ghoſt* proceeds from the *Father* and the "*Son*, and he was Conceived by the *Holy Ghoſt*, and they are "all *One*, and not *Diſtinct*, but *One* in *Unity*. And that which "cometh out from him (to wit, the *Holy Ghoſt*) leadeth the "Saints into all Truth (and that was it, that ever was given "forth from the *Spirit* of *Truth*) and ſo up to God, the *Fa-* "*ther* of *Truth:* and ſo goeth back, from whence it came.] *R. W.* Replieth and ſaith, *That* G. F. *calls that* Blaſphemy, *which the moſt-Holy* and *Eternal* Lord *calls* Heavenly Truth: *he hath like ſome Witches*, &c. *ſo inur'd himſelf*, &c.

Anſw. Why *R. W.*? becauſe he ſpeaketh Scriptures? art not

thou like the *Pharisees*, that could not endure to hear Christ say, *That he and his Father was One?* And *John* said, *They were One*; wilt thou call him a *Notorious Wretch?* Indeed, thy Spirit will call Christ a *Deceiver*. But *R. W.* and his Priests say, *They are Distinct:* give us a Scripture, that saith so, and that they are not *One*; and *How far* are they *Distinct* one from another; then thou sayst something.

R. W. And thou say'st, *That the Scripture tells us concerning these* Mysteries, *that in this Life we know but* in part, *as through a Glass, darkly*, &c.

Answ. Let the *Reader* read 1 *Cor.* 13. and see, whether *R. W.* hath not addeth [*In this Life*] to the Apostle's words? and the Apostle doth not mention [*in this Life:*] So here thou abusest the Apostle's words, as thou dost ours. And we know, Christ saith, *My Father is greater than I:* And what then? doth this deny Christ's words, who said, *The Father is in* him, *and* he *and the Father is One?* nay, do not your own Books say, *They are One* and *Equal?*

But thou wast finding Fault with the *Socinians:* nay, all the Proofs and Evasions thou bring'st concerning *G. F.* and *M. F.* } is nothing to disprove Christ's words, who saith, *He* pag. 152. } *and the Father are One.* And what dost thou talk } of the *Four Points*; of the *Father*, *Son* and *Spirit*, &c. *Fall* and *Redemption*, &c. of the *Church-Officers*, *Baptism*, &c. and *Resurrection*, *Eternal Judgment*, &c. Art thou like to see them, when thou callest Christ's *Light* a *Fancy* and an *Idol?* For all these we own, as Scripture declares, both *within* and *without*, and therefore thy Charge is false.

R. W. And thou bring'st in *Tho: Collier* (in *G. F.'s* Fol. p. 38.) saying [*The* Kingdom *is not come, nor the Refreshing from the Spirit of the Lord.*] *G. F.* Answ. ["Which sheweth, they "are like unto the *Pharisees*, Unconverted, gazing here and there: "and Christ told them, the *Kingdom* was *in them.* And they "that are not turned to the *Light*, which cometh from *Christ* the *Re-* "*fresher*, whereby *Refreshing* might come, are not come to Repen- "tance yet.] And *R. W.* Replieth and saith; *Who sees not, that G. F. speakes not here of the* Kingdom *of Christ in the* future *and to come, and the times of* Refreshing; *but that he cuts off all* future hopes *and expectations to come.*

Answ. The *Reader* may see, this is a false Interpretation upon *G. F.'s*

G. F.'s words: for did Christ *Cut off all Future Comfort to come* to his Saints, when he said, *The Kingdom of Heaven was in them?* And they that turn to the *Light*, receive *Refreshing from the* Lord. "And *G. F.* saith; They that turn not to the *Light*, which cometh "from *Christ* the *Refresher*, whereby *Refreshings* might come, *Receive not:* And how can *R. W.* say, G. F. *cuts off all future Hopes and Expectations to come?* But what should we *expect* from him, that calleth Christ's *Light* a *Fancy* and an *Idol?*

R. W. saith; *That the Scripture tells* him *and Experience, that the* Hypocrites *have no solid Peace and Joy here, nor solid Hope or Joy of Glory to come,* &c. { p. 153.

Answ. Roger, this is thy own Condition: and if thou did'st not abhor the Thoughts of a *Judgement to come,* thou would'st never have spoken such words.——And *Foolishly, Atheistically, Childish Dreams of no Heaven and Refreshing,* which thou speakest of, thou might'st have applied to thy self. ———

And let the *Reader* see, if *G. F.* say, *There is no* Heaven *or* Hell, *or Torment in us?* &c. is there any such saying in *G. F.*'s Answer here? These are words of thy own Forging: and then thou hast charged them upon us, and cried; *Foolish, Childish Dreams,* &c. which are thy own Sayings, and not ours.

R. W. Bringeth *John Clapham (G. F.*'s Fol. p. 101.) saying: [*To witness* Heaven *and* Hell, *and* Resurrection within, *is the Mystery of Iniquity.*] G. F.'s *Answ.* ["Which sheweth, thou "never knew'st *Heaven* in thy self nor *Hell* there, nor Christ's "*Resurrection* and the *Life*, which they are *Blessed*, *that are* "*made Partakers of the* first Resurrection, *on them the Second Death* "*shall have no Power.* And the Scripture doth witness *Heaven* "*within*; and if Christ, that was offered up, the *Resurrection* and "the *Life*, be not *within* thee, thou art a Reprobate.] *R. W.* Replieth and saith: *If* G. F. *would speak of* Heaven, *and* Angels, *and* Hell, *and* Devils, *and* Resurrection, *and* Life *to come by way of Allusion and Similitude, or by way of First Fruits or Taste of them, he might profitably do it.*

Answ. All ye, that do not know a *Resurrection of Life to come* by Christ *Jesus*, and know not the *Kingdom* of *Heaven within* you, how can ye know it *without* you? And know *Hell* and the *Strong Man cast out* there, how will ye know the *Eternal Judgement*, which is upon the *Devil* and his *Angels?* upon the Wicked

(cast

(caſt into *Hell*, and the Lake which burnes with Fire and Brimſtone) which go to the *Devil*, who is out of the Truth; who are gone from the Spirit of God, his Grace, his Truth in the Inwards parts, and his Light which thou calleſt a *Fancy* and an *Idol*, which will condemn thee: and thou ſhalt know a *Hell*, which thou ſo much pleadeſt for *without* thee. And we are not *Revolted from the* true *Chriſtians Faith and Religion*, that was in the Apoſtles Days, but thou, that denieſt this, art. And——

R. W. in the ſame page bringeth *Some Nameleſs Author* (*G. F.'s* Fol: p. 214.) ſaying: [*To ſay, the* Heaven *and Glory is in Man, which was before Man was, they are ſottiſh and blind.*] G. F. *Anſw.* ["There is none have a *Glory* and a *Heaven*, but "*within* them, *which was before Man* had a being]

And he brings *Tho: Pollard's* Saying: (*G. F.* Fol: p. 81;) [*For a* perfection *of Glory to be attained to on this ſide the Grave, I utterly deny.*] G. F. *Anſw.* ["Where *Glory* is in the leaſt Degree, it "is in *Perfection*; and who have not *Glory*, and do not *Attain* "*to Glory on this ſide the Grave*, they are in a ſad Condition. "For the Saints rejoiced with Joy unſpeakable and *full* of *Glory*; "and they witneſſed the *Hope* of *Glory within* them, *while they* "*were upon the Earth* (Col. 1:) and of that *Hope* they were to "give a Reaſon, that was *within* them. And they Saw the *Glo*"*ry* of *God*, and of the *Father*; and ſo came to be Changed from "*Glory* to *Glory*, till they came into the Image of God. And the A"poſtle ſaw *&c.*] And ſo ye may read at large in *G. F.'s* Fol: which is to large to be ſet down here: but *R. W.* hath taken about three lines of it, and left out the reſt. And——

R. W. replieth: *As the* Swiniſh Epicures *and* Dives's *of this World, (what-ever they formally and looſly profeſs) have no ſolid* Hope *of* Peace *and* Joy *to come after this* Life: *and therefore* (*like* Brute Beaſts) *practically confeſs it, ſaying in their Hearts and Lives*; [*Let us eat and drink, for to morrow we muſt die*, &c.]

Anſw. What is this to the purpoſe for *G. F.'s* Anſwer? *R. W.* might have put himſelf amongſt his Company, and *Judged* himſelf, as well as others, for it's his own Condition.

p. 154. *R. W.* thou ſayſt, Thou *knoweſt, that ſome of the* Quakers *will not believe, that* G. E. *and others of them deny the* Reſurrection, *&c.*

Anſw

Answ. *And why* should they believe a *Lie*, as thou dost? and why should not we stand by *G. F.'s* words, when he speaketh Scripture? and thou that dost not, denyest Scripture, and the *Light* of Christ, and call'st it a *Fancy*. And the *Resurrection* we own according to Scripture.

R. W. And here thou bringest the *Ninth* false Charge, viz: *All that the* Quakers *Religion requireth externally and internally to make Converts or* Proselytes, *amounts to no more, then what a Reprobate easily may attain to and perform.*

Answ. This is false: for *Reprobates* do not believe in the *Light*, and become not *Children* of *Light*, and receive not Christ in them, from whence the *Light* cometh.

R. W. And thou *hopest*, *many of* us *will come to* Abraham's Bosom. [But then why dost thou rail at us? And how can we *come to* Abraham's *Bosom*, and *Attain to no further, then to what a Reprobate may?*] And then thou sayst: *Thousands may have gotten, all their Religion requires or performs, yea, all that their Principles call for outwardly or Inwardly, and yet not be accepted. but rejected from the holy presence of God.*

Answ. How now *Roger*! and yet *come to* Abraham's *Bosom?* O *Roger*, thy *Darkness cannot comprehend the Light*, that seest not our Condition, no more then thou seest the Saints in the Apostles Days; thou would'st have said the same of them, had'st thou been in their Day. We know our *Assurance* of God, and our *Acceptation* through *Jesus* Christ, his Beloved Son, through whom we have peace with God: and we do know the Son by *Revelation*, and God that sent him, which is Eternal Life, Blessed be his Name for Ever! And are grafted into him, and built upon him, the *Rock* and *Foundation* of the Prophets and Apostles: and thy words are but *Chaff*.

R. W. And then thou tell'st a story of *Perkins*, and applyest that to us, which he spoke of the *Papists:* But thou hadst better to have applied this to thy self. And thou fall'st a-judging the *Common Protestants* and *Quakers*, and tell'st of their *Great Reformations and Joys*, &c. *their enduring great persecution and burning of their bodies*, &c. *and yet be far from the true Protestant Religion, either in the true Doctrine and Principles, or in the true Life and Practice of it.* p. 155.

Answ. How can *Roger Williams* tell? why doth he Judge such,

that

that they were not in the true Religion? —— Who was this *Proteſtant?* not in *New-England*, nor *R. W*; he never felt the *Flame*, nor was *BRANDED* with an *HOT IRON*: his *Religion* will not lead him to undergo ſuch ſuffering. (for why did he not ſtand, but go in the Woods, when he was tried in *Boſton-Colony?*) But *R. W.* would make people believe, he was a *High Proteſtant* beyond all theſe; but plainly, he is nothing but a *Railer*, as his Book doth make manifeſt. But let the *Reader* ſee, how he hath loſt himſelf, and gone from *G. F.'s* Anſwer And——

R. W. Tearmes our *Faith to Rotten Nature*, &c: *and* our *Prayyers, and Faſtings and Sufferings* to *Womens filthy Clouts, and dung of Men and Beaſts, put into the Ballance of God's Infinite Juſtice, inſtead of the Infinite Righteouſneſs and Satisfaction of the* Son *of* God, *&c.*

Anſw. As for the *Papiſts*, they may Anſwer for themſelves; but our *FAITH Jeſus* Chriſt is the *Author* and *Finiſher* of: we had it not from *Men* nor *Rotten Nature*. And we *Pray*, as we are moved by the *Spirit* of *God*; and *Faſt*, as we are ordered by his Divine Wiſdom: And our *Sufferings* amongſt the *New-England*-Profeſſors have been for the Truth and the *Name* of the *Lord* Jeſus *Chriſt's* ſake, in whom our *Poor Souls* have had *Satisfaction*. And we know Chriſt's words to be true, *Bleſſed are they, that* Suffer *for Righteouſneſs ſake, for theirs is the Kingdom of Heaven* (Matth. 5.) And for all thy *Ungratious Words* the Lord will rebuke thee in one Day; and in that *Day* of thy *Torment* remember, thou haſt wronged us.

R. W. And thou ſcoffingly ſayſt, *That if a* Notorious Drunkard *be convinced, and come to hearken to a* Spirit within, *to ſay* Thee *and* Thou, *and thinks himſelf Equal and above all his former Superiors*, &c. *he is Juſtified, Sanctified*, &c. *and ſo holy, that he cannot ſin in* Thoughts *and* Words, *&c. Thus they pretend* Repentance, Faith, *and a Change of* Heart, *becauſe they have changed their* Talk *and* Garments.

Anſw. The *Spirit* of *God within* leadeth to no ſuch *Sudden Thing*; neither is the Work ſo eaſily done, as *R. W.* here would foiſt into the minds of the World, to make them load the Truth: neither ſhall he find it ſo eaſy himſelf, if ever he ſhould ſee a *Day* of *Repentance*. And the *Spirit* of the Lord leadeth to *Humility*, and that is a good Spirit that Leadeth to *Modeſty* in *Apparel*, and to *True Words*, and from *Evil Thoughts*, and from *Drunkenneſs*.

Drunkenneſs. For after a Man is reſtrained from *Actual Sins without* him, then he cometh to know the putting off the *Body* of it *within*, and crieth as *Paul* did to Chriſt: for no Man can help him then, but *He* that did help *Paul*, who *Thanks God in Victory* in the end. But why ſhould *R. W.* be ſo againſt the *Spirit within*, in ſaying *THEE* and *THOU*, and putting off our needleſs *Apparel*, ſeeing it was the Practice of the holy Men of God in the Scripture? hath not he proved himſelf, that he is degenerated from the *Spirit*, *Life* and *Practice* of the *Primitive Church?*

R. W. And thou ſay'ſt, *John Bradford ſaid unto God*, Lord *thou art* Heaven, *and I am* Hell.

Anſw. And was not this *Hell within* him, think'ſt thou? and if ſo, why doſt thou find Fault with the *Quakers?*

R. W. Then thou falleſt on a-preaching; but to no purpoſe to thy Poſition, nor *G. F.'s* anſwer. ——— And doſt thou not ſay, *The* Blood *of* God *doth Cleanſe and* Redeem (thee)? } p. 156.

Anſw. And yet doſt thou not find Fault with the *Quakers*, for mentioning the *Blood* of *God?* And the 2 *Cor:* 7. doth not evidence thy True *Repentance* from a *Phariſee's.* And ———

R. W. Thou ſay'ſt, *That no* Papiſt *nor* Quaker *by their Grounds could get up this* Jacob's Ladder, *much leſs upon Higher Grounds or ſteps of caſting off* Self.

Anſw. As for the *Papiſts*, they may Anſwer for themſelves: and the *Quakers Caſt off Self* by the *Light* and *Power* of *Chriſt*, by which they ſee it; and by which *Light* they ſee *Chriſt*, who is their *Way* to *God*. *R. Williams*, thou inventeſt words, and then thou fighteſt againſt them, which are none of ours. And the *Quakers* never ſaid, *That the Activity of* Nature *could advance and clime up any higher then it ſelf: for* Natural Man (we do tell thee) *knoweth not the things of God*; but they are Revealed by the *Spirit*. And ſo it's clear, thou art in the *Rotten Nature* thy ſelf, thou ſpeakeſt ſo much of, that hateſt the *Light* of *Chriſt*, which calleſt the *Light* of *Chriſt* a *FANCY*, which giveth the *Knowledge of the Glory of God* in the Face of Chriſt *Jeſus*; who remaineth in the Heavens, until all things be reſtored: and he is lifted up, and is drawing Men after him with his *Light*, *Power* and *Spirit*.

And *J. Stubs* and we might well ſay to thee, *Thou counteſt our*

Religion *an Easie* Religion; but thou never trod'ſt in it. We know, where thou art, in the *Broad Way*; for the *Narrow Way* is not ſo *Easy*: thou haſt not found it yet, though thou may'ſt talk of it. For thou and the *New-England*-Prieſts are but *Holders* of *Opinions* and *Sayers*, *Phariſee*-like: the Scriptures and your *Religion* is but in your *Lips*, but ye never came into the *Poſſeſſion* with God's Spirit of that, of which they ſpeak. And your *Formalities*, that ye have performed, have but been with your own ſpirits, (that is clearly manifeſt) and the *Evil Spirit*, by which ye have been led to Perſecute God's People. And ſo have manifeſt your ſelves, that ye are not in the *Spirit* of *Chriſt*, nor have his *Mind* to love Chriſtians, and to *Love Enemies*: worſe than *Ham*, who laid open his *Father's Nakedneſs*, for thou invent'ſt words to make us *Naked* to the World: But the more we are *Clothed*; the *Lord* clotheth us: Bleſſed be his Name for ever!

But *R. W.* is talking of this body's and the other body's *Religion*, and of *Arminians*, *Papiſts* and *Socinians Religion*; but he hath not told the World, what his own *Religion* is: and ſo *W. Edmondſon* might very well tell thee, *Thou knoweſt not*, *what true* Religion *was* (as in thy page 157.) And ——

pag. 157. *R. W.* Thou ſay'ſt: *Our* Religion *is like the* Papiſts *which is eaſy and agreeable with* Nature.

Anſw. Had our *Religion* been *Easy* and *Agreeable to Nature* than your *Corrupt Nature* had not Perſecuted us, nor *HANGED*, nor *WHIPT*, nor *BURNT* us with your *Hot Iron*: but our *Religion* is that *Religion*, which *James* ſpeaketh of, which is *Pure* and *Undefiled*, &c.

R. W. And thou ſay'ſt, *It is eaſy to perſwade the* Quakers, *to change one foul* Devil *for another.*

Anſw. Nay, ye *New-England*-Prieſts and Profeſſors find it not ſo *Eaſy*, when ye cannot do it with your *HANGING*, and *WHIPPING*, & *BURNING*, & *BRANDING* with your *Hot Iron*, and *CUTTING OFF EARS*: and it's thy own Condition *To prate of a* Narrow Path, *(and changing one* Devil *for another*, as thou ſpeakeſt of) but never cameſt into it.

R. W. And then thou tell'ſt a ſtory of the *Papiſts Whipping themſelves*: [What is all this to tell ſuch *Tales* and *Stories*, to prove thy Charge and Reply to *G. F?*] And then thou tell'ſt a Story of *Mahomet having* Thirteen *parts of the World*, *being divided*

vided into Thirty: *&c.* and the *Church of* Rome, *the great* Whore.

Anſw. What is all this to the purpoſe of proving thy falſe Poſition againſt a *Great People* (as *W. E.* ſaid to thee without *Boaſting*) a *great* people, that thou had'ſt *ſlandered?* But your *New-England*-Prieſts (*Phariſee*-like) have *WHIPT* the Servants of God, inſtead of *Whipping themſelves.* And —

R. W. thou ſay'ſt: *It is to* thee, *and may be to all men Wonderful, that ſince the* Religion *of the* Quakers *is ſo Eaſy,* &c. *that Ten Thouſands more of People,* &c. *have not liſted themſelves under this* New Mahomet, *&c.* p. 158.

Anſw. This is Scoffing *R. W:* and we muſt tell thee, neither thou nor *Mahomet*, nor the *Ten Thouſands* will find our Way ſo *Eaſie*; which is the *Straight Way*, that leadeth to *Life* (For as Chriſt ſaith, *We are hated of all Men for* his *ſake* (Mat. 10, 23.) His words are true) And is the *New* and *Living Way*, which the *Primitive Chriſtians* walked in: which any tender-hearted Chriſtians may ſee and favor, that thou art led by a *foul Spirit* in the *broad Way*, ſcoffing at them, that are in the *Narrow Way.*

R. W. And thou ſay'ſt: *It's true*, we *pretend two Horns like the* Lamb. [Where is there any ſuch *Pretence* in *G. F.'s Reply*, which thou wilt maintain thy *Slanders* by?] And thou ſay'ſt: *The* Quakers *only want a* Sword, *to ſubdue as many* Proſelites, *as* Mahomet *and the* Pope: *The* Quakers *ſome prate ſubtily, ſome Childiſhly againſt* Carnal Weapons, *&c.*

Anſw. R. W. How doth this hang together? do we *Prate ſubtily and Childiſhly againſt* Carnal Weapons? and yet do we *Want a* Sword? Nay, we do tell thee, we do not *Want* one; for we have the *Sword* of the *Spirit*, the *WORD* of *GOD*: and we have and do deny outward, *Carnal Weapons* to convert people to *Religion* by, but thoſe are your *Weapons* of *New-England*, their Fruits have declared it, whoſe *Souls cry under God's Altar*; How long, O *LORD*! &c. And therefore let thee and them Dread *God's Vengeance* from Heaven. So with your *Carnal Sword* ye are like *Mahomet* and the *Papiſts*; for thou ſay'ſt, thou would'ſt have us *Puniſh'd:* and that muſt be by ſuch, as have the *Sword.*

And ſo thine and your *Pretences* are *Oppoſite to the Meek and Patient* Spirit *of true* Purity *and* Holineſs: And what is your

Principle then? *AND* how canſt thou ſay, We are *Led by a Dumb Spirit?* when thou ſay'ſt (in *page* 133.) Our *Apoſtles, and Meſſengers and Preachers ſent into* New *and* Old England?-*&c.* and yet thou contradicteſt thy ſelf and ſay'ſt, *We are Led by a* Dumb Spirit. And as for *Dogged*, thou and thy *New-England*-Prieſts might have kept it to themſelves. *AND* thou talkeſt of *Shameful Pride and Vapouring*, and *Mouthful of Curſing and Railing*, and to *march under the Chriſtian Name and Colours*; This is thy own Condition (ſee *Append.* p. 119.) *Spitting out the Venom* (as thou ſay'ſt;) There thou may'ſt ſee thy ſelf: thou art worſe than *Balaam*, and as bad as *Balak*.

pag. 159. *R. W.* Thou ſay'ſt, *It's wonderful, how their* Spirit *profeſſing to be* Proteſtants, *can ſo wickedly ſtrike in with the* Bloody Spirit *of the* Papiſts *againſt the Witneſſes and* Martyrs *of* Jeſus.

Anſw. R. W. hath not proved any thing of his Charge, not by *G. F.'s* words, neither out of other Books: but becauſe *J. Parnel* calleth them *Your Records*, this doth not prove, that we *Strike in with that* Bloody Spirit *of the* Papiſts *againſt the Witneſſes and* Martyrs *of* Jeſus; But it is thou and the *New-England*-Prieſts, that have drunk in that *Bloody Spirit*, and have drunk the *BLOOD*, as they did in *Queen Mary's* Days, *&c.* And had thoſe *Martyrs* been in your Days, *Men* and *Women*, that *preached* Chriſt, ye would have ſerved them, as ye ſerve us now: And ——

Our MARTYRS of JESUS will be
Recorded to POSTERITY ——

againſt you; for the *Martyrs* bore this ſame Teſtimony in many things, as we do.

And again thou ſpeakeſt over and over of our *Women going ſtark Naked*: but this is Anſwered fully in other places.

R. W. Thou ſay'ſt: *Thou wondereſt, how any* Godly Soul, *how any* Learned, *&c. who have ſtudied the Primitive Copies of* Hebrew *and* Greek Scriptures, *can yoke with ſuch rude* Bablings *and Repetitions of ſimple, ignorant* Praters.

Anſw. R. W. might very well have applied this to himſelf: for let him look back (and the honeſt *Reader*) and ſee his *Simple Repetitions* and *Ignorant Prating* over and over; and therefore are we conſtrained to ſpeak the ſame things over and over: and then in ſome places we have left the ſame things, becauſe we have

have Answered them so often. And so its true, I do not know, where *Any Godly Soul*, either in *New-England* or here doth Join with *R. W.* for he hath not discovered, what *Fellowship* he is of.

R. W. Thou say'st: *The* Hebrew, Greek *and* Latin, *&c. which Helps most of the Leaders of the* Quakers *want.*

Answ. But what Fruits have either the *Papists* or *R. W.* and his *New-England* priests brought forth by these *Helps*, seeing ye are found in the *Spirit*, that *Crucified Christ?* What *Help* was the *Latin* to the *Romans*, when they persecuted the *Martyrs* of *Jesus* in the *Ten Persecutions?* What *Help* was the *Hebrew* to the *Jews*, who *Crucified Christ?* What *Help* was the *Greek* to the *Grecians*, seeing Christ saith, *It is the* Spirit *of* Truth, *that leadeth into all Truth?* and, *No Man knoweth the things of God, but by the* Spirit *of* God? and, *No Man knoweth God, but by* Revelation; And therefore what *Helps* are those *Natural Languages* to any people concerning their *Salvation?* But *R. W.* hast not thou been *poring* and *doting* about the *Natural Languages*, till at last thou art grown so dark with thy *Helps*, that thou calleſt the *Light* of *Christ* an *Idol* and a *Fancy?* And if we must *study* the *Hebrew, Greek* and *Latin*, as thou hast done, 'tis to no purpose: and may be some of the *Quakers* know these *Languages* better than thou.

R. W. Thou tellest a great Story of the *Ranters*, (and thou seemest to Join the *Quakers* with them; but thou canst not, when the *Lord* hath separated them by his *Holy Spirit*) where thou say'st, Thou *hast known the* Ranters *almost* Sixty Years: ——— and thou say'st (p. 28.) *The* Ranters *are but the* Quakers *Ugly Child and* Daughter, *and* Rantism *rose from their* Bowels.——and then again thou say'st (p. 27.) *The* Quakers *are but a* New-upstart Party *or Faction, risen up little above* 20. Years *since in the* Northern Parts *of* England, Lancashire. p. 160.

Answ. Now, let but the *Reader* read his pages, and see his *Confusion* and *Contradictions*, and how he hath *Lost himself* in his Accounts, in proving the *Ranters* the *Quakers Daughter*; who confesseth to his own Knowledge, *He hath known the* Ranters *nigh* 60. years *ago:* and saith, *The* Quakers *are but a* New-Upstart Faction, *little above* 20: Years since, so he hath made the *Child* (the *Daughter*) according to his own Knowledge, nigh 40. *Years* Elder then the *Mother*. This is like the Rest of his *doting Proofs*,

to

to prove our *Religion* falſe.——And as to the *Adamites*, and *Monſtrous* Religion, thou might'ſt have kept that to thy ſelf, which the *Spirit* of *God abhorreth*.

R. W. Thou ſay'ſt: *Theſe* Moderate Times *have not driven the* Quakers *to bow down to their* Spirit *for Fear of* Perſecution, *&c.*

Anſw. This ye know well enough in *New-England*, where it concerned our *Lives* in the Heat of your *Perſecution*; we could not *Bow* to your *Image*, no more then the *Three Children* could *Bow* to *Nebuchadnezzar's*.

R. W. Thou ſay'ſt: *Some are falſe and rotten in their* Profeſſion, *and ready to fall and tumble, when any ſtrong* p. 161. *Wind of* Temptation *blows upon them.*

Anſw. This is the *New-England*-Prieſts and Profeſſors, and *R. W.'s* own Condition. For how did'ſt thou ſtand in *Boſton-Colony?* And how did ye ſtand in *New-England?* And how have ye Received *God's Servants*, but with your *WHIPS* and *GALLOUSES?* &c. And ſo the *Lord* hath tried your *ſpirit*, and we have ſtood your *Tempeſts* and *Winds* of *Perſecution*, and did not *Tumble down*. And Chriſt bids his Diſciples, *Take heed of the Leaven of the* Scribes *and* Phariſees; Truly, ſo his Diſciples muſt ſtill of you, who are found in that *Leaven*. And many things thou writeſt here, which thou might'ſt have applied to thy ſelf. And——

R. W. Thou ſayſt; *They that are taken by the* Quakers Bait, *are ſuch as never Loved truly the Lord* Jeſus *Chriſt in ſincerity, (as the Scripture ſpeaketh) neither within nor without*, &c.

Anſw. This is like the Reſt, *Roger:* for we declare, None can *Love the Lord* Jeſus *Chriſt in Sincerity* and in *Truth (as the Scripture* ſpeaketh on) *within* and *without*; but ſuch as own the *Light* of *Chriſt*, which he hath enlightned them withal, and believe in his *Light*. Then there is a *Belief* in the Heart, and with the Mouth a *Confeſſion* is made to Salvation: and this is not *Oppoſite to Chriſt without*, as thou falſly ſpeakeſt.

And thou ſay'ſt: *And ſome will plead with Chriſt at the* Laſt Day, *&c.* Yea, *R. W.* that will be a Sad *Day* to thee, when thou art *rewarded according to thy Works*; who call'ſt his *Light* an *Idol* and a *Fancy*.

R. W. Then thou ſay'ſt: *I told the* Quakers, *that their* Theora John *pretended to write after the* Spirit, *&c. a Volumn in* Hebrew, *&c.*

Anſw.

Anſw. What is this? Why doſt thou call him *Our Theora John*, when he never was no *Quaker?* But this is like the reſt of thy Proofs. And then goeſt on with thy *If's* and thy *And's* to no purpoſe.

R. W. Thou ſay'ſt: *It was a famous Principle of the firſt* New-England Reformers, viz: *To be Chriſtianly careful, that their members gave* Chriſtian Evidence (*ſo far as Godly Eyes of Charity could reach*) *of the truth of their Converſion and turning unto God*; *which* (thou ſay'it) *for ought* thou *knoweſt, is not changed by their Succeſſors.* { p. 162.

Anſw. Which if ſo, that the *Succeſſors Evidence* be the ſame, that the *Firſt* New-England *Reformers* was; then it cannot be the *Evidence* of a True *Chriſtian:* as witneſs their Fruits of *Perſecution* and *Cruelty* in *BLOOD-SHED*, which never was an *Evidence* of a *true Church* of the *true Lord* Jeſus *Chriſt*; but the *Evidence* of the *falſe Church*, the *Whore*, that drunk the *Blood* of the *Saints*, as the *Church* of *New-England* hath *Evidenced* and proclaimed to Chriſtendom and the *Indians* alſo.

R. W. ſaith, *That our* Religion, Principles *and* Practice *ariſe to no higher, then what a* Reprobate *may attain unto.*

Anſw. What! becauſe *New-England's Religion, Principle* and *Practice* has *riſen no higher, then what a* Reprobate *may attain unto?* therefore he Judgeth, that ours *Attaineth no higher, than* his own. And *poor Man*, how can he do otherwiſe, when he blaſphemeth againſt the *Light* of *Chriſt*, which We are commanded by Chriſt to believe in, and to receive him in us; and ſo no *Reprobates.*

R. W. Bringeth forth his *Tenth Poſition: That the* Popes *of* Rome *do not ſwell with, and exerciſe a greater* Pride, *then the* Quakers *have expreſs'd and would aſpire unto*; *although many truly* humble Souls *may be Captivated amongſt them.*

And *R. W.* Thou ſayſt: *Thou haſt a ſpacious* Field *to walk in, the Pride of* Chriſt Jeſus *his pretended* Triple-Crowned Vicar, *and the Pride of the New* Papiſts *pretending to be* Chriſt *himſelf.* [and under the *Papiſts* he means us.]

Anſw. As for the *Papiſts* (as we have often ſaid) let them Anſwer for themſelves. And where did ever any of the *Quakers* pretend to be *Chriſt Jeſus?* we charge *R. W.* that he ſhew it; there is no ſuch thing in *G. F.'s* Anſwer, which he quoteth to prove his falſe Charges. But as for his calling us *New Papiſts*, truly, this hits himſelf and his *New-England*-perſecutors, whoſe Image

Image they have born; their *BLOODY HANDS* and their *Laws* declare it, they be in the *Spirit* of the *Old Papists*, and not we, who suffered *Death* by both of them both in *Rome*, in *France* and in *New-England*: and we may very well call it *NEW ROME*.

R. W. And thou tell'st us of the *Devil's Pride and Condemnation in Spiritual* Gifts, Priviledges *and* Excellencies: *this was the* Devil's Break neck, *and will be of the* Pope's *and* Quakers, *&c.*

Answ. R. W. and dost not thou say (pag. 154.) *Thy Hope is, that many of us may come to* Abraham's Bosom? and now dost number us with the *Devil's Pride*, and our *Necks* must be *broken* with him and the *Pope?* And under the *Devil's Condemnation? R. W.* might have applied this at home better, and to many of the *New-England* Church, then to the *Quakers*. But *R W.* and the *New-England*-Priests, we would have you make good by Scripture, what *Spiritual Knowledge* the *Devil* hath, and *Spiritual Gifts* and *Priviledges*, and *Spiritual Excellencies?* For Christ saith, *There is no Truth in him* (the *Devil*;) and then what *spiritual Knowledge*, *spiritual Gifts*, *spiritual Priviledges* and *spiritual Excellencies* hath the *Devil?* describe them, and let us see, where they be written in the Scriptures, that Christ and the Apostles said so much of the *Devil*, as thou hast done?

R. W. Thou say'st: *As to the* Quakers, *they know, it is not yet time to put on the* Eagle's *and the* Lion's, *but the* Sheep's *and* Foxe's *Skin, and* say'st; *But if — let loose, the* Quakers Spirit — *would scorn to come behind the* Pope. p. 163.

Answ. Thou and the *New-England*-priests might very well have applied this at home, who have gotten the *Sheep's-Skin*; but have been the *Wolves* and *Foxes*, devouring the *Lambs*. But it is the *Pope's Spirit*, (and not the *Quakers*) who have shed the *Blood* of *Christ's Martyrs*: So have the *New-England*-People *SHED* our *BLOOD* for the Testimony of *Jesus*. But we and the *Reader* may understand, that their *Guilty Consciences* are afraid of an *Eagle* to be *let loose* upon them: And is not the *Fourth Angel pouring out his Vial* upon your Head, that maketh thee to *Blaspheme?* and the *Fifth* upon the *Seat* of the *Beast*, that you *Gnaw* your *Tongues* so, and *Blaspheme the God of Heaven?* So it's clear, that ye are not *Come behind the* Pope's *Spirit*, who have *SHED* the *BLOOD* of the *Lambs* of Christ: And so the Comparison is true between you and the *Pope*, and not the *Quakers*, whom thou wickedly slandereſt.

And

And *W. Edmond.* saying, *That thou had'ſt ſlandered many people both in* Old England, *&c.*: Did this fright thee? This was not a *Boaſting of* our *Numbers, as* thou ſcoffingly ſay'ſt, *W. Edmond. was a* fit *Man to make a* Bonifacius *or a* Hildebrand, *and* J. *S. alſo,* &c. *and all of them are ready to cry up* Diana, *whom all* Aſia *and the* World *worſhippeth.*

Anſw. Now let the *Reader* ſee, whether *R. W.* ſpeak Truth or no? Do *All call Chriſt* the *Light* (with which he *Lighteth every Man that cometh into the World*) and *God* (whom we *worſhip in Spirit and Truth,* as Chriſt commanded above *Sixteen hundred Years* ſince) Diana, *whom the World worſhippeth?* What an Enmity is in *R. W.* againſt *Chriſt*, his *Light* and the *Worſhip* of God! (as *John* 4.)

And as for his Saying *Bonifacius* and *Hildebrand*, which *W. Edmond.* and *J. S.* is ſo *fit to make*, This he might have very well applied at home to his *New-England*-Prieſts, and ſee his *Boniface* there, and *BLOODY perſecution ready made: J. S.* they caſt him in the *Goal*; and *Nicholas Alexander* a *Juſtice* of *Peace* of *Jamaica*, when they came to viſit their Friends, they caſt him in the *Goal*: And this was their Entertainment in *New-England.*

R. W. And thou ſay'ſt: *In their firſt Creeping (like* Hercules*) out of the Cradle, how doth this Spirit dare the Spirits of* Kings, *&c. to* Thou *and* Thee *to the Faces of Mighty* Monarchs: *with what* Brazen Faces, *&c.*

Anſw. The *Reader* may ſee, what a plague the word *THEE* and *THOU* is to *R. W*! yet was the *Language* of *Chriſt* and the holy Men of God both to *Superior* and *Inferior.* And *R. W.* who calleth himſelf an *Orator*, what! hath he not read his *Accidence* and *Grammar*, *Plural* and *Singular?* Is the Practice of this called *Brazen Face* by *R. W?* Then why do they teach the Children *Plural* and *Singular? AND* for their *Firſt Creeping (like* Hercules*) &c.* Plainly, this might the *New England*-prieſts and profeſſors very well applied to themſelves: What *Proteſtations* of *Religion* have they made in their *Firſt Creeping out?* And how at laſt they threw it all down, and turn'd it into *Perſecution* both among themſelves and Strangers.

R. W. And thou art offended, becauſe we do not *Bow our Knee, and Uncover our Heads* (which thou call'ſt *Reverence,*) &c.

Anſw. Is not *R. W.* worſe then the *Turk* here, and more fonder of his *ſuperſtitious Honor?* For doth not the *Turk* ſay: *The Chriſtian ſpends moſt of his time in ſhewing of his* Bare Head? But where did the Apoſtles or Chriſt command, that the *Chriſtians* ſhould *Put off their Hats one to another*, and *Bow their Knee*, and ſay *YOU* to a Single Perſon? We do charge *R. W.* and the *New-England* prieſts to give ſome Scripture for it, ſeeing they make ſo much to do about it. And *W. Edmond.* ſaying *Whiſt, Whiſt,* upon this thou ſcoffingly call'ſt him *Pope Edmondſon:* p. 164. *Nicholas Eaſton*, the *Governour* was not offended at it; and what ſhould *R. W?* but only *proud Phariſee*-like, *ſeeking the honour one of another*, and is offended, becauſe he hath it not. And if the *Honor* was ſought, which cometh down *from above*, this would be laid into the Duſt. *BUT* hath not *R. W.* who looketh ſo much at *Putting off the Hat*, and *Bowing the Knee*, proved himſelf to be *Like* the *Pope* here, and not the *Quakers* who *Put off the Hat* and *Bow* their *Knee* neither to him nor the *Pope*, and neither *King* nor *Governour* are offended at it? So *R. W.* hath proved the *New-England*-prieſts and himſelf *like* the *Pope*, and not the *Quakers*, with his *Hat* and *Knee*.

R. W. Thou ſay'ſt, *That the* Pope *ſits in the* Temple *of* God, *as over the Churches and Conſciences*, &c.

Anſw. So doth *R. W.* and his *New-England*-prieſts *BRAND*, *HANG*, *WHIP* and *SPOIL* the *GOODS* of ſuch, as will not *Bow* to the *Image* of their *Religion*, &c.

R. W. And thou ſay'ſt, *That We do not regard, as the Apoſtle and the* Bereans, *the* Holy Scripture.

Anſw. This is falſe: for we trying you by the *Scriptures*, maketh you ſo to *Rage*, whoſe words and practice is Contrary to them, and therefore you cry ſo often for *Meanings*. And it is the *Spirit* of *Truth*, that proceeds from the *Father* and *Son*, that leadeth into all Truth, and leadeth us into the *Truth* of the *Scriptures*.

AND why ſhould not we *ſend Word* to our Friends of *Coming into the Country?* &c. this doth Torment thee: Yea, and the *Lord* will Torment you more; who is gathering his people, and drawing them to his *Son*, and bringing them from your *Barren Mountains:* and he has ſet his *Shepheard* over them, *Chriſt Jeſus*. Read *Ezek:* 34. how ye have *Marr'd Paſtures* and *Foul'd Springs*, and *Thruſt the Sheep with your Shoulder*. And ——

R. W.

R. W. is offended, becauſe our *Meetings* are *Eſtabliſhed in* New-England. And thou tell'ſt of *Laws, Papers* and *Decrees*, but thou haſt not *produced them*. And it was always our Practice, as thou ſcoffingly ſay'ſt, [*There was not* Liberty *for all to* ſpeak, *as the* Spirit *gave them Utterance, till* G. F. *came into New-England*] That is falſe. And our *Unity* ſtands in the *Holy Spirit* of *God*, which is the *Bond* of *peace*; if any go from it, they are reproved. And why did'ſt not thou produce the *Decrees*, thou ſay'ſt, *G. F. gave forth, of looſing from that brutiſh and dogged Behaviour*, &c. *and commanding them to be more Sociable and Man-like?* p. 165.

Anſw. This is Untruth: for *G. F.* gave them no ſuch *Command:* this is a *baſe Reflection* upon thy Neighbours, for they were *Sociable* and *Manlike* afore. And as for *brutiſh* and *dogged*, *Roger* may keep at home: for he had not ſo much *Civility*, as to ſpeak to *G. F.* when he was at *Providence*; but ſnarling behind his back, *Baſe* and *Un-manlike*. And did not we *Bow* and *Uncover our Heads* in *Prayer*, &c. before *G. F. came* to *New-England?*

R. W. But thou ſay'ſt of *G. F. uncovering his* Head, *and* Bowing *to the people, and paſſing through the midſt of them with his* Hat *in his* Hand, *with much Reſpect and Civility: and he blames others, that did not ſo*, &c. Therefore thou Concludeſt, *that either the* Former Spirit *or the* Latter *is not of God* ———

Anſw. According to thy forged Lies or falſe Reports. Neither did *G. F. Uncover his Head*, nor *Bow to the people*, when he *paſt through them*; it is not his Practice: though he might take his *Hat in his hand*, when he was Hot, and walked through the people. And *G. F.'s putting off his Hat* was in Reverence to the *Lord*, the *God* of *Heaven*, and not to *Man*.

R. W. Thou ſay'ſt, *The* Pope *lifts up himſelf as* God *over the Scriptures*, and, *He is Sole Judge*, &c: *and diſpenſeth of* Oaths *and* Marriages, *&c.*

Anſw. Might not *R. W.* have kept this at home, with his *New-England*-Prieſts, that *They* muſt be the *Interpreters* of the *Scriptures*, and ſo *Over the Scriptures?* For doth not *R. W.* cry out againſt us for Want of *Meanings*, and ſaith, *We take it Literally, and we are Fools and Silly, and will not own* your *Meanings?* And therefore do not thou claim the power of the *Expounding*, as the *Pope* doth. *AND* are not the *New-England*-Prieſts and

Profeſſors both the *Diſpenſers of Oaths and Marriages* (*Pope* like?) But we neither *Swear*, nor *Marry* none, but are *Witneſſes* to them.

R. W. For doſt not thou ſay, *We admit of no* Interpreter, *but Our ſelves?*

Anſw. Nay *R. W.* It is not *Self*, that *Interprets Scripture:* we tell thee, they were given forth from the *Holy Ghoſt*, and it is the *Holy Ghoſt*, that leadeth into all Truth of them: which the *Papiſts* and ye cannot endure to hear of; and ſo are of one *Birth*, that *perſecutes* him that is born after the *Spirit*.

R. W. And thou ſay'ſt, *That we ſaid, We would be tried by the Scriptures*; and *yet* (thou ſay'ſt) We *admit of no Interpreter*, &c.

Anſw. Then the *Scripture* it ſelf is not the *Trier*, but the *Meaning*, which the *Interpreter* giveth, muſt be the *Judge*, according to thy Senſe: How is the *Scripture* the *Judge* then, as thou ſay'ſt? And ſo the *Meaning* is ſet up, and not the *Spirit*, and this makes the Confuſion in the whole World: and is not this *One with the* Pope? And we ſay, The *Spirit* of *God* is the *Interpreter* of its own words, that gave them forth.

R. W. And thou ſay'ſt over and over, *That the* Papiſts *and* Quakers *ſaid, that there would be no Loſs, if the* Scriptures *were gone out of the World.*

Anſw. Theſe are but thy own words, to prove thy falſe Charges, that thou ſay'ſt: We *moſt horribly and hypocritically trample the Scriptures under* our *proud Feet.*

p. 166. *R. W.* And whereas thou ſay'ſt, *That the* Quakers *and* Papiſts *moſt Inſultingly lift up themſelves againſt the Servants and* Children *of* God *all the World over, that bow not to their Images.*

Anſw. R. Williams hath miſtaken himſelf; it's he and the *New-England*-Profeſſors, and the *Papiſts:* for never did the *Quakers force* any to their *Religion* by *WHIPS*, &c: So they are *Brethren* in *Iniquity*. *And* ſo the tender Babes have been *TORN*, and received *MARKS* in their Backs with your *WHIPS*, and the *BRAND* with your *Hot Iron*, and your *CUTTING OFF EARS*, and your *Immodeſt STRIPPING* of *Women* and *Maidens* at your *Whipping-poſts*. *NOW* we do Charge *R. W.* and all his *New-England*-Prieſts, where ever *Chriſt*, or the *Apoſtles* or the *Church* in the *Primitive Times* did *Strip* Men and Women, Young and Old, as ye have done? O! ye have been a Shame to *Chriſtianity* among the very *Indians*!

R. W.

R. W. saith: *And say not the* Quakers (*as the* Pope, *&c.*) *All that believe not in their pretended* Light, *their Repentance, Holiness Zeal, Preaching,* &c. *is nothing.*

Answ. The *Papists* do not own the *Light*; for *Papists* do not believe in the *Light, that lighteth every Man, that cometh into the World,* no more than thou, and you of *New-England.* And so in this thou canst not compare us with the *Papists,* but *thee,* that callest the *Light* of *Christ* (which Christ bids us *Believe in, that we may become Children of the* Light) an *Idol* and a *Fancy:* But thou and they, that do so, are in a *blind Zeal,* and cannot see *Repentance.* And what is your *Holiness* and *Preaching* good for without the *Light* of *Christ,* that shineth in the Heart, that should give the Knowledge of him? *AND* we do *profess* and *preach Christ,* that *Died without the gates of* Jerusalem *without* us; and yet is manifest to us by his *Spirit,* and *dwelleth in* our *Hearts* by *Faith* (Eph. 3) yea, it is for his sake, that the *Birth* of the *Flesh Persecutes* us: and so we follow the *Lamb,* his Leading.

AND so as for *Apollo's Worshippers, by whose Priests the* Devil *gave* Oracles, *R. W.* might have applied at home, who owneth no *Voice* or *Motion* of *Heavenly things* in him; and therefore how can he *Worship* God in *Spirit* and *Truth? AND* this *Hebrew Child,* the *Lord Jesus Christ,* will *stop thy Mouth,* as he did the *Devil's,* whom *Apollo Consulted* withal (as thou say'st) for neither he nor thou have proved your *Lying Charges:* And *G. F.'s* words stand against thee clear from thy *Charges.*

R. W. And why dost thou say, We *upbraid all other* Ministers *and people for being out of the* Infallible Spirit? } pag. 167.

Answ. Do not your *Ministers,* and *People* and Professors Confess; Ye *have not the same Immediate* Holy Ghost, *as the Prophets and Apostles had?* So then, are not ye *Fallible* (*Pope* and *Papist-like*) and not true *Ministers* and *Over-seers* made by the *Holy Ghost,* who are not led by the same *Holy Ghost* as the *Apostles* were? and so degenerated from the *Apostles Spirit* in the Primitive Times. And *J. Stubs* witnessing the *Unction* and saying [as in *John,* &c.) *Hereby we know, that we dwell in him, because he hath given us of his* Spirit (*John* 1.] and *W. Edmondson,* they did not *proudly boast of the Spirit* (as thou scoffingly say'st) but they spoke, what they knew.

R. W. saith: *The Apostles were* Eye-Witnesses *of the Resurrection of Christ,* &c. *but who are* you? &c.

Answ.

Anſw. Yea, but *Who are* you? and *who art* thou, that calleſt the *Light* of *Chriſt* a *FANCY?*

R. W. And thou ſay'ſt, *That* G. F. *ſaid at* Providence, *that he opened the* Eyes *of the* Blind.

Anſw. But thou didſt not hear him ſay ſo, for thou waſt not there: and yes, he and we do, *turning them from* Darkneſs *to* Light. But thou, that calleſt the *Light* a *Fancy, ſtoppeſt* their *Eyes? As* for the *Pope's* and *Balaam's* (thou migth'ſt have put in *Balak* too) *Saying*, This he and his *New-England* Prieſts might have applied to themſelves, and not to the *Quakers:* for they have not only railed and curſed, but *HANGED*; outſtript *Balak* and *Balaam.*

pag. 168. *AND* as for the *Quaker* in *London* and *She-Apoſtle*, that called ſome *Devil* in *New-England*; That was not of *God*, that *SHED* his *Servants BLOOD*, nor that Envyes them. —— *AND* the *Quaker* at *London carrying Dung in to the Prieſt*; It was to ſhew him, that it was *like his and your Profeſſion:* who ventur'd his Life. But you *New-England* Profeſſors could caſt him into your *Priſon* at *Boſton:* That is your *Entertaining of Strangers* at *Boſton.*

R. W. Thou ſay'ſt: *It is the great point of horrible* Pride *both among* Papiſts *and* Quakers, *exalting* Dung *and* Dirt *of their own Qualifications, Excellencies, Graces*, &c. and ſo goeſt on railing and ſay'ſt, *That* we *count the Buſineſs of this* Chriſt (*as the* Pope *ſaid*) *but a* Fable.

Anſw. This is falſe, the Lord knoweth it! It never enter'd in our Hearts. And thou that art to prove thy falſe Charges with ſuch *horrid Lies*, add'ſt *Lie* unto *Lie:* and therefore what are your *Qualifications* and *Excellencies*, but *Dung* and *Dirt?* which thou might'ſt have applied to thy ſelf, and not to us. And let the *Papiſts* Anſwer for themſelves: And *R. W.* ſhould go to *Rome*, and tell them ſo; but there he dare not ſhew his Head.

R. W. And thou ſay'ſt, *That* We *exceed the* Pope *in our Doctrine of* Perfection.

Anſw. Yes *Roger*, and *Thee* too; who ſay'ſt, Thou muſt have a *Combate to the Grave*, and be *Fighting all thy Life time:* and giveſt the Apoſtle the Lie, who ſaid, *He had* Fought *a good Fight*, &c. and then he was not *Fighting.*

R. W. Thou ſay'ſt: *G. F. makes all the Saints born of God.*

Anſw. What is a *Saint R. W?* The Apoſtle tells thee, *He that belie-*

believeth, is born *of* God. (*John* 1, 5.) So thou manifeſteſt, that thou art not a *Believer*, that oppoſeſt his Doctrine. (But theſe and many other things are Anſwered; which he bringeth over and over to fill up this Book.)

R. W. Thou ſay'ſt: *They can prove, that the* Three, *that bear Record in* Heaven, *and the* Three *that bear Record in the* Earth, *and the* Scripture *is* within *them, they made it*, &c.

Anſw. R. W. Thou art a *Forger* of theſe words (which thou bringeſt to prove thy falſe Charge) and to ſay, *That* we *are the* Father, Son *and* Spirit; when we never ſpoke ſuch words: neither are ſuch words in *G. F.'s* Book, neither did we ever hear ſuch words before, as thou haſt invented. What! becauſe Chriſt ſaith, *He and his Father are One:* And, *We have the* Spirit *of* Chriſt, *and he dwelleth in us*, and, *We are the* Temple *of* God; *Doth* it follow, that the Apoſtle had preached this Doctrine, and ſaid, *The Saints were GOD?* And becauſe *John* ſaith, *There is* Three, *that bear Record in* Heaven, *&c.* and therefore doth it follow, that *They* are the *Three?* Well! but *R. W.* thou may'ſt do thy work: and thoſe *Lies* may be Food for the *Perſecutors* in *New-England*, but not for the *Children* of *God.*

And *H. B. affirming, that which he ſpoke to you, was that God gave him*, &c. But what was his *Ridiculous Folly* acted *amongſt you at* Barbadoes *and* London *ſince*, that thou haſt not ſet it down? And thou ſhould'ſt have put down his Name at large; for we do not know, who it is, thou ſpeakeſt of. *But R. W.* would have us to know, that *His Words* were *from God*, yea, and his *Siſters*; but his *Words* and *Spirit* are favored not to be *from GOD.* { pag. 169.

AND J. Stubs ſpoke Truth, *That it is our practice to pay Tribute to* Cæſar, *and Honor, to whom Honor*, &c. But ——

R. W. ſaith: *It was againſt our Principle and Practice, to ſhew* Reſpect *to any Perſon.*

Anſw. That is falſe: and thou knoweſt, much *Reſpect* was *ſhewed* unto thee, and *Patience*; yet thy *Peeviſh Spirit* was offended, becauſe we called thee *Old Man. AND* there are no ſuch Words in *G. F.'s Writings*, that ſay, *That* we are the *Higher Power*, the *Dignities*, the *Moſt-High GOD*; but that *every Soul muſt be Subject to the* Higher Power. O *R. W!* how dareſt thou ſpeak thoſe *Forged Lies* without Shame, Bluſhing and Trembling, if thou had'ſt any *Fear* of *God* in thy Heart! Do the Magiſtrates

in

in *Rode-Island* profess any such thing, which have the *Government*, or the *Governours?* *And* where did we desire *Tribute* of *R. W.* or the *New-England*-Professors, or the whole *Creation?* We charge thee and them, to Answer it: mention the *Person* and *Time*. And we are the same as ever we were. ——

AS for *Juggling* and *Dissembling*, thou may'st keep at home: and it would be well, if thou and the *New-England*-Priests and Professors could find a *Day* of *Repentance*. For have not the *New-England*-Priests and thou taken the Authority of God to *Judge* and *Rule* over Mens *Consciences*, which is the *Seat* of *GOD?*

R. W. And thou scoffingly say'st, *That we read the* Fourth Charge, *as willing to be out of Pain.*

Answ. R. W. thou appearest to be *Light*, *Frothy*, *Scoffing* and *Scornful*, and not like an *Aged Man*, that should be a Good Example to the *Younger*. And so thou hast plainly proved thy self and the *New-England* Priests to be the *Swellers*, thou speakest of (in the *Third false Charge*, at *Providence*) *exercised with Pride*; and that your *Religion*, *Principles* and *Practice rise no higher, than what a* Reprobate *may attain unto*; *Who* hatest and scoffest at the *Light* of *Christ*, and callest it an *Idol:* which thou must believe in, before thou art a true *Christian*; or else it will be thy Condemnation.

R. W.'s (Eleventh) False Charge: *The* Religion *of the* Quakers *is more Obstructive and Destructive to the Conversion of Souls and People, than most* Religions, *that are at this Day extant in the World.*

Answ. Our *Religion* is the pure *Religion* and undefiled, which was in the Apostles Days: and thy *Religion* and the *New-England*-Priests, (that callest the *Light* of *Christ* a *Fancy*, which *John* was a Witness to, and Christ said, *Believe in*) is *Destructive to people* both to *Conversion* and *Salvation*. For how can they see *Christ* their *Salvation* without the *Light* of *Christ?* And how can they see the *True Religion* from the *False* without the *Light* of *Christ?* And therefore we tell thee, without the *Light* of *Christ* thou knowest neither our *Religion*, nor thy own, nor others in the World, which in thy *Darkness* thou would'st seem to be a *Judge* of.

AND then to prove thy false Charges, thou bring'st us a great Story and Tale of the *Pagans*, and the *Pope's* and *Mahomets* Wor-

ship,

ſhip, and the *Jews*, Who art as Ignorant of theirs, as thou art of the true *Worſhip*, *Chriſt* ſet up above *Sixteen Hundred* Years ſince. { pag. 170.

R. W. And thou telleſt, *How the* Proteſtants *have revolted and ſeparated themſelves from the* Papiſts, *and have cried up the Lord* Jeſus *in the Scriptures.*

Anſw. But how is *R. W.* and the *New-England*-Prieſts *revolted and ſeparated from the* Popes, when they are found in their *Envious, BLOODY Spirit?* And how doth *R. W. cry up* Chriſt *in the Scriptures?* Is *Chriſt* in the *Scriptures?* (to wit, in the *Writings?*) *Chriſt* ſaith, *They teſtify of* him; and what Senſe is this, to ſay, *To cry up* Chriſt *in the Scriptures?* The Apoſtles and the *Quakers* Preach *Chriſt at the Right Hand of God*, which the *Scriptures teſtify* of. And *Chriſt* ſaith, *And it is Written* of me; he doth not ſay, *He is in the Scriptures:* And the Apoſtle doth not ſay, *Chriſt is in the Scriptures*; if he doth, let us ſee, where it is Written? and keep to the *Form* of *ſound VVords.*

R. W. And then thou tell'ſt us a Story of the *Epiſcopalians*, and *Presbyterians* and *Independants*, &c.

Anſw. As though *R. W.* was a *Judge* of all theſe and many others, and yet denieth any *Voice* or *Motion of Heavenly things within* himſelf, and calleth the *Light* of *Chriſt* an *Idol.* Yet in all this he hath not diſcovered his own *Religion*, and what he is of himſelf? for we do not underſtand, that he is ſetled or joined with any of theſe *Proteſtants Religion* in any way of *VVorſhip*, except by his Slanderous Book he may get into Favour with ſome *Looſe* and *Perſecuting Spirits.*

R. W. And thou ſay'ſt, *Thoſe* Religions *differ each from the other, as the* Quakers *do from the* Papiſts.

Anſw. And doth not *R. W.* himſelf *differ* with them all? And *R. W.* if the *Papiſts* and the *Quakers differ*, doſt thou ſay ſo? which waſt making us *one* all this while?

R. W. And thou ſay'ſt, *That* we *are more Deſtructive to the Souls of Men, than the* Papiſts, *who wildly profeſs all* Ordinances *and* Miniſters *to be* Inviſible; *and yet are found to be as* Viſible *and Open as any.* { p. 171.

Anſw. Here is a falſe Charge; we never profeſs'd, but the *Bodies* of the Saints and *Miniſters* were *Viſible:* but being Able *Miniſters* of the *Spirit*, the *Spirit* is *Inviſible.* And we do believe, thou haſt more *Love* to the *Papiſts*, than to us; and that

we are *more Deſtructive* to thine and your *Hypocritical VVay* and *VVorſhip*, than the *Papiſts*. But as for *Deſtructive to the true Religion and the Souls of People*, this the *New-England*-profeſſors and thou might have applied at home, who call'ſt the *Light* an *Idol*; by which *Light* they ſhould ſee their Sins, and know their *Saviour*, that died for their Sins, and ſaveth them. *AND* it is in vain for thee to tell of *Repentance*, and *Faith*, and *Saving of Souls*, and the *VVorſhip* of *God* in the *Spirit* and *Truth*, and knoweſt of no *Voice* nor *Motion of Heavenly things within* thee *to be hearken'd unto*; All thy *Religion*, and thy *VVorſhip* and *Profeſſion* hath been but from the *Lips* and the *Mouth*, not from the Heart. *And* we never *Crack't of Quaking and Trembling*, as thou ſcoffingly ſay'ſt; but we do *VVork out* our *Salvation with Fear and* Trembling: It is God, that worketh in us both to will and to do according to his pleaſure. And all, that come to *VVorſhip* God in *Spirit* and in *Truth*, they muſt come to the *Truth* in their *Hearts*, the Spirit of God there, to mortify their *Evil Nature*, &c. and this they will not find *Eaſie*.

R. W. And then thou ſay'ſt: *The* Turks *and* Papiſts (*to* thy *knowledge*) *take more pains in their* Religion, *than the* Common Proteſtants; and thou *Confeſſeſt*, *they do all but paint and gild over* Nature's *old and rotten Poſts*.

Anſw. This is thine and *New-England's* Condition, far of a true *Faith* and *Repentance*; and that thou and you cannot ſee, that calleſt the *Light* of *Chriſt* a *Frantick Light* and a *Fancy*: And did *Paul*, that *turned people from Darkneſs to* Light, *&c.* turn them to a *Fancy?* And——

R. W. Thou ſay'ſt; *The* Quakers *come not near that Care of* New-England (*I am ſure, at firſt*) *for the perſonal true* Repentance *and* Holineſs *of their* Churches *and* Congregations: and in the Margent thou ſay'ſt; *That the* Quakers *Converſion is not comparable to the VVay of* New-England.

Anſw. What ever their *Converſion* was *at the firſt*, this we know, that the *Church* in *New-England* are not now *true Converts*; they are not turned from dead Works to ſerve the Living God: Nay, they are not turned from the *Cruelty*, *Perſecution* and *Envy* of the *Unconverted Jews* and *Heathens* (as their Fruits at large have manifeſted it) *Then* they are degenerated, from what they were *at firſt*. Therefore the Compariſon will not hold between the *Quakers Converſion*, who like *Lambs* have *ſuffe-*

red

ved even unto DEATH, and yours, who *Cruelly* have *perſecuted even unto* DEATH: Therefore their *Converſion* is made no *Converſion*.

R. W. And then thou fall'ſt a Railing again at our ſpeaking *THEE* and *THOU*, &c. *and bowing down to a* dumb Image *and* Worſhip, *&c. and that we ſay, we are* God *and* Chriſt.

Anſw. Which is Anſwered over and over, and thy falſe Charge denied: for we never of our ſelves ſaid any ſuch thing; but *God* and *Chriſt dwelleth in us.* *AND* why art thou angry ſo much at *THEE* and *THOU?* and yet thou confeſſeſt, *It is according to the* Accidence *and* Grammar?

R. W. And then thou telleſt us a Story of the *Papiſts* and *Arminians Flattering*, &c. *Flatterers.*

Anſw. Which thou better might'ſt have applied at home: and well might *W. E.* ſay, We *dealt plainly with* thee, and you and *all Men.*

R. W. And thou ſay'ſt, Thou *Intended'ſt to add, that the* Quakers *pretended to be as fine Flower ſifted out from the* Common Proteſtants, Independants *and* Baptiſts; And ſo goeſt on a-Railing. { p. 172.

Anſw. Thou doſt not know, what thou ſay'ſt, for we *Pretend* no ſuch thing: for we are the *Off-ſpring* of the *Lord*, and of *Abraham*, who walk in the Steps of the *Faith* of *Abraham.*

R. W. And thou ſaid'ſt: *As the* Whore *of* Rome *deceived whole Towns and Cities*, &c. *ſo the* Painted Quaker (*as a drunken Whore*) *ſhould follow the drunken* Whore *of* Rome (*drunk with the Blood of* Jeſus, *&c.*) &c.

Anſw. R. W. here thou haſt falſly charged us, and ſpeakeſt a falſe *Divination* of thy own Brain, and not from the *Lord.* But let the *Quakers*, and the *New-England*-Profeſſors and the *Papiſts* be examined, and ſee, who hath *DRUNK BLOOD?* and who is the *Painted Whore?* whether it be not *R. W.* and his *New-England*-Profeſſors? *BUT R. W.* Is the *Whore* of *Rome Drunk with the Blood of* Jeſus? (as thou ſay'ſt) Is the *Saints Blood* the *Blood* of *Jeſus*, that *cleanſeth from all Sin?* For *John* ſaith here, *Drunk with the* Blood *of the* Saints; but doth not ſay, *Drunk with the* Blood *of* Jeſus: We charge *R. W.* and the *New-England*-Prieſts to make this good, that the *Saints Blood* is the *Blood* of *Jeſus.* For thou ſay'ſt, *Drunk with the* Blood *of* Jeſus *for the obtaining of the Smoke of a* Tobacco-Pipe, *&c.* We do believe,

thou wrongeſt the *Papiſts* here (as bad as they are) for to be *Drunk with the* Blood *of the* Saints (which thou calleſt *Jeſus*) *for the obtaining of* (*the Smoke of a* Tobacco-pipe) *Riches*, &c. ſhew us the *Chronicle* for this.

R. W. And after thou haſt told ſeveral Stories of *David* and *Abſolom*, *Joab* and *Achitophel* (which is nothing to the purpoſe to prove thy falſe Charge) thou ſay'ſt; We *and the* Jeſuites *will be found at laſt to be* Apoſtles, Meſſengers, Emiſſaries *of* Satan, *ſent out from* Hell *to predicate the Goodneſs of rotten Nature*, Hell *and Damnation, that falſe* Helliſh *Goſpel*: And ſo goeſt on railing. p. 173.

Anſw. R. W. might have kept this at home, and his *New-England* Profeſſors, who have proved this already, *from whence they came*, with his *Jeſuits* in their *bloody Practice*; and not blaſphemed the *Everlaſting Goſpel*, and ſay, *It cometh from Hell*: Which was *Revealed* to the Apoſtle, and *Revealed* now again; which is the Glorious *Goſpel*, *CHRIST*, which hath *brought Life and Immortality to Light*, and preſerves us in *Life* and in *Immortality*. And this *Goſpel* he cannot *damn*; though he endevoureth it with his *Rotten Nature*. And if he *Saw* but himſelf to Know, whoſe *Image* he was, and whoſe *VVork* he was a-doing; he would *dread* the Lord God, that heareth his *VVords*, and ſeeth his *VVork*, and will reward him accordingly.

R. W. And thou ſay'ſt: *The* Devil *knows, that after the VVitneſſes have done their VVork againſt* Anti-Chriſt, *and after their Slaughters, the* Lord *will ſend his* Meſſengers *abroad*, &c.

Anſw. The *Lord God* hath *ſent his* Meſſengers *abroad* with his *Everlaſting, Glorious Goſpel*, whom ye, like *BLOODY Butchers*, have ſlaughtered ſome of them in *New-England*; and your *Goſpel* needeth a *Rope-maker's Shop* to make *VVHIPS* and *HALTERS*, and needeth a *Smith's Shop* to make you *Swords*, and *Chains* and *BRANDING-IRONS*: which manifeſteth, it is not the *Goſpel* of the *LORD JESUS CHRIST*.

But *New Jeruſalem* is come down from Heaven among the Sons of God; and it's you, that have been ſtirred up againſt them with your outward *Swords* and *Staves*, like *Muhomet* or the *Jeſuits*, (or *Papiſts*) who *fiſh for ſmoke of this VVorld's* Sodom, thou ſpeakeſt of; and not the *Quakers*.

R. W. And thou ſay'ſt: *Curſed is that Charity, that puts out the Eye of* Reaſon, &c. *and the Eye of true Affection to Chriſt* Jeſus.

Anſw.

Anſw. And haſt not thou in this *Curſed* thy ſelf, who calleſt his *Light*, which openeth this *Eye*, which cometh from him to *ſee* him, an *Idol?* And Chriſt ſaid, *Believe in the* Light, *&c.* and what thinkeſt thou, this was an *Idol*, he bid them *believe in?*

R. W. And thou ſay'ſt: *As to the Saving of Souls, it was a Thunder from the Heavenly Mouth of Chriſt Jeſus* [*They that take the* Sword, *ſhall periſh by the* Sword] *As if he ſhould ſay The* Sword *is not a* Saving, *but a* Deſtroying Tool, *in Soul-humbling and Soul-Saving: making worlds of* Hypocrites, *but not true* Proteſtants *and true* Chriſtians, *and* Followers *of the true Lord* Jeſus.

Anſw. HERE Roger Williams, who is going about to prove his falſe Charge upon the *Quakers*, hath proved himſelf and his *New-England*-Prieſts *one* with *Mahomet* and with the *Papiſts*: he hath proved them to be *Hypocrites*, and not *true Proteſtants*, and no *true Chriſtians*, and no *true Followers of the Lord* Jeſus *Chriſt*, no *Soul-Savers* by their *Carnal Weapons*: and proved them Diſobedient to the Commands of *Chriſt Jeſus* from his *Thundering, Heavenly Mouth*, as he calleth it. For have not the *New-England*-Men forced and compelled by the *Sword* to *Religion?* let their *WHIPS, STOCKS*, their *GALLOUSES*, their *BANISHINGS* upon *Pain* of *Death*, their *Cutting off EARS*, their *BURNING* and *BRANDING* with an *Hot Iron* ſpeak their *Hypocriſy*, and declare, that they are no *True Followers of Chriſt* Jeſus, nor no *True Chriſtians*, nor no *True Proteſtants*, but Deſtroyers and Makers of *Hypocrites*: nor no *Soul-ſavers*, (according to *R. W.* his own Doctrine) and he amongſt them; who would have the *Magiſtrates to PUNISH* us. (*pag.* 200.)

R. W. proveth himſelf and his *New-England*-Profeſſors no *true Chriſtians.*

And is not this *Deſtroying Tool* ſtill in your Hands, by which ye make *Hypocrites*, and no *true Proteſtants*, nor *Chriſtians*, nor *Followers of the Lord* Jeſus? And our *VVeapons* is the *Sword* of the *Spirit*, the *VVORD* of *GOD*: and this *R. W.* calleth *Phantaſtick*, and *VVeakneſs* and *Madneſs*. And thou ſay'ſt——

R. W. Thou *knoweſt, that the true Lord* Jeſus, *his Holy Father and Holy Spirit is as odious both to* Jeſuits, *and moſt* Papiſts *and* Quakers, *as the* Devil, *yea, infinitely more than the* Devil *himſelf.* } p. 174.

Anſw. R. W. Theſe are *Horrid Lies*, and thou haſt ſpoken thy own Condition, who calleſt the *Light* of *Chriſt Frantick*, Therefore

Therefore thou art not like to *know* Jesus *Christ*, nor the *Father*, nor his *holy Spirit*. *And* as for the *Papists*, they may Answer thee themselves: Thou dost not matter, what thou say'st, thou think'st, *Thy Tongue is thy own:* who vent'st all those Lies against us. For had we not *Loved* Jesus *Christ*, and the *Father*, and been in his *Holy Spirit*, we had never had such Language from the *Evil Spirit* in thee. And *Fisher*, *Stubs* and *Pennington*, and *Bishop*, their Words and Books will stand as a Testimony against thy *persecuting Spirit* in *New-England*, and for the *true Lord* Jesus.

AND who are they, that *Kill with* Tongue, Pen *and* Sword, *&c. that the Inheritance may be theirs*, but even *R. W.* and his *New-England*-priests? But let the *Pharisees* and the *Jews Judgement* Answer them. *And* the *True Lovers* of the *Lord* Jesus *Christ will shine forth more and more*, and the *Lamb* and his *Followers* will have the Victory, but not with *Carnal Weapons*.

R. W. Thou say'st, *That the* Sufferings *of the* Quakers *are no true Evidence of the Truth of their* Religion.

Answ. R. W. hath marked himself, and his *New-England*-Priests and Professors. For did ever such as persecuted the *Prophets*, *Christ* and his *Apostles*, persecute them as *true Men*, and as their *Religion* was *True?* And have ye *New-England*-Priests and Professors persecuted us with *Tongue*, *Hand* and *Sword*, as *True Men?* or looking upon our *Religion* to be *True? Now*, have not they clearly demonstrated themselves to be of the *Lying Birth*, born of the Flesh in a *blind Zeal*? And the Apostle saith, *It was not only given us to believe, but to* suffer *for the* Name *of* Jesus: So this doth *Evidence* the *True Belief*, which doth not persecute any for *Religion*.

R. W. And thou say'st, Thou *could'st find no* Jews, Papists *or* Protestants, *that did so magnifie and so exactly insist upon their* Sufferings, *as the* Quakers *did*. And yet thou contradict'st thy self and say'st, *That* Paul *did more particularize his* Sufferings, *then any other Saints in the Scripture*. p. 175.

Answ. Here thou hast contradicted thy self, and wronged us: for we do not *Magnifie* our *Sufferings*; we *Magnifie the LORD*, that upholdeth us in our *Sufferings*. *But* it's like, it troubleth thee and the *New-England* Men, that our *sufferings* are drawn up, and that ye are made manifest, that ye are no *True Christians*, nor *True Followers* of *Christ* Jesus. *And* it's like, ye would not

have

have had us to print our *ſufferings*, that it might not come to the *Light*, which ye did in the *Dark*. *And* we know, the End of *Paul's* ſpeaking of his *ſufferings* was, to *manifeſt them that were not Real*; but they were not *Perſecutors*, as the *New-England* Prieſts are. *But* thou would'ſt have told the *Prophets*, *Chriſt* and his *Apoſtles*, Their *ſufferings* for their *Religion* for the *VVord* of *God* and for *Jeſus* ſake were no *true Evidence* of the true Lord Jeſus Chriſt, of the Word of God, and of the true faith or true belief.

R. W. And the *Quakers Sufferings* (thou ſay'ſt) *are not to be compared with* Paul's.

Anſw. And why? *And yet we ſet down exactly every hour's Impriſonment, every* Stripe *in VVhipping* (as thou ſay'ſt?) But this proveth, that ye are the Birth of the Fleſh, and *NO TRUE CHRISTIANS*; but perſecute with an outward *Sword*, according to thy own Judgement.

R. W. And thou ſay'ſt. We *publiſh our* Sufferings *to the VVorld in print, as if they were a* Sign *hung out, with this* Inſcription, *&c.* and then ſcoffeſt.

Anſw. It is a Certain *Evidence*, that thou and you are in a *Perſecuting Spirit*, and the Lord ſupported us over your *Murthering Spirit*. *AND* thou art offended, becauſe *G. Biſhop* hath *printed ſo much*: Nay, thou wilt have *more*, as long as thou continueſt in this *Birth* of *Perſecution*, and calling *Chriſt's Light* an *Idol*, *Frantick* and a *Fancy*: here ye not only do *perſecute*, but *blaſpheme*. *And* what *G. Biſhop* hath writ, it was not in a *Childiſh Vapor*, *Oſtentation* and *Vain Glory* (as thou ſay'ſt) but to manifeſt your Un-mercifulneſs and *Cruelty*: which ſeemeth, it troubleth thee and the *New-England Perſecutors*, that true Chriſtians and the *VVorld* ſhould know of your *BLOODY Perſecution*. But why doth *R. W.* write ſuch a *Catalogue* againſt the *Pope*, and yet would not have a *Catalogue* of their own *BLOODY doings* manifeſt? who are found in one *Spirit*, *drinking* of *Blood*. But read, what the Apoſtle ſaith: *Even after that we had* ſuffered *before, and were ſhamefully entreated* (*as ye know*) *at* Philippi, *we were bold in our God to ſpeak unto you* (1 Theſ. 2.) *So that we our ſelves glory in you in the* Churches *of* God *for your* Patience *and* Faith *in all your* Perſecutions *and Tribulations* (2. Theſ: 1.) *And* did not *Jeremiah* and all the Prophets *Record* their *Sufferings?* and the Apoſtles *Record* the *Sufferings* of *John*, and *Chriſt* and their own? (as ye may ſee in *Acts*) though (I ſay) *not all*; and we have

not

not *Recorded all* our *ſufferings* in *New-England*. *AND* (*Act* 5, 40.) when ſuch as your Spirit in *New-England* had *called the Apoſtles, and beaten them, they commanded, that they ſhould ſpeak no more in the Name of* Jeſus *Chriſt: And they departed, rejoicing, that they were counted worthy to* Suffer *for the Name of* Jeſus *Chriſt:* And yet *they ceaſed not to teach and preach* Jeſus *Chriſt.* *R. W.* would have ſaid, *They glory in their* Sufferings; Nay, they are *Bleſſed, that* Suffer *for Chriſt, for theirs is the* Kingdom *of* God; We know it: but they that perſecute, have not this *Bleſſing*, nor the *Kingdom*.

p. 176. *And* all theſe *Sufferings* We have *ſuffered* both for *Chriſt within* & *Chriſt without*. Neither are our *ſufferings like* either to *Papiſts*, nor you in *New-England*; for all ye (I know) will *perſecute* others, though ye *Suffer* your ſelves. And it's known by many, that our *ſufferings* are, as the *Primitive Church's ſufferings*, who do *perſecute* none, and make none to *ſuffer*; but only we *ſuffer* as *Lambs*. And it's known, that never a *Lamb* worried or tore a *Dog*, or a *Wolf* or a *Fox*; and therefore they are *Wolves* and *Foxes*, that may *ſuffer*, and yet make others to *ſuffer*: and this is nothing. Yet in all our *Sufferings* we have *Love* ſtill to our *Enemies*, as the Diſciples of Chriſt, and true *Chriſtians*; and do pray for our *Enemies*, who *perſecute* us: And here in this we differ from all the *Perſecutors* or *Suffe e's* in the World. And though we do give our *Bodies to be burnt*, *and* our *Goods* ſo the *Poor*; yet ſtill we retain the *Love*, which is the *Supreme* over all, or elſe our *ſufferings* are nothing. *But* this doth not clear *R. W.* and the *New-England* Prieſts and Profeſſors, but that they are the Birth born of the Fleſh, and that they are no *true Chriſtians*, no *true Proteſtants*, no *true Followers* of *Chriſt* (as *R. W.* confeſſeth) but *Hypocrites, and Makers of Hypocrites*, (p. 173.)

And *R. W.* bringeth *E. B.'s Epiſtle*, (*G. F.* Fol. *Epiſt.* to the *Reader*, p. 12.) which ſpeaketh of the *Cruel Perſecutors* and *Profeſſors*, *Prieſts*, and *Magiſtrates* in *Oliver's Days*, whom the *LORD* hath over-turned according to our Prophecies to them. An! *Going NAKED* ——— As *W. S.* went *Three Years Naked*; ſometimes in *Sack-cloth* and *Aſhes*, and his *Face* all *Black*; and ſo *Black* ſhould be the *Perſecutors*; and ſo ſhould they be *ſtript*, as he was: which came to paſs. (And *Paul Number'd* his *Stripes* (as 2 *Cor.* 11.) but it would be hard to *Number* ours, that we received in *New-England*.) And the *Mayor* of *Cambridge*

bridge received him in (and Several *Perſons* of *Quality* took him in) and put his *Gown* upon him; and did ſee, there was more in the thing, then the *blind, dark Spirit* in *R. W.* that prints it over and over in his Book: who remaineth ſtill in his *Envious ſpirit*. Which ſome in *New-England* have done the ſame, and have gone as a *SIGN*, and a Shame of your *Nakedneſs* of that which ye *profeſſed*; yet in the Innocency of God's holy *Spirit*: Which they rather had choſen *Death* in their own Wills, then to have gone, as they have done. And God Almighty will Judge *R. W.* for his *Hard Speeches* againſt them.

AND yet for all theſe *Sufferings* and *Perſecution* (*Pharaoh*-like) as the *Jews Outward* did *grow*, ſo the *Jews Inward* do *grow* for all the *Perſecutions* of the Spiritual *Pharaohs*: And Chriſt *Jeſus*, the *Captain* of their *Salvation*, doth lead them in the *Land* of the *Living*; whoſe *Praiſe is of God, and not of Man*. *And* we would have all the *VVorld* to know, and all the *New-England*-Profeſſors with *R. W.* that we ſeek not the *Praiſe of Men*: and do expect no other, but that they ſhould *ſpeak all manner of Evil* of us; that they might fulfil Chriſt's words.

R. W. But we do perceive, that *R. W.* is troubled, *That* we *ſhould print* our **Sufferings**, *and give forth ſuch a* Catalogue *of them*. { p. 177.

Anſw. To evidence *God's ſupporting Power* and *Hand*, that doth ſupport them: and to manifeſt *New-England's BLODY Hands*; though we Appealed *Three-Times* to *New-England*, but ye *BLODY Perſecutors* regarded it not (although *R. W.* now in his Epiſtle ſeemeth to *Flatter* the KING) yet in time ye may be reckon'd withal, when ye have *fill'd up* your *Meaſure*; the Al-ſeeing God will Reward you! And the *LORD GOD* alone, who hath been our *Protector*, and *Helper* and *Supporter*, (and we had none in the Earth to help us, but him; and) *HE* is the *Revenger* of our Cauſe: And ſo we leave it to him.

And *Deut:* 13: The *falſe Prophets* with the *Signs* and *VVonders R. W.* with his *New-England*-Prieſts may keep at home, with all the reſt, that is got up ſince. Yet the *Chriſtians* were not to do unto the *falſe Prophets* and *Blaſphemers*, as they did in the time of the *Law*; which was, *To run them through, and Stone them to Death*: If ſo, Chriſt and the Apoſtles might have *Run* many *falſe Prophets* and *Blaſphemers through*, that *blaſphemed* againſt him. But he told them the *Judgements*, and *Con-*

demnation and the Misery, that would come upon all them, that sin against the *Holy Ghost*: as *R. W.* is found in *Blasphemy* against the *Holy Ghost*, and the *Light* of *Christ*, and calleth it an *Idol*. Christ came not to *destroy* mens Lives but to *save* them. And ———

R. W. Bringeth (*G. F. fol.* p. 64.:) *Jerem: Ives* saying [*The* Writings *of the Scriptures may be burned; but the* Word *of* God *contained in them may not be* burned.] *G. F.'s* Answ: ["If he had said, "*The* Word, *that it speaketh of*, or *testifieth of*, he had spoken *proper*, "like *Scripture*; but to say, *The* Word *of* God *is contained in the* "Writings, and the *VVritings* say, *It testifieth of* Christ *the* Word, "there is a Proof to thee, that the *Quakers* are *sent of God*, who "speak to thee of the *Scriptures* right as they are.] So *R. W.* hath taken a few of *G. F.'s* words, and left out the *Ground* and *Reason* of the Matter. And *R. W.* bringeth his words to no purpose, meaning to maintain his *false Position by*. And then thou tellest a Story of the *Jews*, *Papists*, *Manasse Ben-Israel*: and *Paul in his mad Conscience*, &c. (p. 178.)

Answ. And in *Paul's mad Conscience* thou and the Priests and Professors in *New England*, and the *Papists* are in, who *believe not in the* Light *of Christ, that ye may become Children of* Light: And so ye are in the *Unconverted State*, like *Saul*.

R. W. And then thou tell'st a great Story of *David slaying* Uriah, *and the best Kings of* Judah *suffering the* High places *and Asa's Imprisoning the Prophet, &c.*

Answ. But did not that *Prophet Suffer* truly for the sake of the *VVord* of *God?* And so did the Apostles: And have not we amongst you? Yet we tell you, the *VVord* of *God* is not *Bound*.

R. W. And then thou tellest us of *Peter's rash Using the Sword* (to wit, the *Outward*.)

Answ. But *Peter* did not *Use* it always: it hath been the *Devil's Aim* in you all *To* Afflict, *to* Punish *one another to Death, and* Destroy *about Religion*; which was not the Practice of Christ and his Disciples. And how can we *slight the Saints*, or *Fellow-sufferers* in all Ages, when our Brethren *Souls cry under the Altar* (as the *Martyrs* of *JESUS* did of Old) whom ye have *HANGED* and put to Death? And ——

pag. 179.

R. W. bringeth *G. F.'s* Fol. (p. 51, 253. 99.) *Who forbids to receive into their Houses.* ——— *Answ.*

Anſw. Such as *bring not the* Doctrine *of* Chriſt, as *John* ſaith *Who-ſo-ever tranſgreſſeth, and abideth not in the* Doctrine *of* Chriſt, *hath not* God. *Therefore if any come unto you, and bring not this* Doctrine, *receive him not into your Houſes, neither bid him* God ſpeed. Now, how can we *Bid R. W.* and the *New-England*-prieſts *GOD SPEED* in their *Perſecutions* with *Pen, Tongue* and *Hand?* Yet we can *receive* them as *Men,* but not as *Chriſtians* in the *Doctrine* of *Chriſt,* nor his *Believers* in the *Light,* as Chriſt commandeth; for that he calleth an *Idol.* And how canſt thou be *Received in* our *Houſes* as a *Chriſtian?* And how can we *Receive* any of the *New-England-Perſecutors* as *Chriſtians,* which have ſo *perſecuted* with the *Sword,* which thou ſay'ſt, are no *true Chriſtians* nor *Followers* of *Jeſus?* yet as *Men* we can, but not as *Miniſters* of *Chriſt.* And had'ſt thou been in the Days of the *Sufferings* of the *Martyrs,* thou would'ſt have ſpoken then as much againſt *John Fox* and the *Martyrs,* as thou doſt againſt us: as the *Papiſts* now ſpeak againſt them, and would not look upon them then, as *true Sufferers,* no more then thou and the *New-England*-prieſts and profeſſors look upon Us now, as *true Sufferers.*

R. W. And whereas thou ſay'ſt: *As it is poſſible for God's own Children to hold (and that obſtinately) falſe* Principles, *ſo it is poſſible, for other of God's Children as obſtinately to afflict and puniſh thoſe others to Death,* &c.

Anſw. This is contrary to Scripture to affirm, *That any of God's Children,* who are born of the *Spirit,* can be found in ſuch a Practice, as to *puniſh God's Children,* and true Chriſtians with *Death* (according to thy own Aſſertion) or any *other* upon a Religious Account. For though the Apoſtle ſaith; *He that was born after the* Fleſh, *perſecuted him that was born after the* Spirit; yet we never read, that he that was born of the *Spirit,* did perſecute him, that was *born* of the *Spirit,* that was a *Child* of *God:* And ſo in this thou haſt affirmed a falſe Aſſertion. And ſo our *Sufferings* differ from the *Perſecutors,* as *Light* from *Darkneſs:* For we *maintain the Purity of the holy* Scriptures and the *Words* of *God* there, *againſt* all the vain *Traditions,* vain *Meanings* and vain *Imaginations* of Men, and ſay, They are plain to all, that have an Underſtanding of them by the *Spirit* of *God.*

And we have not *ſuffered,* as for *Childrens Baubels, Fantaſtical Traditions* of Men, *Inventions* and *Dreams,* nor *Earthly Dig-*

sities, &c. but for the *Pure Life* of *Truth* and the *Name* of JESUS (the Lord knoweth it!) by ſuch, as got the Form of Godlineſs, and the *Sheeps-Clothing*; and perſecuted the true Sheep, that heard Chriſt's Voice. And we do not *Endevour* to *Trample* (as ye and the *Pope* do) the *Bodies* of *Saints under Feet*. And *John* (in *Revel.*) he ſpeaketh of his *Sufferings* and Tribulations, which we have a *Fellow-Feeling* of: which our Perſecutors, that cannot own the *Light* of *Chriſt* JESUS, have not, who ſcoff at us: and ſo he would have done at the Apoſtle *John*, if he had been in his Days. And ſo as for *Fierce*, *Heady*, *Proud*, *Conceit R. W.* might have kept at home.

pag. 180.

R. W. And thou ſay'ſt: *No queſtion, ſome of them have a Notion of* Wrath *yet to come: and therefore rather then to endure* Fire *of* Hell, *they will give up their Lives to the* Flames, *and others of them* Faſt 40. Days, *&c.*

Anſw. R. W. thou haſt manifeſt thy *perſecuting Birth* and Ignorance both of us and the holy Men of God: for it's not in *Wrath* we *ſuffer*, but in *Love* to *God* and his *Son*. And ye *Foul* and *Adulterous ſpirits* would make *Rapes* of his *Virgins*; and before they will looſe their *Dignity* and their *Teſtimony* of *JESUS*, they will *DIE* in *Love* to their Saviour, that died for them. And why doſt thou ſcoff at *Faſting?* many of us have *Faſted* 30. or 40. Days together. And thou often telleſt of a *John Fox*; but I muſt tell thee and the *New-England*-Men, ye have no Lot nor *Part* in that neither, who are *Perſecutors*, in the Spirit of them that perſecuted them. And did not the *Martyrs* turn their *Sufferings* unto the *Glory* of *God?* and ſo have we; though Ungodly Men, (*like* Wolves,) *have hunted* us (*like*) *Innocent* Lambs *and Chriſt's* Chickens. And when ye have done, we have ſaid, *The* Lord *forgive you, if it be his Will!* And have not ye been *Unthankful for* your *Peace* and *Liberties*, and forgotten the time, when ye were called to an Account? And now ye are at Eaſe your ſelves, perſecuting others with *Pen*, *Tongue* and *Hand*. And it's known, the *Quakers* have *Confeſs'd their Sins* to him, that is able to forgive and pardon them, and hath died for them; therefore they do not come to the *New-England*-prieſts and *R. W.* and make them *Popes* to *Confeſs their Sins* to them: who are *Miſerable Comforters*, and will tell them, *They muſt have a Warfare with their* Sins, *while they* Live, *till they go to the* Grave. *R W.*

R. W. And thou ſay'ſt: *Some of them ſay, they can ſin no more againſt God, than God can ſin againſt them.*

Anſw. It's like, this is ſome of the *Ranters*; had it been the *Quakers*, *R. W.* would have told their *Names in print*. But (however) *R. W.* might have put their *Names in print*, and where they lived, then we might have known the truth of his Aſſertion, and where they had been: for we deny all ſuch *Blaſphemy* and *Blaſphemers*.

But doth not *R. W.* ſay often, *That* Repentance *is a turning the* Soul *to God as* God *from all Sin?* (in his 6. falſe Charge) But is not your *Confeſſing* of *Sin* like *Pharaoh's* and *Judas's?* For have not ye been *Confeſſing* theſe 20. or 30. or 40. years, but when will ye *Forſake? Pharaoh* was ſuch a *Confeſſor*, as ye are, and yet perſecuted, ſo your *Confeſſion* is Juſt like *Pharaoh's*.—— But hath *R. W.* and the *New England*-Prieſts and Profeſſors ſhewed any *Meek* or *Patient Spirit*, or *Thankfulneſs* either? But we do not ſay, but they ſaid over theſe Words, (and ſo *R. W.* ſaith) as the *Papiſt-Parrot* ſaid over the *Pater Noſter*; but ye have Perſecuted the *Meek*, *Patient*, *Thankful Sufferers* of *Chriſt* Jeſus: And ye like a *Frozen*, *Hard-hearted People* have not been *Senſible* of his People, nor God's Mercies to you.

And as for a *People* (thou ſpeakeſt of) *profeſſing Chriſtianity*, *ſo Fierce*, *ſo Heady*, *High-minded*, *Hardned*, *Cenſuring*, *Reviling*, *Curſing*, *Damning*, *Savage*, *Barbarous*, &c. *R. W.* might very well have kept this at Home. { p. 181.

And G. F. and *G. B.* do not *Spit out Fire and Brimſtone* againſt *New-England-Perſecutors*; but tell you, what will be your *Portion:* and our Deſires are, that you might *Repent*.

R. W. And thou ſay'ſt; *Some of their* Predictions *have and may come to paſs, as do alſo of* Conjurers *and* Witches.

Anſw. Nay *R. W.* ye ſhall find it the *True Spirit* and *Power* of *God*, and the *New-England* People; and not like *Saul's* Cauſe, that went to the *Witch*. *But R. W.* we do very well remember, how the *New-England*-Profeſſors *Searched Two Women* of the Servants of God, under pretence of being *Witches*, to the Shame of all *Modeſty* and *Chriſtianity*. But the *Proverb* concerning the *Cow with Short Horns*, we have found the *New-England*-Prieſts and Profeſſors *Horns Long* enough; but thine is *Short* enough, becauſe thou liveſt under a *Government*, which doth not Perſecute for *Religion*. But it hath pleaſed God to *put a Hook in*

your

your Jaws, that ye take no more the *Lives* of the *Saints* of *God*. And ——

R. W. Thou ſay'ſt: *VVhen the* Devil *is a* Fiſher, *longing for troubled and bloody VVaters; yet God hath graciouſly proved ſo many of the bloody Prophecies of the ſe VVaſpiſh* Prophets *and* Propheteſſes, *&c.*

Anſw. R. W. might have applied this at home, and his *New-England*-Prieſts, and his *Siſter* with him (as in p. 114. her *Prophecy* there.) *AND* what hath *R. W.* and *New-England*-Prieſts and Profeſſors been *Fiſhing* in? and whoſe *Fiſhers* are they? let their *BLOODY* hands and *GALLOUSES* ſpeak, to be *Perſecutors* of the *Lambs* of *Chriſt Jeſus*, and Kickers againſt the Pricks (*Saul-like*) they prickt their own Heels.

R. W.'s Thirteenth falſe Charge [*Theſe many Books and VVritings are extreamly poor, lame and naked, ſwell'd up only with High Titles, words of Boaſting & Vapour.*] *I could never pick out any* Wheat (*of ſolid, rational heavenly Truth*) *out of their Heap's of* Chaff, *and* Dreams *and* Fancies *of New* Chriſts, *New* Spirits, *&c.*

Anſw. No more then the *Chief Prieſts could pick out* of *Chriſt's* and the *Apoſtles* Doctrine, who looked upon him as a *Babbler* and *peſtilent Fellow*, and a *Setter-forth of New Gods*. And we do believe, that thoſe *Perſecutors* never read our *Books* for any Good, with any good mind, but that which is *Chaffy*: It was not like, that the *Perſecutors* with *tongue, pen* and *hand* ſhould *read* the *Perſecuteds Books* for any Good.

p. 182. *R. W.* And *W. E.* ſaid; *The* Word *was as a* Fire, *and a* Hammer, *&c.* and thou ſay'ſt; *The* Word, *that we meant, was but a* Painted Fire *and* Hammer, *and never broke, nor burned up* Sin.

Anſw. It's like, *R. W.* never *Felt* nor *Heard* the *Word* of *God* yet, at leaſt, Received it: and it's not like, when he is pleading ſo much for his Hat and Knee, and his *Honor*. But the Saying of Chriſt is come upon thee; *I know you, that ye have not the* Love *of* God *in you; and ye have not the* Word *of* God *abiding in you: for whom* God *has ſent, him* Ye *believe not:* (John 5.) But thou wilt feel it a *Hammer* and a *Fire*, the *Phariſees* and all. The *Jews* might have ſaid ſo to the *Prophets*, *Chriſt* and the *Apoſtles*, who preached the *Word* to the *Perſecutors*; they might have ſaid, It is a *Painted Hammer*, and a *Painted Fire*; for it doth not *burn* us, nor it doth not *break* us: But

what

what is become of those *Jews?* And what will become of *R. W.* and of those *New-England*-Priests, who do not Resist only, but *Persecute?* And *Peter* and *Jude* telling the Saints of *Clouds without Rain*, and *Trees without Fruits*, and *Wells without Water*, and *Wandring Stars*, and *Waves of the Sea casting up Mire and Dirt*; This *R. W.* and the Church in *New-England* might have kept to themselves, and truly applied: For what else have they brought forth? And he might have put in *Korah*, *Balaam* and *Cain*, who *Killed* his Brother about *Religion*. And the *Reader* may see, what Abundance of *Mire* and *Dirt* he hath *Cast up* in his *Book* against God's People from the *Wave* of his *Sea*. And we do believe, *Christ* and his *Spirit* is *New* to him, who calleth his *Light* an *IDOL*.

R. W. And again thou bring'st *Theora John*, and say'st; *Let that Monster of Delusion be viewed, whose Bodily* Raptures *and Frantick Writings of the* Quakers *Principles, and of the* Jews, *&c.*

Answ. R. W. hath brought this Man oftentimes over to stuff up his Book, as though he wanted matter: and it's known to all in *London*, that knew him, *that he was never a* Quaker. And yet this *R. W.* (who hath sold himself to work *Wickedness*, and given up himself to *Lie*) often bringeth this *Theora John* as a *Quaker*; which is known, he was no such Man. So with one *Lie* he bringeth to prove another: But *R. Williams*, the *Lord* will reward thee! *And* as for *John Chandler*, thou hast produced nothing out of his Writings.

R. W. And thou say'st, Thou *hast read* Nicholas *and* Naylor, Howgil, Burrough, Farnsworth, Fox, Dewsberry, Pennington, Whitehead *and* Bishop.——

Answ. It's like, for an *Evil End*: out of them and *G. F.'s* thou hast not proved thy false Charges. And so, *the Old Serpent* (thou speakest of) *hath been too Crafty for* thee, and *brought* thee *to the Brim of the* Lake, *that burns with Fire and Brimstone* (which thou applyest to us) and thou hast Stuff enough to *kindle it*. *R. W.*

R. W. And *G. F.* saying (*Fol.* p. 282.) *You where you are,* Sees *him not*, instead of See: (and page. 19.) *The Churches* Was *to hear*, instead of were. —— } pag. 183.

Answ. What a great piece of Business of one Word, was for were, and one Letter [s] is too much: And this *R. W.* hath

hath found out in a Book of 374. pages. This was, and the ſingle s he hath made a great Clamor about it up and down the Book (though he hath committed the ſame Error (in his *Twenty Nineth* page of his Book) where he ſaith: *Till theſe Guſts* was *over*, inſtead of were *over:*) And *R. W.* doſt thou not think, that theſe two ſmall Faults might haue been overſeen in the *Preſs?* Which had'ſt thou had either *Modeſty* or *Charity*, thou might'ſt have paſt it over, and not cried out againſt it in thy Book ſo often over, *Lame*, *Non-ſenſe*, *Silly*, &c. And we could make a *Catalogue* of *Errors* and *Groſs Errors* in thy Book, both of *Falſe Spelling* and *Non-ſenſe*, and let thee ſee, how thou haſt Spelt ſeveral of our *Friends Names*, and other Names and Matters in thy Book (as inſtead of *Jerem.* Jves thou haſt ſpelt Jetues: here are *two* Letters wrong in one word, which hath but *four* in it, p. 178.) Which are ſo many, that we ſhall not trouble the *Reader* with them. But let the *Reader* read, and he may find enough: whether it be his own Fault, or the *Printers*, we ſhall leave that. —— *AND* for theſe *Two* ſmall things, that thou haſt found out in his great Book, thou ſcoffingly calleſt *Proud Brute*, *Proud inſulting Souls and Spirits*, and *Boys Engliſh*, and *G. F.'s Ignorance of* Engliſh: And this thou haſt publiſh'd to the World, that all may ſee thy *Folly*. But we ſhall not rail ſo at thee.

I will Inſtance one or two Paſſages in the ſame page, where *R. Williams* is reproving of *G. F.* for *falſe Engliſh* with all thoſe *foul Expreſſions*, where thou ſay'ſt (ſpeaking of the *Kingdom* of *God*) *It conſiſts in Peace and Joy in the Holy* Spirits; Where it ſhould be Spirit. And in the ſame Line thou ſay'ſt: *As they Impiouſly and ſimply* ſpeaks [inſtead of *ſpeak.*] We Inſtance but theſe, becauſe it is the very ſame page, where *R. W.* is throwing all thoſe Names upon *G. F.* for *Two Literal Miſtakes*. And ſo thy *Proud*, *Inſulting Soul* and *Spirit* is *thwarted* and *croſt* in thy own *page:* and whether this be *Boys Engliſh* or no, let the *Engliſh* Judge. —— *And* what thou bring'ſt from page 300. and 110. (of *G. F.'s* Fol.) is falſe; for there are no ſuch Scriptures in thoſe places.

BUT thou haſt not only wronged the *Engliſh*, but the *Hebrew* and the *Greek* (which thou boaſteſt ſo much of) and more Miterially, then *G. F.* As the *Reader* may ſee (B. p. 112.) Where inſtead of *Metapuroteresios* (which is falſe *Greek*) thou ſhould'ſt have

have ſaid, *Meta paratereſeos* (—μετὰ παρατηρήσεως) ——
And whereas thou ſay'ſt (in the ſame page) viz. [*The* Greek *word* Ἐντὸς *in ſome of the Margents is rendred* Among, *that is,* Unto you, Upon you: *as* Luke 11. *If I by the Finger of God caſt out* Devils, *ſurely, the Kingdom of God is come* upon you.] —— But the word Ἐντὸς is not in that place cited by thee (to wit, Luke 11.) but (ἐν or ἐντὶ) And the proper Signification of the Word Ἐντὸς is Within, and not Among. *Scapula* in his *Dictionary* bringeth divers Authors proving, that it ſignifieth *INTRA*, that is Within, but none, that it ſignifieth Among. &c. —— And thy Ignorance of the *Hebrew* thou haſt ſhewed (pag. 200, *&c.*) aſſerting, *That the* Hebrew *and* Greek *ſignify no more* Thou *than* You, *&c.* Whereas it is known, they both diſtinguiſh the *Singular* from the *Plural*, and do not mean ye or you, when they ſay thou; nor thou, when they ſay, ye or you, as thoſe that skill thoſe Languages, do know, *&c.* } Ἐντὸς Within

AND it is not proved, that *G. F.* or we ever *deſpiſed any that were Good* or *Godly*, as the Scripture ſpeaketh.

R. W. Thou ſay'ſt: *There is no* God, *no* Chriſt, *no* Spirit, *but what is within them.*

Anſw. Thou ſay'ſt ſo often over and over in thy Book but theſe are not our words; but thy own *Forgeries.* For we own *One God* (as we have often ſaid) *the Father of all, who is above all, and through all, and in you all* (Epheſ. 4.) And *G. F.* and we are in the *True Love* and *Fear* of *God*, &c. and do not *puff at* any, that be in the *Knowledge* of *God*, and the *Lord* Jeſus *Chriſt*: but we would have them to mind the *Grace* of *God, that hath appeared to them*, and the *Light* and his *good Spirit*, that they have grieved; and believe in the *Light* of *Chriſt*, which thou calleſt an *Idol*. And we know, *Sweet Odors cannot come from a* Spirit *of* Perſecution. But ——

R. W. ſaith: *But* —— *G. F. will be found to adore an* Image *and* Crucifix *for the true Lord* Jeſus, *&c.* } p. 184.

Anſw. Nay *R. W.* thou art nearer that Condition, who calleſt the *Light* of the *true Lord Jeſus* an *Idol*; which we never heard the *Papiſts*, that *adore Images and Crucifix*, did: He is better built upon the *Foundation* of the *Prophets, Chriſt* and the *Apoſtles.*

R. W. Thou ſay'ſt: *For doth not this* proud Cenſor *know, that Men may be true Saints in their perſons,* ——

Anſw. So not in their hearts: if they be *true Saints in perſon*, is that Sufficient?

R. W. —— *and yet be ſubject to ſudden* Falling Fits?

Anſw. But *R. W.* and the *New-England*-Prieſts, did *David walk with God with a* perfect *heart*, when he committed *Adultery* and *Murther*? And whether theſe Actions did not defile his *Perſon?* And if ſo; then how can they be *True Saints in their Perſons?* Surely, *R. W.* would be a *Saint* and a *Ranter* (and the reſt of the *New-England*-Perſecutors.) And *R. W.* was *finding Fault* with the *Ranters*; but I never heard any bring ſuch Sayings of the *Ranters* before *R. W. AND* thou ſpeakeſt of *Peter denying*, &c. But the Scripture ſaith, *If the Righteous fall, they ſhall riſe again: but the* Wicked *ſhall fall into Miſchief. And R. W.* it appeareth, that he was never out of the *Fall* yet, who ſaith; *There is no* Motion, *nor* Voice *to be heard within of Heavenly things and ſupernatural* Light: and calleth the *Light*, which *John* bare Teſtimony of, a *Frantick Light* and an *Idol.*

R. W. And thou ſay'ſt: *After Chriſt's Aſcenſion* Peter *played the* Hypocrite, *and the* Diſſembler.

Anſw. But where doth *Paul* call him a *Hypocrite* and *Diſſembler*, as thou doſt? Read *Gal.* 2. and let him ſee, if *Paul* there calleth *Peter Hypocrite?* And ——

R. W. Thou bringeſt the *Fathers in Godlineſs, and famous* Kings *in God's Church, of their Incivilities of* many Wives, *and Impiety of Worſhipping*, &c.

Anſw. How canſt thou ſay, theſe are *Fathers in Godlineſs*, when thou chargeſt them with *Incivilities* and *Impieties?* For *Godlineſs* cannot be *Impiety*, and *Uncivil* thou canſt not make *Godly*, when they acted theſe things. But the *Prophets* writing theſe things (as the Apoſtle ſaith) were writ for *Examples* and *Warnings, that we ſhould not follow* ſuch things: for the End of the Prophets and Apoſtles Writings of ſuch as *fell* and *riſe*, was, that God's People ſhould ſhun ſuch *Impieties* and *Evils*; and not for the *Wicked* to make uſe of the Scriptures to *plead for Sin* and ſay, *Such a one did ſuch a Sin*, and ſtrengthen themſelves in the *Evil.* But the Apoſtle ſaith, *They were for our Examples, to the Intent, we ſhould not luſt after Evil things, as they alſo luſted.* So here the Apoſtle doth not grant any Allowance for the Beſt to *Sin:* as thou by the Compariſon of the *Goldſmith* ſeemeſt to infer, who *giveth his Allowance* (as thou ſay'ſt) to *the beſt Gold*, &c. But *God giveth* no ſuch *Allowance*, Chriſt's Command is to the Contrary.

And

And *G. F. in all his Book* never called them, that were truly *Humble and Able, Godly and Conſcientious*, Vipers, Serpents, Cains, falſe Prophets, Phariſees, dumb Dogs, *&c.* Reprobates, *&c.* But muſt we not tell a Phariſee, that he is a *Phariſee?* Perſecutors, they are *Perſecuting*, like Vipers and Serpents? did not Chriſt call them ſo? Yea, ſuch were the *Great Church* of the Jews, (like the *New-England-Church.*) And doth not the Apoſtle ſay, *Chriſt is in you, except ye be* Reprobates? And thou, that calleſt the *Light* an *Idol*, and *Chriſt within* a *Fancy*, and ſo, art not thou a Reprobate? And have not the *New-England*-Prieſts and Profeſſors manifeſt themſelves, to be like them, that killed their Brethren for *Religion* and about *Sacrifice?* And greedy, dumb Dogs, doth not *Iſaiah* call them ſo, that can *never have enough? the Shepheards, that cannot underſtand? they all look to their own Way, every one for his* Gain *from his* Quarter? Let all People look, whether all the *New-England*-Prieſts do not *ſeek for* their *Gain from* their *Quarter?* And are not they Dogs? and have not they *TORN* the *FLESH* of the *Lambs* of the true Lord *Jeſus?* And are they not Dumb as to *God?* for thou ſay'ſt, *There is no* Voice *nor* Motion *within in Heavenly things, in matters of Supernatural* Light *to be liſten'd to or hearken'd to?*

R. W. Thou ſay'ſt again, *That* G. F. *denies the Scriptures to be the* Word *of* God.

Anſw. This hath been anſwered over and over. We tell thee, what the *Scriptures* ſay of themſelves, *to wit*, The *WORDS* of *GOD: (Exod.* 20. *Revel.* 22.) And thou therefore ſay'ſt, Thou *can'ſt not prove them in plain words of Scripture, that they call themſelves the WORD.* And if thou waſt an *Orator* (as thou ſay'ſt) thou would'ſt not ſpeak ſuch a thing over ſo often, becauſe of which we are fain to Anſwer thee in ſo many pages: And do not *Scriptures* ſignify *Writings.*

R. W. And thou ſay'ſt: *G. F. ſaith, that every Man in the World hath that* Spirit, *that gave forth* Scriptures ——

Anſw. This is Anſwered over and over. But *R. W.* doth not the *Holy Spirit*, that *leadeth* the *Saints* into all Truth, *reprove the* World *of Sin?* &c. (*John* 16, 8.) though they do not or will not receive it.

R. W. —— *And that all Saints are Acted by the* Spirit Immediately, *that moved the Prophets and the Apoſtles.*

Anſw. And what then? *will R. W.* deny the *Saints* from having the *Spirit* to *Act* them, as the *Apoſtles* and *Prophets* had?

p. 185. *R. W.* Thou ſay'ſt: *All this tends to* nullify *and* vilify *the* Holy *Scriptures.*

Anſw. This is thy *Ignorance:* Can any Confirm and Eſtabliſh the *Scriptures* without the *Spirit, that gave* them *forth? But* what muſt we Infer from *R. W's.* words? That *he and his* New-England-*prieſts have not the* Spirit, *as the* Prophets *had, that gave forth the Scriptures,* to lead them into all truth? And *That the* Holy Ghoſt *doth not reprove the* World? And this to prove himſelf and his *New-England*-Teachers degenerated from the Doctrine and *Spirit* of *Chriſt* and his *Apoſtles*; and only to have the *Form* of *Godlineſs*, and denying the *Spirit* and Power thereof?

R. W. And thou ſay'ſt again: *G. F. ſaith in his Book, The* Scriptures *are not the* Word *of* God; and ſpeakeſt *Concerning* every Word, *that proceedeth from the Mouth of God.*

Anſw. Then they are *Words*, if they be *Every Word:* and *Every Word* of *God* is freſh *Food* to us. And his *Saints* we know; but your *Imaginations* we cannot *feed* upon. And——

R. W. Alſo the word Trinity, *and* Sacrament, *Oh! how Zealous is this* Fox *for the* purity *of* Language! *Why may not the word* Humane *be uſed, as well as* Sabboth? &c. *which are* Hebrew *words, as well as the word* Bap tiſm, *&c. which are* Greek *words.*

Anſw. But where doſt thou read in the *Scripture*, the word Humane and Trinity? Let's ſee, where it is written? for thou ſay'ſt, It's the *Rule* and *Touch-Stone*, give us *Chapter* and *Verſe*, that we may *Touch* it. And ſo, it's thou, that haſt *Catched here and there* G. F.'s *Sentences, like a wild* Indian (as thou ſpeakeſt of) but in all thou haſt done, thou haſt not proved thy falſe Aſſertions. And——

pag. 186. *R. VV.* ſaith: *Any ſober Soul may read in moſt of their Books, and in* G. F.'s *Book ſuch* Tautologies *and needleſs* Repetitions, *that may even turn the Stomach, and make him abhor to touch a* Quakers *Book.*

Anſw. Truly *R. VV.* of all the *Books* that ever we have *read*, we did never *read* ſo much of *Tautologies* over and over the ſame thing (and ſo much of *falſe Engliſh*, whether it be the *Ignorance* of *R. Williams* the *Orator*, or the Printer, we ſhall leave it) and therefore we are fain to Anſwer thee *over and over the ſame thing*, as we were to Anſwer the prieſts in Oliver's Days

the

the same thing over and over. And therefore in this if any one is to be found Fault withal, it is the priests and *R. VV.* But——

R. W. saith: *G. F. had many* Bullets *flying about his Ears*, &c.

Answ. But none of those Persecutors *Bullets* (nor thine) touched him nor us neither; for we were (and are) Arm'd with the *Breast-plate* of *Righteousness*, and with the *Armor* of *Light*, and the *Shield* of *Faith*, and the *Helmet* of *Salvation*, and the *Sword* of the *Spirit*, the *WORD* of *GOD*: and the *Armor* of *Light*, which thou say'st, is *simply called* Light: *R. VV.* can scarcely speak of the *Light* of *Christ* without scoffing (at it.)

R. VV. saith: He *cannot but observe, that all along he notoriously nibbles at words, and quarrels at words.* (p. 185.)

Answ. Now *R. VV.* Is this good *English*, *Nibbles* at *words?* And so *R. VV.* might have applied this at home, *This proud Bladder is big with* Simon Magus: And *High* and *Haughty R. VV.* might very well have applied this at home also, who is *Puffed up* and *Swell'd up* against the true Lord *Jesus* Christ, and his *Light* and his people, in whom Christ ruleth. And——

R. VV. bringeth *Henry Hugget* (G. F. *fol.* p. 253.) saying, [*You call all Men* Dead *and* Carnal *in the Serpent's Nature, in what Form soever they differ from you.*] *G. F.* Answereth: ["All "that are not in the *Light* (to wit, of *Christ*, that *Lighteth every* "*Man, that cometh into the World*, which is the *Way* to the *Fa*-"*ther*) *Differ* from us: such be *Dead*, such be *Carnal in the Ser*-"*pent's Nature:* For none cometh to the *Life*, but who cometh to "the *Light*, *in what* Form *soever* they be. And such as *Differ* "*from* us, *Differ from* Christ: For none cometh from under "the *Serpent's* Head and *Nature*, but who cometh to the *Light* "(to wit, of *Christ*.] For how can they be in *Unity* with *God* and his *People*, and hate the *Light*, and call it an *Idol*, as *R. VV.* doth? But *R. VV.* falleth a-railing and saith: *This proud Soul —What* Julian *the Apostate*, *what Duke* D' Alva, *what* Wolsey *could have spoken more Imperiously, Insultingly and Bloodily, than this* Wild Fox *hath done against all the true* Servants *and* Witnesses *of the* Most-High, *&c.*

Answ. Let the *Reader* see the *Railing* of this *Orator*. But who are these *Witnesses*, that *R. W.* speaketh of? *Such* as are not in the *Light* of *Christ* Jesus, *which enlightens every Man, that cometh in the World*, *They* are not in the *Way to the Father*, which is

CHRIST

CHRIST the *Light*; then they muſt be ſuch, as *Differ from* Chriſt *and his Saints in the* Light: and how can theſe be True *Witneſſes?* but muſt be like *R. W.* that ſaith, The *Light* of *Chriſt* and the *Light within* is a *Fancy*, a *ſimple Light*, a *frantick Light*, an *Idol*. So *R. VV.* might have kept his *Flood* of *Fire* and *Brimſtone* at home, for it toucheth us not.

And G. F. plainly maketh a *Diſtinction* of *ſuch as hate the* Light, *hate* Chriſt; that have *Errred from the* Light, *and quenched the* Spirit: They have the *Name* and *Titles*, that Chriſt gave to them.

p. 187. 188.

And 1 *Cor:* 6: 1 *Tim:* 9. are owned, as they ſpeak: And the *Dreadful Voice* of *God* in *Job* hath not *knock'd out* our *brains*, but opened our Underſtandings. *And* we *do not make a Noiſe about* our *Bibs*, and *Aprons* and *Muckingers*; Theſe words thou might'ſt have kept at home, who *findeſt Fault* with us, becauſe we own the Apoſtle's Doctrine: and ſo thou might'ſt as well have *found Fault* with him, who taught the Saints Concerning *Apparel*; but this Doctrine *R. VV.* ſlighteth.

R. VV. And thou ſay'ſt again: *God is not properly a* Spirit, *no more then he is* Light.

pag. 189.

Anſw. Yet Chriſt ſaith, *The Father is a* Spirit, (*Joh.* 4.) And that Meſſage the Apoſtles bore of God, they ſaid; *In him was Light, and no Darkneſs:* In this thou art *Erred from* Chriſt *and his* Doctrine (*Joh.* 1.)

R. VV. And 1. *Cor:* 6: *Eph.* 2. Theſe we own, as they ſpeak: *And* thou confeſſeſt, *That* God *dwelled in his* Temple *of Old*, *as a* Man *in his* Houſe, *and a* King *in his* Palace.

Anſw. And doth not he *Dwell* now in his Saints by his *Light* and *Spirit?* But the *Quakers* never ſaid, That the *Houſe*, the outward *Man* is *God:* But how canſt thou ſay, That *God* or *Chriſt dwelleth in Man*, when thou call'ſt his *Light* an *IDOL?*——— But *Henry Haggar* is fully Anſwered in the *Anſwer* to the *Appendix* (p. 163, *&c.*) where he bringeth him. And———

R. VV. bringeth *Sam. Eaton* (*G. F.* Fol: p. 2.) ſaying [*That the* Scripture *is to* Judge *of Doctrines and Manners.*] *G. F. Anſw.* ["The *Jews* had not an *Infallible Judgement*, that had "*Scriptures*; but ſtood againſt Chriſt the *Light*, and *Judged* him "to be a *Devil:* and that *Judgement* was not *Infallible*. And that "*Doctrine* and *Manners* of theirs was not Right, which ſtood a-

"gainſt

"gainſt Chriſt, the *Light.*] And *R. VV.* thou bring'ſt *David's* Saying, *The* Word *is a* Light *to our feet, and a Lanthorn to our paths.*

Anſw. But *R. VV.* was the *New Teſtament* written then, and many of the *Prophets?* And if not; What *Word* was it then, that was a *Lanthorn* and a *Light* to *David?* Was it not the ſame *Word*, that *came* to *Jacob*, before *Scripture* was written? Why doth Chriſt ſay, *Search the Scriptures, for in them ye think to have* Eternal Life; *and they teſtify of me: but ye will not come to me that ye might have* (Eternal) *Life.? And* were not the *Jews* in the *Ditch*, and are ſtill with *R. VV.* and the reſt of *Perſecutors* of *Chriſt* the *WORD*, that *became Fleſh?* And did not the Apoſtles preach the *Word, that was made Fleſh*, to the *Jews* and *Heathen?* And were not the *Jews mad* againſt the Apoſtles, that preached the *Word*, and had *Scriptures?* and againſt *Chriſt* the *Word?* And did they not ſay, *Chriſt* was a *Deceiver?* (as thou ſay'ſt now, his *Light* is a *Fancy*, and a *Whimſical Chriſt within?*) *SO* we may ſee through all *Scriptures* of the *Prophets*, in the Days of Chriſt and the *Apoſtles*, in what a Rage they were againſt the *Word* of *God*, though they had *Scriptures*, *which teſtified of* him, the *WORD*. *And* we bid you, *Search the Scriptures*, and ſee, if they do not *Teſtify* of *Chriſt*, the *WORD*.

And could the *Jews try* the *Prophets*, and *Chriſt's* and the *Apoſtles Spirit* by *Scripture*, that would not *come to Chriſt* the *Word?* May not the *Devil*, and *Anti-Chriſt* and all the falſe Prophets of the World get *Scriptures*; and perſecute Chriſt and his Followers? } p. 190.

R. VV. bringeth *Prieſt Eaton* (*G. F.* Fol. p. 3.) ſaying [*That God did not intend* Immediate Teaching, *nor to give out any Immediate* Voice *in After-ages, which ſhould direct and guide Men in the way of Salvation.*] *G. F. Anſw.* ["Which is contrary to Scrip-"ture, which ſaith; *All the Children of the* Lord *ſhall be* taught *of* "*the* Lord: and (*Joh.* 8, 47.) *He that is of God, heareth God's Word*; "and that is *Immediate*, and *liveth and abideth for Ever.* And "there is no *Fallibility* nor *Deluſion* in the *Revelation* of God, but "all *Fallibility* and *Deluſion* is out of it.] And *R. VV.* replies and grants, *That God ſpeaks* Mediately *unto us by the* Light *of* Nature within *us*

Anſw. And *R. VV.* ſaith: (p. 38. in his Book) *There is no* Voice *nor* Motion *within to be hearken'd unto or liſten'd to in heavenly*

venly things, &c. But *R. W.* where doth the Apostle say, *That God speaketh* Mediately *to us by a* Light *of* Nature *within us? And Eph.* 4. proveth it not, and *Job* 33. But ——

R. VV. Thou say'st, *The Private* Prayers, *and* Fastings *and* Meditations *of the Saints Day and Night* p. 191. *are Holy* Means, *in and by which the Eternal God speaks* Peace, &c.

Answ. And what! *No* Motion *and* Voice *within heard of Heavenly things in the* dark *Heart* R. W? How dost thou Contradict thy self! What are all thy *Prayers* and *Meditations* and *Fastings* good for then? And *Paul* heard a *Voice* and saw *Light*; and the *Goaler* knew the *Earth-quake*; And *Cornelius* heard a *Voice*.

R. VV. And thou say'st: *The Immediate* Teachings *of* God *by* Dreams, &c. *and by* Voices, *and* Motion, *the holy Scripture mentions many, before and since the Coming of the Lord* Jesus, &c.

Answ. Here *R. VV.* confutes *Samuel Eaton* the *Priest*, and confutes himself, which saith, *There is no* Voice *nor* Motion *to be heard within of Heavenly things:* And then how can he say, *The Immediate Teachings of God by* Voice, &c. *before the Coming of Christ and since the Scripture is full of*; and yet *nothing* of it himself? And then, whether to these *Voices* people must not *hearken*, which thou callest the *Immediate Teaching* of *God?* For thou say'st ——

R. W. But whether it be a Christian Obedience, or Diabolical Lazines *to fling off all* Means (*as* G. F. *all a long teacheth*) *to sit still and listen to an* Immediate Teaching, *that is* (*I say*) *to the* Devil's Whisperings, &c.

Answ. R. VV. Art not thou *Lazy*, and followest a *Diabolical Spirit*, and followest the *Devil's Whisperings*, that *Obeyest* not the *Immediate Teaching* of *God* by his *Voice*, which thou confessest, *before Christ's Coming and since?* And what! dost thou call the *Immediate Teachings* the *Devil's Whisperings?* Which we deny. *And G. F.* doth not deny all *Means*, nor *Cast* it *off*; for if *No Man knoweth the things of God, but by the* Spirit *of* God, *Then* this must be the only *Means*.

And (1.) We do not say *R. VV. That all, that pretend to* Revelations, *are the* Revelations *of* God. (2.) And we do not say, *That all that pretend* Light, *that it is the* Light *of* Christ;

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but *Diabolical Darkneſs*, as *R. VV.'s* is, who calleth the *Light* of *Chriſt* a *Fancy*. And (3) Thou canſt not *Receive any true* Revelation *and* Teaching *of* God without hearing *Voice* or *Motion:* neither canſt thou *weigh* them with thy *Natural Reaſon*; For the *Natural Man doth not perceive the things of God:* For the *Prophets*, that *taught the things of God*, were looked upon as *Mad*, as thou doſt upon us. And ye cannot *Try Revelations* nor *Inſpirations* by the outward *Letter*, no more than the *Phariſees*, which judged the *Revelations* of the *Son* of *God*, and perſecuted his Apoſtles, who preached the *Revelation* of the *Goſpel*.

And how doſt thou *differ* from *Mahomet* or the *Papiſts*, and the *Powhows*, that haſt *No* Voice *or* Motion *within in Heavenly things in matters of Supernatural* Light? And ſeeing, thou haſt *No* Voice *nor* Motion *in Heavenly things within thee*, how canſt thou do otherwiſe, but to take the *Whiſperings* of the *Devil within* thee? —— And yet thou bringeſt *Scriptures* to make uſe of for thy own Ends, as the *Devil* and *Anti-Chriſt* do, to *MURTHER* and *Deſtroy* the *Lambs* of *Chriſt* with his *Murthering Spirit:* and from that he hath *Motions* enough *within*, and *Voices* to do Wickedneſs. And what *Voice* or *Motion* was that in *R. VV.* to have us to be *PUNISH'D?* or *Voice* or *Motion* in the *New-England*-Prieſts, that *WHIPT* and *put* ſome of us *to DEATH?* Is not the ſame in *Mahomet?* but is not the *Voice* of *Chriſt*, that *Came to SAVE Mens Lives, and not to deſtroy them.* { p. 192.

R. VV. bringeth *Samuel Eaton* (*G. F.'s* Fol. p. 4.) ſaying, [*The* Goſpel *is the Letter*, &c.] *G. F.'s* Anſw. ["The Apoſtle "ſaith, *It is the Power of God unto* Salvation *to every one that be-* "*lieveth*; and *The* Letter *Killeth:* and many may have the *Form*, "and deny the *Power*, and ſo ſtand againſt the *Goſpel*, which is "the *Power* of *God.*] But why did not *R. VV.* put in Prieſt *Eaton's* Saying, *That* Timothy *was Commanded to preach, and yet had not heard, nor ſeen, nor handled any thing of* Chriſt? (*Fol.* p. 4.) And why did not he put in thoſe words of the *Prieſt*, *There is an Immediate* Voice within, *which we have never heard, and do not know it* within *our ſelves Experimentally*; *and we believe and hope*, that *we ſhall never know it?* (*Fol.* p. 5.) *AND* then ye *ſhall never know it.* —— And *R. VV.* replieth and telleth us, What the word *Goſpel* ſignifieth, *Engliſh* and *Saxon* [This is nothing to the purpoſe:] *And* further he ſaith: *This Wiſe Cunning Man*,

(*G. F.*) &c. and ſaith, *I know the trick of theſe Old* Cheaters *and* Jugglers, *&c.*

Anſw. And what *R. VV!* Was the Apoſtle a *Juggler* and a *Cheater*, who ſaid, *The* Goſpel *was the Power of God unto Salvation to every one that believeth* (Rom. 1.) and a *ſubtle Deceiver?* (as read thy page 192) And is not this *Good News Glad Tidings* to every *Believer*, that knoweth the *Goſpel* to be the *Power of God unto Salvation?* And *R. VV.* doſt not thou call the *Light*, which Chriſt hath *enlightned* us and *every Man, that cometh into the World*, withal, a *Fancy* and an *Idol?* p. 193.

R. VV. And then thou ſay'ſt; *Theſe bewitched Souls will not own* Figurative Speeches.

Anſw. Yes; this is falſe: for we *own* all, which the Scriptures call ſo; but doth the Apoſtle call the *Goſpel*, which *is the Power of God unto Salvation*, a *Figurative Speech?* and if ſo, what did the *Power* of *God Figure* forth? prove it by Scripture. *And* can the *Jews* receive the *Goſpel*, but by the *Power* of *God?* and then by *Revelation: And* we queſtion, whether *R. VV.* and his *New-England*-prieſts ever knew the *Goſpel*; for if he did, we ſhould not have ſuch *foul Language* of him. And we own the *Goſpel* (Rom. 2.) as the Apoſtle calleth it, (*Rom.* 1.)

For the *Goſpel* is not called the *Power* of *God Figuratively*, but *Properly*, according to the Apoſtle's words: and if the *Declaration* of the *Goſpel* can be called the *Goſpel*, that is *Figurative*; as when the *Deſcription* or *Map* of *England* is called *England*. *And G. F.* had good Reaſon to oppoſe the Prieſt calling the *Letter* the *Goſpel*, becauſe thereby they would aſſume to themſelves the *Priviledge* of being *Preachers* of the *Goſpel*, becauſe of their *preaching* the *Letter* (which at beſt is but *Figuratively* ſo, while they are both *Strangers* and *Enemies* to that, which is really the *Goſpel*, to wit, the *Power* of *God.*)——. *AND* as for *Paul's* calling the *Goſpel HIS GOSPEL*, it maketh nothing for *R. VV.'s* purpoſe; no more than *David*, calling *God HIS GOD*; which any Saint may do: For *David* meant *God Really* there, and not *Figuratively*. *And Paul* was a *Miniſter* of the *Power* of *God*, and of *God* and *Chriſt*, and the *Spirit*, and therefore *God* and *Chriſt*, and the *Power*, and the *Spirit* may in a true Senſe be ſaid to be *HIS*, as *freely given* him of God.

And the Story of the *Three Foxes* is wholly Impertinent, and ſerveth only to ſhow thy *Folly* and *Malice*. Where did we de-

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ny a *Diſtinction* in ſuch a Caſe, that *Fox* a *Beaſt*, ſhould be diſtinguiſhed from *Fox* a *Man?* And how applieſt thou that to the preſent Matter? And is not thy *Malice* great to upbraid *G. Fox* with his *Name*, while thou commendeſt *John Fox* as an *Heavenly Man*, having the ſame *Sir-Name?* How is it a *Reproach* to the one, and not to the other?

Thy Compariſon of the *Traitor* and the *King's Pardon*, as applied to the *Goſpel*, &c. is *Lame* and *Silly*, becauſe thy *Pardon* to the *Traitor* is *poſitive* and *particular*; and there needs nothing further, but the *Writing* and the *Seal* to make it *Effectual*. But the *Letter* is *General* and *Conditional*, and a Teſtimony only of the *Goſpel*, which is the *Power* of *God*, which bringeth the true *Pardon*, where it is received in the *Soul*, which the *Letter* doth not. *R. VV.'s* Example of *G. F.'s writing* News *to his Friends*, may be the ſame way Anſwered, and ſhews his *light* and *malicious Mind*.

And whereas thou acknowledgeſt, *That ſome may have the* Letter *and* Form *without the* Power (as *G. F.* affirmeth there) thou haſt thereby over-turned thy ſelf: For ſo *ſome may have* the *Letter*, and want the *Goſpel*, which is the *Power* of *God*: and ſuch (what ever they pretend to,) are but ſtill *Pictures*, and not *Members* of *Chriſt*. } p. 194.

The reſt of thy work to thy *Fifth Inſtance* (pag. 195.) is nothing but *Falſhood* and *Malice*, as to ſay, *That* G. F. *preacheth an* Imaginary *and* Allegorical Chriſt; *That* he accounts himſelf or others *call* him the *Only True Chriſt:* Which is returned upon thy head as *Lies*. *Neither* do we *Divide* the *Letter* from the *Meaning*, nor the *Inſtrument* from the *Husband-Man*; We refuſe not to *call* Good News, *Good News*. But we know, it is one thing to *talk* of good things, and another thing to *enjoy* and *poſſeſs* them.

And as for thy *malicious Talk*, *That* we would be glad to have the *Bible Burned*; We return it upon thee as a *malitious* Lie, and dare thee to prove it. We honor the *Scriptures* in their Due Place, and by them can prove *R. VV.* and ſuch as he, to be *falſe Teachers* and *Enemies to Chriſt* and his *Goſpel*.] And —

R. VV. Bringeth in *John Bunyan* (G. F. *Fol.* p. 10.) [*It is not* Faith *and* Works, *that Juſtify in the Sight of God*; *but it's* Faith *and* Good Works, *which Juſtify in the Sight of Men only*, &c.] And *G. F.* Anſw. ["*Abraham* was } p. 195.

"not *Juſtified* to *Men only* by his *Obedience*, but to *God*; and "where *Faith* is, there is *Juſtification*, which *worketh* by Love. "And the Saints *Faith* and *Works* were not only to *Juſtify* them "in the *Sight of Men*; but the *Work* of *God* is to *DO* what he "ſaith, and his *Will*: which who do not, are not *Juſtified* in "ſo doing; but to be *beaten with Stripes*. Who ſeek to be *Juſti-* "*fied* by their *Faith* and *Works* in the *Sight* of *Men*, are in a "*Dead Faith* and *Works* both] ——This *R. VV.* hath brought in his Book p. 150. and 195. and alſo he brings it *p.* 125. and 126. in the ſame Book (which is fully Anſwered *pag.* 142, 143.) —— *And* in *p.* 125. he calls him *John Bunyar*; and *pag.* 195. he calls him *John Bunian*, and yet they are both one Man's Sayings (as the *Reader* may ſee in *G. F.'s* Fol. p. 110.) and he himſelf quotes them both of this *page*. And if *G. F.* ſhould have ſaid *Bunyar* for *Bunyan*, as *R. VV.* (who calls himſelf *Orator*) doth, he would have cried *Simple*, and *Lame*, and *Tautologies*, to Anſwer the ſame Man's words *Twice* over in one and the ſame Book.—— And *R. W.* thou ſay'ſt: *For what is* Juſtification, *but a* Pardon *written, and ſealed and declared from the* King *of* Heaven *to poor, condemned* Traitors? *That this* Pardon *may be merited by any* Price, *that either we or any in the World can offer, is denied by true* Proteſtants, *&c.*

Anſw. What muſt we underſtand from *R. W.'s* words? but that *Every one* (*Proteſtant*,) *Papiſt*, *Arminian*, as he *crieth* againſt, *&c. that hath the written* Scripture (which they may purchaſe for a ſmall Price) *hath both* Pardon *and* Juſtification *without* Faith *and* Spirit. *And* then the *Papiſts*, *Arminians* and *Socinians* (that he *crieth* ſo much againſt, as well as us) have the *Juſtification*, and *written Pardon* and *Seal*, though they know not the *Son* and *Father*, but by *Revelation*. Then why doth the Apoſtle ſay, *They are* Juſtified *by FAITH?* and what is this, to over-throw *James's* words, that ſaith; *Our Father* Abraham *was* Juſtified *by WORKS?* Was this in the *Sight* of *Men R. W.* or in the *Sight* of *God?* Which *Works* were wrought by *Faith*. And the Apoſtle telleth thee, that *As the* Body *is dead without the* Spirit, *ſo is* Faith *without* Works (Jam. 3.)

And the Apoſtle ſaith (*Rom.* 3, 28.) *Therefore we conclude, that a Man is* Juſtified *without the Deeds of the* Law; *being* Juſtified *freely by his* Grace: *But* this doth not prove *Abraham's* being *Juſtified* by his *Works only*, but by his *Faith:* And doth not the Apoſtle ſay; *Have ye received the Spirit by the* works *of*

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the Law, *or hearing of* Faith? Now, where is this *Voice* to be *heard*, if not *within? And* many may *cry out* of their *Sins*, and may have the *written Pardon* or *Justification*; and may have the outward *written Pardon* (which thou calleſt *Juſtification*) and ſome may *cry out* of their *Sins*, and ſome may not be *ſenſible* of their *Sins*.

But thou confeſſeſt, it was the *Lord*, that *opened* Lydias *Heart, to give Attention unto the* Goſpel, *and ſo receive a* Pardon: *Therefore*, as the *Apoſtle ſaith, No Man knoweth the things of God, but by the* Spirit *of* God; *nor the Son, nor the Father, but by* Revelation, Chriſt ſaith. But do any receive that *Pardon*, but who receive the *Light*, which *Lighteth every Man that cometh into the world*, by which they *ſee* their *Sins*, and him, that *pardoneth* them? Seeing the *Phariſees* and the *Jews* this Day, who have the *Scriptures*, do not receive this *Pardon*; ſeeing the *Jews* have the *Scriptures* now, or may have them. And the *Phariſees* in the Days of Chriſt would not receive this *Pardon* or *Juſtification*, who did not believe in the *Light* of Chriſt, as he taught, as ye may ſee it; ſeeing Chriſt ſaid to the *Jews, If ye continue in my words*, &c. and, *Ye ſhall know the Truth, and the Truth ſhall make you Free:* And ſo they are ſo now.

And thoſe profeſſing *Jews* could ſay to Chriſt's Face, *They were of* Abraham, becauſe they had the *Scriptures*; but Chriſt told them, *They were of* (their Father) *the* Devil, *and his* Luſt *they would do:* As *R. VV.* and his *New-England*-Prieſts ſay, *They are Chriſtians*; but whoſe *Works* have they done, and ſtill do? But *If the Son* therefore *ſhall make you Free, ye ſhall be Free Indeed.*

And if all the *Righteouſneſs* of the Beſt Men (as *R. VV.* ſaith) to wit, good *Thoughts*, good *Words*, good *Actions*, *Alms*, *Prayers*, *Preachings*, *Sufferings*, be but as *Womens Menſtruous* and *Filthy Clouts*, then why doth Chriſt ſay; *Let your Light ſo ſhine before Men, that they may ſee your good* Works, *and glorify your Father, which is in Heaven?* And doth not the Apoſtle ſay, *He hath Created us unto* Good Works? And what! are the *Works* of the Saints in the *New Covenant* ſo bad, as the *Tranſgreſſors* were in the *Old Covenant* (ſeeing thou haſt made no Diſtinction, but Jumbled all together?) But theſe are thine and the *New-England* Perſecutors *Beſt-Mens Works.*

R. VV. bringeth *Enoch Howet's* Saying (Fol: *G. F.* p. 16.)

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It is an Expreſſion of a dark, deluded Mind, to ſay, that God is not Diſtinguiſhed *from his Saints.*] And *G. F.* Anſw: ["But "*God* and *Chriſt* is in the *Saints, and walketh in them:* pag. 196. "and he is a *Reprobate*, and out of the Apoſtle's Do- "ctrine, that denieth it.] And *R. VV.* ſaith: *I Reply to this* Canting Gypſie;

Anſw. And that is all that he ſaith here, who cannot endure to hear of *God* and *Chriſt dwelling in his people.* But may not he as well call the Apoſtle *Canting Gypſie*, who preached this Doctrine? (as 2 *Cor.* 13: and 1 *Cor.* 6. and 2 *Cor*: 6.) And ——

R. VV. bringeth in *Ralph Farmer* p: 74. [*That God the* Creator *is* diſtinct *from all* Creatures: *That* Chriſt *being God only in* One Perſon, *remaineth* diſtinct *from all Men and Angels.*] Let the *Reader* read *G. F.'s* Fol. p. 74. and there is no ſuch thing in that *page*: And therefore he hath not done, as becometh an *Orator*, as he calleth himſelf to the *King*. Nevertheleſs *R. VV.* hath given an Anſwer to theſe words (which are not found in the *page* in *G. F.'s* Book, that he quoteth) and ſaith; *Is there no Diſtinction between* Infinite *and* Finite?

Anſw. We never ſaid, that the *Finite* was the *Infinite*; but this doth not prove, that *God* and *Chriſt* is *Diſtinct from his* people, and doth not *dwell in them.* And ——

R. VV. ſaith: *G. F. ſaith, his Oppoſite is a* Reprobate: *R. VV.* asketh Why? And he ſaith; *The only Reaſon* G. F. *gives, is, becauſe he licks not up the filthy and* Helliſh *Poiſon of* Fox's *Childiſh and* Helliſh *Blaſphemy againſt the Eternal Godhead*; and crieth, *poor Duſt and Aſhes.*

Anſw. And let the *Reader* ſee, It is, *becauſe G. F.* ſaith, *God and Chriſt will dwell in his Saints, and walk in them,* according to the Apoſtle's Doctrine. And this Doctrine of Chriſt and the Apoſtle he calleth *Helliſh Poiſon, Childiſh* and *Helliſh Blaſphemy againſt the* Eternal Godhead: *Now* let the Gentle *Reader* ſee, how this Man raileth and *doteth* againſt the Doctrine of Chriſt and his Apoſtles with a *Venom* under his Tongue! And again ——

R. VV. bringeth *Joſeph Kellet* (*G. F.* Fol. 22.) *ſaying* [*They be all alienated from God, and Enemies untit* Faith [but theſe are *R. VV.'s* words inſtead of *until*; this ſhould be *Non-ſenſe* in *G. F.* but with *R. VV.* (who calleth himſelf the *King's Orator*) it muſt be Good *Senſe*: who found fault with *G. F.* becauſe there

there was an [s] to much; though this might be the Printers.] *G. F.* Anſw. ["So they have denied their *School-maſter*, which is "until *Faith*; which will keep them out of the *Alienation*, which "is the *Law*, as *Paul* ſpeaketh of.] And *R. W.* replieth and falleth a-railing with many *Filthy Words*,——

Anſw. Which are not worth mentioning here. And *Paul Rom.* 8. Is not this, as *Solomon* ſaith, *The Legs of the Lame are not Equal*, to Contradict thy ſelf? *(Gal. 3.)* And then thou goeſt on in a kind of *Preaching*, but nothing to the purpoſe; who cavil'ſt againſt the Apoſtle's words, and manifeſteſt *another Spirit*, and canſt not diſprove them. And where-as thou alledgeſt, *That* G. F. *his words are uncertain*, as *Whether the* Alienation *is the* Law? *&c.* If thou wereſt not willfully *Prejudicate* and *Blind*, thou might'ſt underſtand, that the laſt word [Which] is *Relative* not to the Word *Alienation*, but School-maſter: for *Paul* ſaith, *The Law was the* School-maſter *unto Chriſt*: and who were under this *School-maſter*, were not in the *Alienation*, becauſe they had a Belief in him to come, although not, as when he was come.

R.W. Thou bringeſt (*G.F.*Fol.p.27.) *Baxter's* Sayings [*To ſay, that any is* Perfect *and without ſin, is the* Devil's *Speaking in Man.*] *G. F.* Anſwers ["Contrary to the Language of the "Apoſtles and Chriſt, who bid them, *Be Perfect*: "And the Apoſtle *ſpake Wiſdom among them that were* "Perfect, and ſaid, They were *made free from Sin*, And it is "the *Devil's Speaking in Man*, that ſpeaketh for *Sin*, while *Men* "are upon the *Earth*; for the *Devil* holdeth him up, that maketh "*Men* not *Perfect*: which *Truth maketh Men Free* again from "the *Devil*, and *ſpeaketh in Man*, and ſaith, *Be Perfect.*] pag. 197. Here *R. W.* ſaith, [*that* Be *Perfect*] and *G. F.* ſaith [*that* Are *Perfect*:] but is, that Be *Perfect*, according to the *Grammar*, ſeeing, thou findeſt ſo much Fault with *G. F*?] And *R. W.* ſaith: *The* Perfection *ſignificth no more, then* Sincerity *and* Uprightneſs.

Anſw. Then is *R. W.* or any of his *New-England*-Prieſts and Profeſſors *Perfect in* Sincerity, and *Uprightneſs* and *compleat Fulneſs in its Kind?* What *Fulneſs* is this?

R. W. And thou ſay'ſt: *Sometimes it's* Fortified, Strong *and* Armed, *and ſometimes its the* Fulneſs *of the* Godhead, *to whoſe Incomprehenſible Ocean not one drop can be given, nor one drop can be taken from him.*

Anſw. And doth not the Apoſtle ſay, *Of his* Fulneſs *we have*

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received Grace for Grace? And, *Grace, and Truth cometh by* Jesus *Christ*; and is not this in the *Hearts* of God's people? And Christ saith, *Be ye* Perfect, *as your Heavenly Father is* Perfect. And then thou say'st ——

pag. 198. *R. W. We are not exhorted to be* Equal *with God in* Holiness, *for this is to be* Equal *with God* our selves.

Answ. But Christ, who said, *Be ye* Perfect, *as your heavenly Father is* Perfect; and the Apostle said, *Be ye* Perfect, In his saying so, he doth not say, that they should be *Christ themselves*, and *sit down in the* Throne *of* God *or the Godhead, and thrust out the Eternal God.*

Ah! poor Mortal, in the Imaginary Fancy! (as I may well say) can the *Eternal God* be *thrust out of his Throne?* Is not this *Blasphemy* to say, that the *Eternal God* can be *thrust out of his Throne?* If this be *R. W.'s* and the *New-England* Priests Doctrine, that the *Eternal God* can be *thrust out of his Throne*, if ye hold such Principles of *God*, the *Eternal*, Living *God, before whom all Nations are but like a Drop of a Bucket* (and if they are but a *Drop*, and yet if he can be *Thrust out of his Throne* by so *few* people, this is gross *Ignorance* and *Blindness* to mention any such thing. And thou say'st ——

R. W.'s Blasphemy.

R. W. There is a Generation, that are pure in their own Eyes, yet are not cleansed from their Filthiness.

Answ. Roger, this is thy own Condition: And what! Dost thou bring this to oppose Christ, who saith, *Be ye* Perfect, *as your heavenly Father is* Perfect? And the Apostle saith, *We speak Wisdom among them that are* Perfect, 1 *Cor*: 2, 6: *And Paul* doth not contradict himself in *Phil.* 3.

R. W. And thou say'st: *G. F. and* we *do not know the* Battle, *&c*; *between the* Old Man *and the* New; *for* Satan *having possession, all is in peace.*

Answ. This *R. W.* might have applied to himself, who knoweth not our Condition, which we have gone through, nor the *New Man*, that is *born after God*: for how can he, when he believeth not in the *Light, by which he may become a Child of Light*, but speaketh evil of it? And therefore he is not like to *know the* battle *betwixt the* New *and the* Old. And ——

R. W. Thou say'st: *It hath been ever known, that all God's Children*

dren are like High and Glorious Queens *and* Empreſſes, *who wittingly endure not (as the holy Scripture ſpeaketh) that ſuch an Ugly Fiend as the* Devil *ſhould touch them, no, not in an Evil Thought.*

Anſw. R. W. why doſt thou deny here the people of God called *Quakers*, who witneſs *Sanctification* and *Redemption* by *Chriſt Jeſus*, and *Freedom from Sin* here? But *Roger*, How can *thoſe high, glorious* Queens *and* Empreſſes, which thou calleſt *God's people*, who *cannot endure the Evil Fiend, the* Devil, *to touch them, no, not with an Evil Thought* (how canſt thou ſay then, they) *have a Combate* or *a* Battle *all their Life Time*, and *Cry out like* Paul, *Who ſhall deliver me?* And make good the *great Myſtery* (*Append.* p: 6.) *How the Seeds of all Sin are in the* New-born, *and the Seeds of all* Grace. And *G. F.* and We have *Eſteem* and *Love* to all *that profeſs* Holineſs *and Sincerity*, who are begotten of the *holy Spirit.*

R. VV. bringeth (*G. F.* Fol. p. 28.) *Rich: Baxter's* Saying, where *G. F.* telleth [*How the ſame Author preacheth an* External Word.] *G. F.* Anſw: ["Which the Scripture ſpeaketh nothing "of, nor the Prophets, nor Chriſt; but ſaith, *The* Word *that* "*liveth, and abideth and endureth* for Ever: and of the *Scriptures* of "*Truth*, that *cannot be broken*; and of *God's Words* and *Chriſt's* "*Words*, and that is not *External.* This is not agreeable to *Sound* "*Words*, that cannot be Condemned; but that is like his Do-"ctrine, that knoweth not the *Eternal.* But the *Miniſters* of "*Chriſt* did not tell people of an *External Word*, but of an *ETER-*"*NAL WORD:* but ye being made by the *Will* of *Man*, ſpeak "to the people of an *External Word.*] *NOW* whereas *R. VV.* in Anſwer to this ſaith, *That the* Word (*whether* External, Internal *or* Eternal) *is a Similitude*, becauſe *God hath no* Mouth, *nor* Tongue *nor* Words,——

Anſw. He ſheweth his Ignorance of *God* and Divine things: for *God* in his *Words* is more truly *Real*, then thoſe things of Man, that are obvious to the outward *Changes*; and therefore are rather to be called a *Similitude* of *God's words*, then God's a *Similitude* of *Man's words.* *The* like Ignorance he ſheweth in his Comparing of *Kings* and *Generals* of *Armies*; which Compariſon is Lame: For *God* as an *Omnipreſent Being*, can and doth *ſignify* his *Mind* unto all his Children Inwardly by his *Spirit*, which the other cannot do; and therefore muſt of } p. 199.

neceſſity make uſe of outward *Words* and *Writings*. *The* like groſs Ignorance he ſheweth, in ſtretching this Compariſon to a *Sentinel's making the* General *ſtand, if he forget his Word*; Which cannot be applied to God without great Blaſphemy. *Neither* do we deny, but that the *Mind* of *God* is outwardly expreſs'd in *Words* in many things in the holy *Scriptures*; and therefore, as *R. VV.* ſaith, *That* Chriſt, *and* Paul *and* Apollo *ſpoke and Diſputed from the* Scriptures (neither do we deny, but the ſame may be done, as we our ſelves oft do) which yet will ſignify nothing without the *Leadings* and Guidings of that *Spirit*, from whence the *Scriptures* come. By which *Spirit* we are fully ſatisfied, they were guided in their Teſtimonies and *Diſputing from the* Scriptures; and ſo are the Faithful *in this Day*.

R. VV. bringeth (*G. F.* Fol. p. 32.) *Ellis Bradſhaw* ſaying [*The* Quakers *Spirit doth teach them to honor no Man.*] *G. F.* Anſw. ["That is a *Lie*: for it *Teacheth them to have all Men in* "Eſteem, and to *Honor all Men in* the Lord. Yet they are convinced "by the Law to be *Tranſgreſſors*, if they Reſpect Mens *Perſons*: "And the Saints are not to hold the *Faith* of our Lord *Jeſus* Chriſt "with Reſpect of *Perſons*, as ye do.] This laſt Sentence, which was the Reaſon of *G. F.'s* Aſſertion, he hath deceitfully kept out; and yet now hath little to ſay, but *his Saying, That is a Lie.*

Anſw. Which being Really a *Lie* (in *Ellis Bradſhaw*) it is neither contrary to *Chriſtianity* nor *Civility* to ſay, it is ſo. But *Reader*, mind but, how often *R. VV.* uſeth the Word *Lie*? And yet he findeth Fault with *G. F.*

It is alſo falſe, that ever the *Quakers* were againſt *Taking by the Hand*, or true *Courteſy*; though to *Bow*, and *Uncovering the Head* (whether *half* or *whole*) they are againſt, and look upon as in *Apoſtacy*, if done by any of them: *Neither* can *R. VV.* prove, that ſo to do is true *Civility*. —— It is falſe in him to inſinuate, that to aſſert, *That in* Chriſt *there is neither Bond nor Free*; as if uſed by us to deſtroy the Mutual Relation of *Maſter* and *Man*, *Father* and *Child*. Which is falſe, and might the ſame way be alledged upon the Apoſtle. —— Such *Reſpective Words* and *Titles*, as the Scripture owneth and commandeth (eſpecially under the *New Covenant*) we deny not; if *R. VV.* thinketh we do, let him prove it. And as for his Charges of our *Uncivil* and *Inhumane Behaviour*, he only affirmeth it, ſaying, *God knoweth it*: but giveth no manner of Proof for his *Calumny*,

And

And if the *English Bibles* and *Grammar* (as *R. VV.* confesseth) *make* use *of* Thou *to a single Person*; why should *R. W.* quarrel with the *Quakers* for following the *English Bibles* and *Grammar?* —With the like Confidence and without Proof he doth affirm, *That the* Hebrew *and* Greek *signifieth no more* You *then* Thou: For all those, that understand those Languages, know, that they distinguish the *Singular* and the *Plural*, as well as the *English*. And albeit *Every Nation*, &c: *have their particular* Proprieties *of Speech*; yet that doth not destroy the Real Distinction of *Singular* and *Plural*, universally acknowledged in all *Languages*. And therefore to accuse those as *Ridiculous*, that use this Distinction is in *R. VV.* but a manifesting of his own *Folly*; as likewise a sufficient Evidence of his Malice and Wickedness to declare, *It's no Persecution, to* punish *Men*, who for *Conscience* sake cannot comply with his mind or *Corrupt Custom* in these matters.

R. VV. undertaketh to prove, *That the* Spirit *of the* Quakers *tends* (1) *to reduce people from* Civility *to* Barbarism.

(Answ.) And albeit he braggs here, that *W. E.* and the rest in the *Dispute stood upon Coles*, and *overdrive* him, for fear he should prove it; yet now he hath *Leisure* enough, to write what he pleaseth without *Interruption*: He produceth no solid *Reason* for it. *The* words of *Paul* (Ephes. 4.) and *Peter* (1 Pet. 3.) *Be Pitiful, be Courteous*, we own; neither doth he prove, that we are otherwise. But did the *New-England* Priests and Professors obey this *Command*, when they *HANGED*, &c. the Innocent? Were they led by the *Spirit* of *Christ Jesus*, which *R. VV.* saith, leadeth to *Courteousness*, *Gentleness* and *Sociableness* to the *greatest Opposites?* Did they not in so doing behave themselves more like the *dogged, proud, sullen Pharisees*, *R. W.* speaketh of (and also like himself in his Book) then the Disciples of *Jesus?* With the like foolish Confidence he affirmeth, ——— pag. 201.

(R. W.) That the Quakers Spirit *leads to bring into that* Barbarity, *which the* English *were wearing out among the* Indians; and that, because they *past by* people *sometimes without speaking* to them, saying, *They are like the* Popish *Saints in a* Procession. pag. 202.

(Answ.) But is *Silence* become such a Crime amongst the *Christians*, who know, that they shall be brought to an Account for every *Idle Word?* If this were all, for which the *Indians* are to be

blamed, it were no hard matter, to prove them therein to be more Innocent, then many of those *Idle Talkers*, that go under the Name of *Christians*. And it remains yet for *R. W.* to prove, That *Silence* in such Cases, or a Refusing to *comply* with Men in the Common Sort of *Salutations*, *proceeds from a Brutish Spirit*: which for *R. W.* to affirm, and not to prove, is pitifully to *Beg the Question*.

AS for his Story of the *Quakers Nakedness*, the Account he himself giveth of *W. Edmondson* and *J. Stubs*, their Answer for it shows, there is nothing of *Barbarity* or *Immodesty in the* Case. *And* for as much as ——

R. W. saith, *That such a thing cannot now be admitted as a* Sign, *because* Signs *and Figures are ceased under the* Gospel.

Answ. The Objection is no ways valued: For that will not hold forth, as if we were under a shadow of *Dispensation*, typifying some other *Dispensation* to come; but only a particular *Sign* by a particular Matter of Fact by way of *Prophecy*: As the Case of *Agabus* (Act. 21, 11.) *taking* Paul's *girdle, and binding himself*, as a *Sign* of his *Bonds* to come. Which *Instance R. W.* confesseth *J. Stubs* gave, doth sufficiently witness.

The *Second Branch* of ——

p. 203. *R. W.'s* Fourteenth *Position* or Charge is this: *The Spirit of the* Quakers *tends to bring in an* Arbitrary Government. His Proof consists in these Three things, 1. *That God wrote* Laws *for* Israel *some by his own Inconceivable* Finger, *and some by* Moses *his Inspired* Pen-man: *for that it pleased him, not to leave their* Wisest Kings *and* Governours *without Written, Known* Laws, *with* Rewards *and* Penalties *annexed*.

Answ. What then *Roger?* Did not God promise, *That in the last days he would pour out of his* Spirit *upon all Flesh*: and *That all should know him from the Least to the Greatest?* Is thy *Eye* Evil, because God's *Eye* is Good? Is God's *Promise* become Erroneous and the Compleat Liberty and Freedom of the *Gospel-Spirit* Offensive and Dangerous to thee? Or wilt thou compare the State of the *Law* with that of the *Gospel?* Is not a greater than *Moses* come? Is not he the great *Pen-man* of the *Gospel?* Doth not he write his Heavenly *Law* in the *Hearts* of them that believe in him?

R. W. But thou say'st: *The* Finger *of God, that wrote these* Laws, *is Inconceivable*. [How then canst thou understand it or them?

them?] But thou further argueſt; *If the* Quakers *are guided in all they ſay and do, by the Immediate* Spirit *of* God *(as I proved,* Fox *maintained) then if they obtain Higher or Lower* Governours *of their* Spirits, *ſurely it ſhines clear, that there is no need of* Laws *for them to* Rule *and* Act *by; they have the Holy* Scriptures within *them, their* Teacher within *them, and all that they ſpeak, the* Voice *within them,* &c. *So, I ſaid, much more might be ſaid of Mens* Laws *and* Writings, *that ſurely they had no need of them.*

Anſw. When and where did *G. F.* ſay, *That every thing, that was done by a* Quaker, *was done by the* Immediate Motion *of the* Spirit *of* God? and when and where did he maintain it? For there are many outward, indifferent Matters, which true Chriſtians called *Quakers*, have a true Underſtanding and *Liberty* from God to do; and not to place thoſe things upon the *Immediate Motion* of God's *Spirit* within them, which yet is not againſt the *Mind* of God: (See what *Paul* ſaith. 1 *Cor.* 7, 6, 12.) ——— *But* a vain and fooliſh *Argument* haſt thou brought, indeed no *Argument*; but rather a Repetition of thy Charge. Howbeit this I ſay; Chriſt never leads his people to diſobey *Juſt Laws*, but to fulfil them (and *Unjuſt Laws* are to be obeyed at no times; yet all true *Chriſtians* do patiently ſuffer, when for *good Conſcience* to God they are oppreſſed by them, according to the Command and Example of Chriſt.) And how doth this deſtroy *Righteous Government* and *Laws*, that fulfilleth all *Righteouſneſs? Law* is added becauſe of *Tranſgreſſion*; where *Tranſgreſſion* is removed, the *Law* has no power: And is this thy *Evil* and *Arbitrary Government*, thou chargeſt upon the *Quakers*, when *To take away* Sin, *and finiſh Tranſgreſſion*, is the very End of *Chriſt's Coming? Roger*, what's become of thy Wits? Is *Not to need the Law*, to *Rebel* againſt and break the *Law?* and to Obey Chriſt the great *Law-giver*, the way to Deſtroy Free *Government*, and to ſet up an *Arbitrary* and Oppreſſive *Government?* The *Law* is a *School-maſter*, and it leadeth to Chriſt; and all *Juſt Government* is owned in it's place. But are thoſe, that are come to *Chriſt* (and to *God* the *Judge* of all, and the *Spirits* of the *Juſt men made perfect*, and to the *General Aſſembly* of the *Firſt-born*) againſt Free and *Righteous Government*, which is the End of all Juſt *Government*, and the Perfection of all Juſt *Government?* Nay, they do and leave undone the things commanded or forbidden in

all

all Righteous *Laws* by the *Divine Nature*, which they are Partakers of.

And *Roger*, we muſt tell thee, that all thoſe, that obey the *Spirit* of *God*, and keep to Chriſt, their *Law-giver* and *Teacher*, are in that *Love*, that fulfills the *Law*; becauſe they are in that Image, which was before *Tranſgreſſion* was, for which the *Law* was added. And art not thou a Wicked Man (yea, and God will recompenſe it upon thy Head, if thou repenteſt not) to make our Fulfilling all *Juſt Laws* a *Subverting of Juſt Laws*, and a Deſtroying of Juſt *Government*! as if we were for a *Bondleſs*, *Lawleſs*, *Wicked Life*, and not, that we were *Come to him*, by whom Princes *Reign*, and Kings *decree Juſtice*.

(*R. W.*) *But* upon *W. E.'s* Saying ["*What doſt thou* R. W "*fill peoples Ears with ſtrange* Notions, *as if the People of God cal-*"*led* Quakers, *were a* Lawleſs people? *We are for Righteous* "Government *and Righteous* Laws; *we are not for any* p. 204. "*to rule by* Force.] Thou repleſt, *That* W. E. *miſtook thee; thou did'ſt not intend a Government by* Force, *but by* Will *or Pleaſure, as* Arbitrium *ſignified*.

(*Anſw.*) To which we ſay: That where there is no *Force*, there is no Fear of *Slavery*; and ſuch an *Arbitrary Government* no body was ever afraid of. But it was an *Arbitrary Government* with *Force*, *Roger*, that uſed *WHIPS*, and an *HOT IRON*, and *HALTERS* and *GALLOUSES* in *New-England*. O thou *Wicked Man*, look at home, and do not thou beſpatter the Innocent, who haſt Joined with *Perſecutors*, and taken part with the *Blood-thirſty Generation*! The *Lord* give thee Repentance, if it be not hid from thine Eyes for Ever! —— But *Roger*, doſt thou not accuſe the people called *Quakers*, for holding, *That they are Acted by the* Spirit *of* God, *and not by their own Spirit?* If ſo, it is the *Arbitrium*, or *Will* and Pleaſure of their *God*, and not by their own *Wills* and *Spirits*, that they are *Acted by*: And what Harm is this to Juſt *Government?* or how doth this ſet up Man's *Will* and Power? O thy *Blindneſs*! thy *Darkneſs*! and thy *Confuſion*!

(*R. W.*) Now to the Third *Branch* of thy Fourteenth *Poſition*, viz: *That the* Quakers *Spirit tendeth to the ſudden Cutting-off of people, yea* Kings *and* Princes, *that oppoſe them.*

(*Anſw.*) But what Proof haſt thou for this? Anſwer us. Thou telleſt us, Thou *craveſt our patience, that thou muſt profeſs thy*

Fears

Fears —— And what have we to do with thy *Fears?* What Proof is this, that we are Guilty? *If* we should say, *R. W.* is a *Thief* or a *Drunkard:* And when we are called to prove it, we tell him, *We fear, he is a* Thief *or a* Drunkard; We ought rather to *fear*, he would *Take the Law* of us for a *Scandal* against him. But ——

(*R. W.*) Thou cleareſt us preſently after in theſe words, *viz: I told them, I thought, they had no ſuch thing in their* Thoughts *or Eye at preſent; but if* Power *of the Sword come into their hand, it was eaſie to imagine, that whom their* Spirit (infallible) *decreed to Death,* Peaſant *or* Prince, if it *were poſſible, he muſt be* Executed.

(*Anſw.*) Now all people behold, where is the *Charity*, the *Juſtice*, the *Reaſon* of this Man! He Chargeth out *Spirit with Death of* Prince *and* Peaſant, *Which* taketh in all Mankind from the *Throne* to the *Dunghil:* when he cometh to prove it, *He Feareth ſo*, and, *It is eaſie to Imagine ſo.* But it is beyond a *Fear* or *Imagination* either, that *R. W.* would (if he could) expoſe us to the *Club* of the *Peaſant*, and to the *Sword* of the *Prince*, and render us unfit to live in the World; as hath been already hinted. But *Roger*, do the *Magiſtrates*, called *Quakers*, where thou liveſt, give thee any Proof for this Charge? or any Ground for this *Ugly Fear* and *Bloody Imagination?* No ſuch matter: However thou haſt no Ground for *So Fearing* and *So Imagining* in theſe words, *viz:* ——

(*R. W.*) *For why might they not ſay, that* Abraham *with an Impulſe was killing* Iſaac, Moſes *the* Egyptian, Ehud Eglon, Samuel Agag, *and* Paul Ananias *and* Sapphira, *&c.* } p. 205.
Alſo the wonderful Actings of Tho. Munſter, J. Becold, Pfeiffer *and* Knipperdolling *in* Germany.

(*Anſw.*) When did ever any of the people called *Quakers*, do any of theſe things, or follow any of theſe *Examples?* which thou might'ſt have better applied to thy own Spirit and the *New-England* Profeſſors. Muſt thy *Fear* and thy *Imaginations* ſerve thy Turn? Is it a good Argument, Becauſe *Evil Men have pretended God for Evil Actions*, therefore *All that act in the Name of the Lord*, muſt needs be *Guilty* of the ſame *Deſigns*, and their *Spirit* tend to the ſame *Evil Conſequences? THEY that have not the* Spirit *of* Chriſt, *are none of his*; This is according to Scripture: *Now*, how knoweſt thou, that we have not the *Spirit* of *Chriſt?* Thou canſt

not

not tell by the Visible *Fruits* (for thou say'st; *I Charge* the Quakers *with no* Matter *of* Fact? Nay, thou further say'st, Thou *dia'st, not Think, We had any such thing in our* Thoughts *or Eye at present?*) The *Spirit* of *God* never *Revealed* it to thee, for thou denyest *Revelation*: The *Scripture* tell's thee no such thing; and thou confessest, that no such *Fact* or Fruits appear? What wicked *Presumption* is this to Judge an Innocent people with thy envious *Imaginations* of thy own Heart?

But *Roger*, how comest thou to jumble *Abraham* and *Munster*, *Moses* and *Knipperdolling* together? Did they proceed upon the same *Authority*? Hast not thou served *Abraham* and *Moses*, as thou dost *Us* (in Joining *Abraham* with the *Wicked*) with thy false *Cain's Fears*, who thus envyest thy *Brother*, and hast proved thy self a *Man-slayer* (1 *John* 3.) Is this good *Equal Measuring*, *Weighing* and Joining? *Abraham* in that Case gave one of the greatest Instances, and of *Self Denial* and Obedience to God; was that *Munster's* and *Knipperdolling's* Case? Again, Art not thou an Unreasonable Man, that under the pretence of *Confuting Mens Principles*, makest *Principles*, that thou may'st *Confute* them, which are not theirs? Dost thou not know, that it is one of our Principles, *That he, that killeth with the* Sword, *shall perish by the* Sword? *That Men ought to* Love *their* Enemies? Yea, that it is a standing and *Foundation-Principle* of the *Gospel*, to *SUFFER*, and not to *Revenge*? And that it is not the Way of the *Spirit* of *God* in these *Gospel-Days*, to Exercise the Children of God in such things, as either were connived at, or suffered or commanded, before *Christ Came*, the *Heir* and *Lord of all things*, that *brought* Life *and Immortality to Light*: Who is greater than *Abraham*, or *Moses* or *Samuel*, yea, all the *Prophets* and all the *Apostles* too.

But *Roger*, we never read yet, *That* Paul *killed* Ananias *and* Sapphira, nor yet, that they died by a Visible *Force*; but by that *Power* and *Spirit*, which *Early* or *Late* will over-take thee for all thy *Ungodly Speeches* and *Calumnies*, if thou repentest not.

But *Roger*, thou hast writ thy own State, and the State of the *New-England* Priests: And it is a Wonder, ye do not *Kill one another*, as ye have done the People of God called *Quakers*; for *Thou* and *They*, that own the *Scripture* to be your only *Rule*, and deny the *Eternal Spirit* to be necessary (which alone giveth to *savor*

vor Spirits) ye may in your *Imaginations* to Imitate *Abraham*, *offer up* your *Children*, and think, *Ye Act Moſes* upon the *Egyptian*, when ye *kill* thoſe, that are not of you. And no queſtion, but ye made the poor *Quakers* the *Egyptians*, and the *Agags*, when you *WHIPT* them, and *BURN'D* them and *HANGED* them, to Juſtify your ſelves in your Wickedneſs: But the Lord hath Diſcovered you, and he will Reward you!

As for thy Charge againſt James Parnel (which thou bring'ſt over and over) viz: *That he was moved to faſt* 40 *Days, and periſh'd* the 11 Day: It is utterly falſe, there was no ſuch thing. But after ſome of thy Generation about *Colcheſter* (for all their Cries and Pretences for *Liberty* of *Conſcience*, and after all the *Blood*, that had been *Spilt* in the *Nations* about it) had *beaten* him, and *bruiſed* him, and ſhed his *Innocent Blood*, and cruelly intreated him (as hath been already ſaid) he like a *Lamb* laid down his *Innocent Life*. O! this *Harlot's Spirit*, that would kill the Living *Child*, to be Revenged on the true *Mother*! which would lay it's own *Abominations* to the Charge of *God's Elect*, and ſuggeſt that againſt the Innocent People of God, which daily leads thoſe into, that Partake with it, and are Joined to it.

For thy Story of Henry the Fourth of *France*, *that was ſtabb'd by a* Friar *pretending a Viſion of Angels*, What is that to us? who deny *Friars*, falſe *Viſions* and all *Stabbings to Death* what-ever; yea, and maintain, that *God's Spirit* leadeth no man to any ſuch Work: But *Roger*, Let thou, and the *New-England*-Prieſts and all your Brethren elſe-where look at home, For thy Story and Anger againſt *William Harris* (who is thy Neighbour) he is of Age, and able enough to Anſwer for himſelf. pag. 206.

(R. W.) The Laſt Point and *Branch* of thy 14. *Poſition* is this, viz: *Their Perſecuting Spirit.*——The Proof thou bringeſt for this Accuſation, is a paſſage out of *G. F.'s* Book (p: 170: Fol:) viz. "That the *Magiſtrate* ought "to ſubject the Nation to his *Light*, elſe he is not a Faithful "*Magiſtrate*. p. 107.

(Anſw.) But *Roger*, Though thou haſt given his words very Imperfectly, this proves nothing of thy Charge. And to the end the *Reader* may ſee, that thou haſt here-in uſed thy *Fears* and *Imaginations* (as before) and not in a Real Proof, here are

all *G. F.'s* words in that *page* upon that Subject following:

"The *Magiſtrate* of Chriſt, the *Help-Government* for him, "he is in the *Light* and Power of Chriſt; and he is to *ſubject* "*all* under the power of *Chriſt*, into his *Light*, elſe he is not a "faithful *Magiſtrate*: And his *Laws* here are Agreeable, and "Anſwerable according to *that of God in every Man*; when men "act contrary to it, they do Evil. So he is a *Terror to the* "*Evil-Doers*, diſcerneth the *Pretious* and the Juſt from the *Vile*: "And this is a *Praiſe* to them that do Well.

Now is there one word of *Perſecution* here? Or can *R. W.* think himſelf a *Chriſtian*, and look upon it to be *Perſecution* for *Chriſt's Magiſtrate by Chriſt's* Light *and Power to ſubject all under the* Power *of* Chriſt, and to bring all into this *Light* of *Chriſt*, Or can he think ſuch an one an *Unfaithful Magiſtrate?* Or are thoſe *Laws* and the Execution of them *Perſecution*, that are *Agreeable and Anſwerable to that of God in every Man?* Theſe are *G. F.'s* words: Such *Magiſtrates*, ſuch *Laws*, ſuch *Power*, and *Light* and *Subjection* is *G. F.* for, and no other. And O *Roger*! Canſt thou expect to eſcape the Judgment of the great God, when the very words of *G. F.* relate not to Opinion, *Religion*, and Faith and Conſcientious Worſhip (which *Perſecutors* employ their Power to Impoſe or Reſtrain) but to *Well* or *Evil-Doing*; *Common Juſtice*, *Righteouſneſs*, *Truth*, *Induſtry*, and thoſe Vertues, that are ſo neceſſary and commendable between *Man* and *Man*. Wherefore (ſaith *G. F.*) *The Magiſtrate is a Terror to* Evil-doers, *and a Praiſe to them that* do well: who diſcern the *Juſt* from the *Vile*. And thus do *G. F.'s* own words at length prove the *Innocency* and Soundneſs of his mind in writing them; And the *Malice* and Envy of *R. Williams* in miſ-repreſenting and miſ-conſtruing them.

But *Roger*: How doth *Terrifying Evil-doers* deſtroy *Government?* When we ſpeak of *Puniſhing Evil-doers*, then thou turneſt it to *Perſecuting Conſcientious Diſſenters*: And when we ſpeak of being made Free by the *Light* and Spirit of God from the Impoſitions and *Traditions* of Men, thou conſtrueſt it preſently, that we are againſt *Law* and *Government*, and ſet up an *Arbitrary Government* of our own: And thus *To the Unholy all is Unholy*. One while we are accuſed of being *againſt Magiſtracy*, another while for being *for Magiſtracy*: But the Lord hath delivered

livered us out of thy Hands, and in ſome meaſure out of the Hands of thy Generation; and will do more and more for his own Seed's ſake.

(*R. W.*) The 2. *Proof* thou giveſt, that we are of a *Perſecuting Spirit*, is this; *Was there ever any known (profeſſing the Fear of God in ſo high a Meaſure) ſo ſharp and Cutting in their* Tongues *even to Eminently Knowing and Conſcientious Perſons*, Thou *Liar, Serpent, Cain, Judas, Hypocrite, Devil?* p. 208.

(*Anſw.*) The *Tongues* of God's People have in all Ages been as a *Fire* and a *Sword* to the Wicked; and if thy *Eminent Perſons* were as well *Known*, as thou ſay'ſt they are *Knowing*, we knew what to ſay to thee. For ſince thou haſt thought beſt to conceal them, we ſhall only ſay, that *Liar, Serpent, Cain, Judas, Hypocrite, Devil* are Names given to the *Evil One* and his Children by the Spirit and *People* of *God*; Yea, they are the *Form of ſound Words*, which thou and thy Generation wince and ſpurn at: And therefore many of our Dear *Friends*, Men and Women have been bitterly *Bruiſed* and *Beaten* by and at the Inſtigation of ſuch *Profeſſing Prieſts*, as thou art, when they have been ſo called. And we do believe, the *Word* of the *Lord* hath *Cut* you, which maketh thee to cry out, *They are CUTTING Words:* But the *Spirit* of the *Lord* will *Cut* you more, and will Anſwer the Witneſs of God in you, and make you to *Confeſs, GOD is JUST.* And *R. W.* and his *New-England* Prieſts need not to fear *Carnal Weapons*, to be hurt by from us. Well, but thou proceedeſt in theſe bitter words and ſay'ſt: ——

" (*R. W.*) *Shall we rationally queſtion, whether their Hands (like* Simeon's *and* Levi's*) will not be as Fierce and Cruel, if the Moſt-Holy and Only-Wiſe permit* Whips *and* Halters, Swords *and* Faggots *ſo fall into their Hands?*

(*Anſw.*) It may be as *Rationally queſtion'd* of the People of God in this *Age*, as of God's people in former *Ages:* And God will reckon with thee, thou *Ungodly, Unjuſt Man*, that inſinuateſt theſe wicked things againſt a *Suffering* as well as *Harmleſs People!* This Spirit, thou art led by in Writing againſt us, would *BURN* us, as it led thy Fore-Fathers to *Burn* the *Martyrs* in *Smith-field:* For ye are all of *CAIN'S Race*, and ye are found in his Steps, and ſhall have *Cain's Reward*, if You repent not.

Nevertheleſs thou Inſtanceſt *Sam. Fiſher* and *Edw. Burrough*, to prove this moſt Uncharitable Saying of thine. But this thou might'ſt have applied to the *New-England*-Profeſſors, who have been in the Practice of it; their Fruits have diſcovered them to the World: and ſo it's like, they are afraid, the ſame *Meaſure* to be meaſured withal, as they have meaſured to us; but *Vengeance* we leave to *God* for him to *repay* it. —— And is this a Proof, that we would *Whip* and *Hang*, and *Burn* and Deſtroy people for their *Religion?* Did *S. F.* and *E. B.* mention *Whips*, *Halters*, *Swords* and *Faggots?* Were the *Soldiers* to over-come the *Pope* and his Followers with ſuch Tools and Inſtruments, as they are? Or was it not rather to deſtroy thoſe *deſtroying Courſes?* But *Roger*, if this be the Sign of a *Falſe Religion*, what haſt thou to ſay for thy *New-England* Brethren, *into whoſe Hands the Only-Wiſe God hath permitted* Whips, Halters *and* Swords *to fall?* What Uſe have they made of them? Is not this to meaſure us by your ſelves? Becauſe ye have been Falſe to *God*, your own *Conſciences*, and your own *Principles*, therefore we muſt be ſo too? Witneſs thy following words, which are the laſt Proof alledged by thee, to manifeſt our *Perſecuting Spirit*; they are theſe:

(*R. W.*) *Have we not known the Deceitfulneſs of Mens Hearts fly out into greater Matters than* Perſecution? Haſael *earneſtly asked, whether the Prophet thought him a* Dog, *that he ſhould do ſuch matters?* &c.

(*Anſw.*) What is this to the Buſineſs *Roger?* Are we *Haſaels?* or art thou the *Prophet?* or haſt thou a true *Prophetical Spirit*, that thou canſt tell us, *We ſhall be*, what thou thy ſelf (pag. 204.) *twice* confeſſeſt, *we are not?* But thou haſt another *Inſtance* to prove us *Perſecutors*, ſaying:

(*R. W.*) Pendleton *vow'd, his Collops ſhould fry, ere he would to* Maſs, *in Q.* Mary's *Days*; *and yet to* Maſs *he went, and* Perſecuted *others alſo, that would not bow to the* Image, *as he had done.*

(*Anſw.*) What Proof is this, that we muſt Change our Principles, and turn *Perſecutors?* Either this *Inſtance* concerns us not at all, or elſe it muſt be applied thus: *Perſecution* is no more our principle *now*, then it was *Pendeton's*, when he was a *Proteſtant*; and as he turned not *Perſecutor*, till he turned to *Maſs*, ſo we ſhall not turn *Perſecutors*, till we turn to *them* and the

New-England-Professors: For the plain Meaning of this Instance of thine is, That though we have good *Principles*, and resolve to stand by them; yet we may *turn* from them, and *Persecute* our own *Friends*, who keep to them: which thou say'st, was *Pendleton's* Case.

But *Roger*, is not this thine and the *New-England*-Priests Case? And is not this *Measuring* us *by your selves* (as before mentioned) with your false *Rule*, your false *Yard*, and that *R. W.* though he is not a *Thief*, yet he may be a *Thief?* Which he may be, before the *Quakers* turn to their *Principles* and *Practice:* For we see them plain enough; and had they any *Good* in them, we should never have forsaken them. For did not ye (*Pendleton* like) renounce and deny the *Hierarchy* of the *Church* of *England*, and severely plead against the *Persecution* raised by the *Bishops* against you in former Times? And did not ye Vow, *If God gave power into your hands, ye would not do, as ye have been dealt by?* And have not ye done the same things, and far Worse? Bitterly *WHIPT, BEATEN, BURN'D* with an *HOT IRON, BANISHED* and *HANGED* a poor and *Conscientious* people, (which are the *Christians* in *Nature*, and the Followers of the true *Lord JESUS Christ*) because they would not bow to your *Image* in *New-England*, after ye had fled from the *Bishop's Image* in *Old-England?* Like to the *Scribes* and *Pharisees*, that praised the *Prophets*, and blamed the *Fore-Fathers*, and committed greater Wickedness themselves, by putting to *Death* the *LORD of LIFE and GLORY?*

O *Roger Williams*! That thou might'st yet know the things that belong to thy Eternal *Peace*! That thou might'st yet find a place of *Repentance* for thy poor *Soul*, and feel the Mercies of the Lord in thy Eternal *Salvation*! O that thou had'st been *Wise*, and had'st not done these things! Verily, thou art *Treasuring up* Wrath *against the Day of Wrath*! And if thou comest not down into the *Dust*, and mournest for these things, thy *Day* will always be *Darkness*, and thy End *EVERLASTING DESTRUCTION.*

G. F.

J. B.

A

New-England-Fire-brand QUENCHED.

The Second Part.

BEING

Something in ANSWER to *Roger Williams* his *APPENDIX*:

Wherein he hath taken and *pickt up* ſome of *G. F.*'s words, and ſome of *G. F.*'s Old *Perſecutors* here and there, that writ againſt him and the People of God called QUAKERS, what he thinketh he can *pick out* for his own Advantage; who is of the ſame *Spirit*, as they that writ againſt us, and perſecuted us in *Oliver's* Days. With a ——

POST-SCRIPT Confuting his Blaſphemous Aſſertions, viz: *Of the BLOOD of CHRIST, that was Shed, its being* Corruptible *and* Corrupted: *and that SALVATION was by a Man, that was* Corruptible. *Where-unto is added* a ——

CATALOGUE of *R. W.*'s Envious, Malitious, Scornful *Railing Staff*, falſe Accuſations and *Blaſphemies*, which he *foully* and Un-*Chriſtian-like* hath Scattered and Diſperſed throughout his Book, and calls it *Scripture-Language*. Together with the ——

LETTERS of *W. Coddington* and *Rich. Scot* of *Providence* in *New-England*, teſtifying againſt the ſaid *R. Williams* and his *Slanderous* and *Wicked* Book. And *Laſtly* ſome ——

TESTIMONIES of *Antient* and *Modern Authors* concerning the *LIGHT, SCRIPTURES, RULE* and the *SOUL* of Man.

By *George Fox* and *John Burnyeat.*

In the Year M DC LXXVIII.

A NEW-ENGLAND Fire-brand Quenched: Or, an Answer to *Roger Williams* APPENDIX.

Wherein he hath taken and pickt up some of *G F*'s. words, and some of *G. F*'s old Persecutors here and there, that Writ against him, and the People of God call'd *Quakers*, what he thinks he can pick out for his own *Advantage*; who is of the same Spirit, as they that Writ against us, and Persecuted us in *Oliver*'s days.

R. W. IN the 2d. *page* of the *Appendix* thou say'st, *that* G. F. *writeth, that the Saints know all things as God*, &c. And then thou tells, *what the* Devil *pretends he doth, and offers to reveal so much to some Conjurers:* p. 2.

And then thou say'st, *What hinders, but if the* Quakers *be Omniscient, and know all things, but they should be also Omnipotent, and do all things? for* Paul *so writes*, Phil. 4. *&c.* And *R. W.* saith, *I know, they say, they are one with God and Christ, and they know all things, and can do all things; and yet this sense which literally is so proud and Blasphemous* &c.

Answ. *Roger*, Why dost thou abuse the *Quakers?* For where doth *G F*, or any of the *Quakers write* and *say, They know all things as God?* or, *that they are Omniscient, or Omnipotent?* And why dost thou find fault with *G F*, who brings the Apostles words to the Saints; *But ye have an Unction from the Holy One, and ye* know all things, *&c.* and, *Let that therefore abide in you, which you have heard from the beginning:* and, *If that, which ye have heard from the Beginning, shall remain in you, ye also shall continue in the Son, and in the Father.* And, *These things have I written unto you, concerning them that seduce you; but the Anointing which you have received of him, abideth in you, and ye need not that any man teach you: but as the same Anointing teacheth you of* all things, *and is Truth, and is no Lye; and even as it hath taught you, ye shall abide in him*, &c. Here *John* explains his own words better than *R. W.* can do; and such as conti-

nue in the *Son* of *God*, they continue in the *Father*, *and know the* Antichriſts *and the Seducers*, *to ſhun them*, 1 John 2. — And doſt thou not wickedly bring, *That the* Devil *pretends*, *that he* knoweth all things, *and offers to reveal ſo much to his Conjurers?* and doſt not thou bring this in *Oppoſition* to *John*'s words, who exhorted the Saints to the *Anointing within them*, which will teach them to *know all things?* and had'ſt thou been in *John*'s days, thou would'ſt have ſaid as much in *Oppoſition* to him, as thou haſt done to *G. F.* who bringeth but *John*'s words. And *John* ſaith, *That which we have ſeen and heard, declare we unto you, that ye alſo might have fellowſhip with us; and truly, our fellowſhip is with the Father, and with his Son Jeſus Chriſt:* and muſt not this *Fellowſhip* be witneſſed by the true *Believers* in Chriſt *Jeſus?* But it's like, thou art more acquainted with the Devils *pretences*, and *what he reveals to his Conjurers*, then with that, which the Apoſtle *John* did declare, which he had *ſeen* and *heard*: and therefore I believe, if *R W.* declared nothing, but what he hath *ſeen* and *heard from the beginning*, as *John* did, he would have *little to ſay*, 1 John 1. And as for *Paul*'s ſaying, *I can do all things*, as *R. W.* brings; but *R. W.* has left out *Chriſt*: for the Apoſtle ſaith, I *can do all things* through Chriſt, *who hath ſtrengthened me*; and ſo can all that walk in his Spirit: for *without Chriſt* they cannot do *any thing* that is good. And Chriſt ſaith, I *am the Vine, and ye are the Branches*; *and he that abideth in me, and* I *in him, the ſame bringeth forth much fruit*; for without me ye can do nothing, *John* 15, 5. And thou ſay'ſt (to take the Apoſtles words) *he can do all things*, &c. and *the Saints know all things* (according to *John*'s doctrine) and ſay'ſt, *Yet this ſenſe, which literally is ſo Proud and Blaſphemous*, &c. Here thou haſt judged the Apoſtles to be *Proud* and *Blaſphemous*, which directed the Saints to the Unction within from the Holy One, which *taught* them *all things*. And the Apoſtle could *do all things* through Chriſt that ſtrengthened him.

R. W. And thou ſay'ſt, *Doth not the Spirit of God* (*Prov.* 28.) *open this to us, ſaying, Evil men underſtand not Judgment, but they that ſeek the Lord, underſtand all things*, (ver. 5.) that is, *God Anſwers their Prayers, and enables them to do all, that he calls them to, when the proud and ſcornful are rejected.*

Anſw. It's well thou wilt confeſs ſo much, though thou haſt added to *Salomon*'s words: But I queſtion much, whether ever thou *heard* God, or Chriſt's *Voice immediate* from Heaven by his *Spirit*? For *Salomon*'s words are true, as he ſpeaks, and gives a better ſenſe, then thou canſt. *R. W.*

R. W. Thou ſay'ſt, *Therefore (I believe) it is, that the moſt Holy, moſt Juſt, and Wiſe Lord leaves theſe poor, proud, ſcornful ſouls to ſeek Wiſdom, and not to find it; to be ignorant, knowing nothing, as God's Spirit ſpeaks; and to diſcover their ignorance in ſo many fundamentals of Chriſtianity, and in ſo many practices immodeſt, irrational, more then Savage, as I have proved againſt them.*

Anſw. No ſuch proofe haſt thou proved. And here thou fall'ſt a railing in thy falſe judgment: but as Chriſt ſaith, *With what judgment ye judge, ye ſhall be judged.* Thou think'ſt, thou art plucking a *Mote* out of our eyes, but ſees not the *Beam* in thy own: and truly *Roger*, thou haſt hit thy own Condition, and miſt us. As for *proud, ſcornful* and *ſavage*, &c. and *immodeſt practices*, theſe are but thy railing Expreſſions, a wave of the Sea which thou had better have kept at home, and applyed to thy own Spirit; for we can praiſe God through Jeſus Chriſt, for what he hath revealed unto us: And I ſtrange, that thou dareſt take the *moſt-Holy Juſt Lord* in thy mouth, and utter ſuch *foul Languages* againſt his People. And who thoſe many are, that *practiſe Immodeſty*, which thou tell'ſt the World of, thou haſt neither mentioned their Names, nor their *Immodeſt practices*; therefore it is a ſlander. And wherein are we *Ignorant of the fundamentals of Chriſtianity*, ſeeing we believe all that is written in the Scriptures concerning God and Chriſt?

R. W. And thou ſay'ſt, *The Quakers confeſt their Light to be* Conſcience, and *J. Bunion* denyes plainly, *that* Conſcience *can juſtifie.* And *R. W.* replyes and ſaith, *That* Conſcience *looks back of a mans mind or ſpirit upon it ſelf in point of juſtification or pardon of ſin; and* Conſcience *looks upon a curſed rotten nature:* And *J. Bunion* calls the *Light* Conſcience, *A poor Dunghill-Creature, that will convince of ſin* (as in *G. F.*'s Folio, *pag.* 10.) [Oh how doth *R. W.* & *J. Bunion* contradict each other! the one ſays, *It will not juſtifie*; the other ſays, *In point of Juſtification or pardon of ſin.*] And thou ſays, *that* Adam *and* Eve's *Conſciences condemned them*, & *they confeſt the Fact:* and thou ſay'ſt, *That poor Conſcience, which every man,* Jew *or* Gentile, *Civilized or* Pagan *comes into the world with*, &c. *and the firſt man and woman their Conſciences condemned them*, &c. and thou further ſay'ſt, *Could this their Condemning Conſcience* (*eſpecially with mincing of ſin, as all natural mens Conſciences do*) *I ſay, could this Conſcience or Confeſſion pardon their Sin, renew their Hearts, and be their Juſtification* (*or clearing*) *and Salvation?* } p. 3.

Answ. Hast not thou Answered thy self in the Second page? Do'st not thou say, that *Conscience in point of justification looks upon a mans mind and spirit*, &c. *in point of Justification or pardon of sin*, and yet thou call'st it *a Natural Conscience*, and *Adam*, and *Eve*, and *every man* has it? & thou say'st, *that* Abimelecks *Conscience justified him from the Fact of* Abraham's *Wife*; *and* Joseph's *Conscience justified him* &c? And thou wrong'st the *Quakers* in saying, *that they confess their Light to be* Conscience: In this thou perverts their words, and thou would'st have it so; for *G. F*'s words are, *The Light, which you call* Conscience, *which is the Light of Christ*, as you may see all along in his Book. And thou calls *Conscience Natural*; and *J. B.* calls the Light (wherewith Christ enlightens every man that comes into the world) *Conscience*, and *a poor Dunghill-Creature*; which never doth *G. F.* nor the *Quakers* call it *Conscience*, nor *Natural*, but as you call it. And where did ever any of the Apostles call the Conscience *a poor Dunghill-Creature*, or that was *Natural*, that *Condemned* Adam *and* Eve? and is the Light, which Christ said *Believe in*, and that the Apostle turn'd people to from darkness, a *poor Dunghill Creature*, and a *Natural Conscience?* is not this your ignorance of Christs and the Apostles Doctrine? And if Conscience stands in *point of Justification or pardon of sin*, hast not thou here set it up in the room of *Christ* and his *Blood?* for we say, it is *Christ, that justifies and pardons sin, and his Blood, that sprinkles the Consciences from the dead works* to serve the Living God. And *G. F's.* words will stand, which the Apostle brings, *Rom.* 2. and *that which will accuse them, or excuse them in the day, when God shall judge the secrets of all men by Jesus Christ according to my Gospel*, that was that, which may be *known of God*, which was manifest *in them*, which *God had shewed* unto them. So, this was not a *Natural Dunghill-Conscience*, but it was something of the *Spirit of God in them*, that brought them to do the Law of God: For the Apostle saith, *He is not a* Jew, *that is one outward*; *but he is a* Jew *that is one inward*: and sets *up Circumcision in the Spirit, and the Heart* above that in the Letter (*Rom.* 1, 19. *cap.* 2. throughout) And the Apostle saith, *In the Beginning was the Word, and the Word was with God, and the Word was God*; *the same was in the Beginning with God, all things were made by Him; and without Him was not any thing made that was made: And in Him was Life, and the Life was the Light of Men*; *and the Light shin'd in Darkness, and Darkness comprehended it not.* And *John* said, *He was not that Light, but he came for a Witness to bear Witness of that Light*; *and that was*

the

the true Light, which lighteth every Man, that cometh into the World: and the Word became flesh, and dwelt amongst us, &c. Now, you bear witness against this Light, and some of you calls it *a Natural Conscience*, and some calls it *a Dunghill-Creature*, and some *a Created Light*; and *R. W.* calleth it an *Idol*, and *a mad frantick Light*. And *John* the Divine saith, *In him was Life* (to wit, the *Word*, by which all things were made and Created) *and this Life is the Light of Men; and he bore witness to it, that all Men through him might believe*. And Christ saith, *Believe in the Light, that you may become Children of the Light*, John 1, 12, 36. and we must tell you, that this *Light* is the Condemnation of them that hate it, and whose Consciences are seared, and doth evil. And so, the Light of *Christ Jesus* is a further thing, then *Conscience*, for it lets a Man see his Sin, and his Saviour *Christ Jesus*, that saves him from Sin: and they that believe in the Light, as Christ commands, *are grafted in Christ, and are past from death to life, and have the Witness in themselves*, as 1 *John*, and *Rom.* 11. And after *Adam* was condemned for Sin, and the *Jews* were condemned by the Law of God for their Transgression, yet Christ was promised to *Adam*, that the *Seed of the Woman should bruise the Serpents head*, that led them into Sin: which came according to the promise of God, and the Prophesies of the Prophets; and as the Apostle saith, *When the fulness of time was come, God sent forth his Son made of a Woman, made under the Law, to Redeem them that were under the Law*, &c. And so there is no Salvation by any other name, but by the Name of Jesus, *who suffered for our sins, and rose again for our justification*, Rom. 4, 25. Rom. 5. *And we are justified not by the works of the Law, but by the Faith of Christ Jesus, which Faith he is the Author of*, Gal. 2. and, *we are justified by the Grace which comes by* Jesus, *Tit.* 3, 7. and, *we are justified by the Blood of Christ*, Rom. 5, 9. And so, Christ is our Justification, Sanctification, and Redemption, Glory to his Name for ever.

R. W. says, *That after* Abimelech's *and* Joseph's *Conscience was justified*, &c. and further he saith, *Was this the pardon of* Abimelech's *Sin, his* Justification, *after the canting Language of this poor* Fox? *and all the Foxians that I have seen, (and I have read all that I could come at) Oh! how little do these poor Beasts seek, what infinite Justice, infinite Punishment, infinite Payment is? what Conscience truly pacified is upon true pardon of Sin, and true peace of Conscience sprinkled with the Blood of that only Lamb of God* Christ Jesus.

Anſw. God ſaid unto *Abimelech*, that he ſhould reſtore unto *Abraham* his Wife, and *Abraham* ſhould pray for him, and he ſhould live: and he did reſtore *Abraham* his Wife, and *Abraham* did pray for him, and God did heal *Abimelech* and his Family, as in *Gen.* 20. And thou art made to confeſs, that *his* Conſcience *juſtified him from the Fact*: and this was before Chriſt was come in the Fleſh, and Crucified, and ſhed his Blood for the Sins of the world; which *ſprinkles the Conſciences* and the hearts from dead works to ſerve the Living God, and whoſe Garments are made white with the Blood of the *Lamb*, &c. And we having an High-prieſt over the Houſe of God, Chriſt Jeſus, let us draw near with a true heart (the Apoſtle ſaith) *having our hearts ſprinkled from an evil Conſcience, and our bodyes waſhed with pure water*, Heb 10, 20, 21, 22. and *Elect, according to the foreknowledge of God the Father, through Sanctification, through the Spirit unto Obedience, and ſprinkling of the Blood of* Jeſus Chriſt. And we are come to Jeſus the *Mediator* of the New Covenant, and to the *Blood* of *Sprinkling*, Glory to his Name for ever: and hearken to him, who ſpeaks from Heaven, who is our Shepheard. — But what is *G. F's.* or the *Quakers canting Language*, which thou Scoffingly calls *Poor Beaſts?* thou haſt not inſtanc'd it. But thou haſt *read* our Books with an evil eye, by which thy body is full of darkneſs, or elſe thou might ſee, how often we mention in our Books, that *Chriſt hath bought us with a price, which is his Blood*; and how that *all dyed in* Adam, and how that *Chriſt dyed for* all, *that they that live, might live to* Him; *and that all might believe in* Him, *who* dyed *for them*; and if they do not, they are *Condemned* with the *Light* which they ſhould believe in. For it is Chriſt, that *Lighteth* every *Man that cometh into the world*, and ſaith, he is the *Light* of the *World*, and is to be followed in his Light; and thou and they that hate it, and give it other names, with it are *Condemned*.

R. W. And then thou tell'ſt a ſtory of the *Indians*, how *they will confeſs, when they are falſly charged of ſtealing*, &c. And then thou ſay'ſt, *If this be all* G. F. *ſaith, he beats the Air, and hath no Enemy*: and ſay'ſt, *No, no, it is a Conſcience, Juſtification within, a Chriſt ſhedding his Blood* within (*in a ſubtil Oppoſition to a pardon* without, *from the King of Heaven, for the ſake of his Son* without *us*) *and this is the buſineſs, which theſe Traytors to the King of Heaven aim at* &c. *And this their preſent honeſty ſhall pay the old ſcore of a curſed Nature, and millions of Treaſons and Rebellions in Omiſſions and Commiſſions againſt the God of Heaven.*

Anſw.

Answ. Roger W. What an *envious, malicious* Spirit appears in thee here, and what wickedness hast thou uttered forth to the world! When did ever any one hear any of the *Quakers*, who confesse *the Blood of Christ sprinkled* in their hearts, and *Christ reigning* in their hearts *by Faith*, say this in *opposition to Christ, that dyed at* Jerusalem, and *shed his Blood* there for sin, who is our Justification, Sanctification, and Redemption? But this I say to thee, Thou that art against *Christ's being* within *his Saints*, and he *sprinkling their* hearts *with his Blood*, by which they are washed, as the Apostle saith; so I say to thee, Thou art a *Reprobate*. And so for *Traitor*, and *Treason*, and *Rebellion*, &c. I say, thou may keep them to thy self, in whom reignes a *Rebellious* Spirit. For the Apostle bids the *Corinthians Examine themselves*, &c. and, *Prove your own selves, how that* Jesus Christ *is* in you, *except you be Reprobates*, 2 Cor. 13. now, the Apostle here did not deny Christ *dying* and *shedding his Blood without* the Gates at *Jerusalem*, no more then the *Quakers:* and thou may'st read thy Condition in *Heb.* 6. of such as *Crucified the Son of God afresh*, and *put him to open shame*.

And as for the *Indians Plea*, I believe many of them are more Innocent, than thou art, and have less to answer for at the day of Judgment. And as for thy telling of *G. F's. beating the Air*, thou might very well applyed this at home, in whom the *Prince* of the *Air* rules, which has led thee to utter forth so many *Slanders* and *Lyes* against God's People, and Christs true followers. And if all be justified, that *confess Christ dying at* Jerusalem, without he be manifest *within* them; and yet the Apostle saith, *They are Reprobates, if Christ be not* within *them*; come *R. W.* how canst thou answer the Apostle here? And the Apostle saith, *By one Offering* Christ *hath perfected for ever them that are* Sanctified: and so it is Christ, that doth *perfect* and *sanctifie*, who offered up himself without the Gates of *Jerusalem* for Sin; who rules in the hearts of his People, Glory to God for ever. And so, He it is, that hath bought us with his *price*, his *Blood*. And as for all thy Lyes and *Unsavory* words, that thou hast mentioned here, indeed they are not worth mentioning: and it would be well, if thou did see thy self in that *Cursed Nature* thou speaks of; but thou art so full of Enmity, which blinds thy eyes, that thou cannot comprehend the Light, though it may shine in thy darkness.

R. W. And then thou tells us *of a Story or Similitude of* Q. Elizabeth; and then in thy Application thou say'st, *The old Friend is* Conscience, *who will go with us, but can be a* thousand Witnesses { p. 4.

neſſes *againſt us*, &c. *It followes then clearly, that the young* Prince *is the true Lord Jeſus Chriſt*, and not vaniſh'd away in a Light in every dark Dungeon in the world; *but* Conſcience *ſaith, he is literally aſcended up into Heaven, and will as literally make his ſpeedy return again to judgment.*

Anſw. Here thou haſt extoll'd *Conſcience* very highly. But what will a ſear'd *Conſcience* do? will a ſear'd *Conſcience* do this? or the Jews *Conſcience?* or all Mens *Conſciences* in the World? or a *poor Dunghill-Conſcience*, as *I. B.* ſpeaks of? and haſt not thou ſet up *Conſcience* here above the Light of Chriſt, which *lighteth every Man that cometh into the world*, which Chriſt ſaith, *is the Condemnation of them that hate it?*——And is it not Blaſphemy in thee to ſay, *That the Light of Chriſt may vaniſh away in every dark Dungeon in the world?* For as the Apoſtle ſaith, *The Light, which ſhines in their hearts, gives them the light of the knowledge of the glory of God in the face of Chriſt Jeſus:* which *Light* is Life in Chriſt the Word, and by it Chriſt is known, and it comes from him the true Lord Jeſus, who ſuffered and roſe again, and remains in the Heavens, till all things be reſtored, as the Apoſtle ſaith. And as *John* in his *Revelation* (ſpeaking of Chriſt) ſaith, *Behold, I come quickly, and my reward is with me, to give to every man according to his works.* And ſo it is clear, that the ſame Chriſt is ſeen by the *Light*, that ſuffered and is riſen, who will *judge the world in Righteouſneſs*: and ſo take heed *Roger*, for *the* Judge *ſtands at the door*, Jam. 5, 9 for he will return to judge thee for all thy *hard ſpeeches.* And the Apoſtle ſaith, *He commanded us to Preach to the People* (to wit, Chriſt) *and to teſtifie, that it is he, that was ordained of God to be* Judge *of the quick and dead*, Act. 10, 42. *becauſe he hath appointed a day, in the which he will judge the world in Righteouſneſs by that Man, whom he hath ordained; whereof he hath given Aſſurance unto all men, in that he hath raiſed him from the dead* (to wit, Chriſt) *and we have this Aſſurance*, Act. 17. And this *Light* is the condemnation of the world, of them that hate it, and do not believe in it: and this thou ſhalt know to thy *Condemnation*, though thou may'ſt Blaſphemouſly call it an *Idol*, and ſay, *It will vaniſh away.*

R. W. And thou ſay'ſt, *that* G. F. *takes not the* Light *in the ſame ſenſe his Oppoſite doth* (to wit, *I. B.*) (*the common trick of Cheaters*;) and further ſaith, *that* I. B. (*his Oppoſite*) *takes it not for the Heavenly Light, Sun, Moon*, &c. *nor the Earthly Light, nor Fire*, &c. *nor precious Stones*, &c. *nor a Metaphorical Light in Peoples minds,*

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differing from Beasts, &c. *nor the Light of Peace and Joy* &c. *called in Scripture* Light, *&c. nor the Light of the Holy Scripture and Preaching, and Offering of a Saviour to poor lost Sinners; but for that awakening and saving Light, convincing all Mens Conditions to be Miserable and Damnable; of Grace and Mercy offered and applyed to a Soul by the good News of a Saviour some-way heard of, and the holy Spirit, the Finger or Power of God.* p. 5.

Answ. Here thou seems to help off thy Brother *I. B.* but thou hast made it worse with thy Confusion. Thou say'st, *He takes it not for the* Light *of* Peace *and* Joy *&c. called in Scripture; nor the Preaching and Offering of a Saviour to poor lost Sinners* &c. and here thou mistakes thy self and *I. B.* For it was the true *Convincing* and *Saving or Condemning* Light, *which lighteth every Man, that cometh into the world*, which *John* came for a Witness, to bear witness unto to *poor lost Sinners*; and the *Light* which *Paul* turned People to from *darkness*, that our discourse was about. And is not the *Awakening and saving* Light, *the Light of* Peace, *and* Joy, *and* Prosperity *called in Scripture* Light? And is there any Light, but the *Light* of *Christ*, that lets people see their *miserable Conditions*, and their *damnable state?* by which Light they see their *Saviour*, that *saves* them from their Sin? and by believing in the Light, they are grafted into Christ, that dyed for their sin? And doth not the Scripture say, *As the Law came by* Moses, *Grace and Truth came by* Jesus Christ; and is not that *within* in the heart?

And thou say'st, *Of Grace and Mercy applyed to a soul by the good News of a Saviour some way heard of, and the holy Spirit, and Finger, or power of God.* And what must we understand from thy words here? Thou hast *heard of the News of a Saviour, and the Finger or Power of God*: and this must be *applyed to a soul.* And wilt thou come no nearer to Christ, nor his *Grace*, *Mercy*, nor the *Spirit*, nor the *Power of God*, but thy *Applying?* But doth not the *Apostle* say, *He that hath not the Son of God, hath not Life?* and doth not he say, *If any Man* hath *not the* Spirit *of Christ, he is none of his?* and *They that are* led *by the* Spirit *of God, are the Sons of God? And as many as receive Christ, he gives them power to become the Sons of God? And it was Grace, that established their hearts, and seasoned their words*; and it was the Grace, that was their Teacher, and brought their Salvation: And may not all the *Papists*, and others that thou speaks of, *apply* to themselves as much as thou do'st, and yet be Reprobates, *and hear the News of a Saviour*, &c? For first People may *hear the News of a Saviour*; but then to *receive* him, as Christ saith, *He that re-*

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ceiveth me, receiveth him that sent me. And *John* saith, *He that hath the Son, hath Life; and he that hath him not, hath not Life:* and then what good doth thy *Applying the News of a Saviour* to thy lying slanderous Spirit? And *John* saith, *The Son of God is come, and hath given us an understanding; and we* are in him *that is true, even in his Son* Jesus Christ: and this is the true God, and Eternal Life; Glory to his Name for ever.

R. W. And thou say'st, that *G. F.* saith, *That the saving Light is in all Mankind, only persons do not mind it; and so,* Jesus Christ *is Crucified and Slain in them, and* God, *and* Christ, *and* Spirit, *and* Light, *&c. are all captivated and hindred from working, yea, altogether Killed and* Slain *in them, because the Soul doth not mind them, and hearken to Christ in them.* And then *R. W.* (when he has invented the aforesaid words himself) cryes; *Ah poor, simple, brutish Imagination, that ever it should enter into the thoughts of Men professing to be Christians, or of Men professing to know more, then the Wolves or Foxes in the Wildernesses!*

Answ. Christ *Lighteth* every Man, *that cometh into the world,* with the Life in him, the *word,* and saith, he is the *Light* of the *world*; and saith, *Believe in the Light, that ye may became Children of Light,* and he that believeth, is *saved,* and he that doth not, is Condemned. And the Condemnation is the *Light,* that is come into the world; which *Light* is *Saving* to them that believe in it, and Condemning to them that do not believe in it, but hate it; whose deeds be evil, *&c.* *Joh.* 3. But *R. W.* is a *Forger* of many *Lyes:* for where ever did he read in any of the *Quakers* Books, or in *G. F's Answer* to *J. B.* that the Quakers should say, that *God,* and his *Spirit,* and his *Light,* &c. and *Christ* (who has all power in Heaven and Earth given to him, and sits at the Right Hand of God, and *dyes no more,* and death has no more dominion over him) that we say, *That God is Slain and Crucified, and Christ, and his Spirit, and Light is slain and Crucified, yea, altogether kill'd and slain in us,* &c. *and Captivated, and hindred from working;* and the reason is, *that the Soul doth not mind to hearken to Christ within?* Now, we charge these upon *R. W.* to be *Horrid Lyes.* For Christ was *Crucified* according to the flesh; but the Scripture doth not say, that the Eternal *God dyed,* nor his Eternal *Spirit.* And *David,* when he sinned, was afraid, *that God would take his holy Spirit from him:* and therefore we charge *R. W.* with these *Lyes* and *Slanders;* which were never in our thoughts. And Christ saith to *John* (*Revel.* 1.) *I am he that liveth, and was Dead; and behold, I am* alive *for Evermore, and have*

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the Keys of Hell and Death: though we ſay, as the Apoſtle ſaid of ſome, *that Crucified to themſelves the Son of God afreſh, and put him to open ſhame, like* R W; and as Chriſt ſays to *Saul, why perſecuteſt thou* me? *&c.* and as Chriſt ſaith, *Math.* 25. *I was in Priſon, and naked, and ſick, and hungry,* &c. *and I ſay unto you, In as much as you have done it unto one of the leaſt of my Brethren, ye have done it unto me,* &c. —— And as for *poor, ſimple, bruitiſh Imaginations, and Men profeſſing Chriſtianity, or Men profeſſing to know more, then the Wolves and Foxes in the wilderneſſes,* Theſe *Expreſſions* R W. may keep at home; for it ſuites his own Abuſive ſpirit the beſt, and not the People of God called *Quakers.* And *R W.* confeſſes, that *there is ſomething of God in the Diſobedient and Reprobates:* we do believe, it doth Judge him ſometimes; and its like it might ſtruggle with him, before he brought forth this *Birth* of *Confuſion.*

R W Thou ſay'ſt, *There is ſomething of God, that is from the power and wiſdom of God in the fallen Spirits the* Devils *themſelves.*

Anſ. But *R W.* has not proved this doctrine of his by Scripture. The *Wiſdom* of *God* is gentle and pure, and the *power* of *God,* is pure and holy; and *ſomething of God* is pure: Is this *ſomething of God* of his divine *being, wiſdom.* and *power in the fallen Spirits the* Devils *R W?* for thy words are, *There is ſomething of God, that is from the power and wiſdom of God in the fallen Spirits the Devils themſelves*; but no proof from Scripture thou haſt brought. For Chriſt ſaid unto the *Jews, Ye are of your Father the* Devil, *and the luſts of your Father ye will do; he was a Murderer from the beginning, and abode not in the truth, becauſe there is no truth in him* (mark, *no truth in him,* to wit, *the* Devil) *when he ſpeaketh a lye, he ſpeaketh of his own; for he is a Lyar, and the Father of it.* Mark this *R W.* Chriſt ſaith, *there is* No Truth *in him* (to wit, *the Devil*) and God is the God of *truth*; and that which *is* of *him,* or of his *power* and *wiſdom* is *True*; which thou ſay'ſt, *There is* ſomething *of* God, *that is from the power and wiſdom of God,* &c. *in the fallen Spirits, and the* Devils *themſelves* (mark, *in them*) and Chriſt plainly ſaith, *There is* no truth *in the* Devil: Is not ſomething of God (to wit, *his power and wiſdom*) *Truth?* ſo do'ſt thou not here oppoſe Chriſt's doctrine, as well as ours? and we charge him and the *N. England* Prieſts, to make this good by Scripture.

R W. And whereas thou ſay'ſt, G F. *meanes God himſelf* (*preſſed down as a Cart with ſheaves*) *the holy Seed Chriſt* Jeſus (*under the clods*) *the holy Spirit in Priſon: for the Soul is a part of the Eſſence or being of God himſelf. But that there is here a word or title of colour to any of this dirt, and filth flung in the face of the Majeſty of Heaven?*

Anſ. Here *R. W.* ſurely wants matter, when he gives his *meanings* to *G F*'s words : and when he has done, he ſays, *This dirt and filth ſlung in the face of the Majeſty of Heaven.*

R W, This is thy own *dirt* and *filth* : but in the *face of the Majeſty of God in Heaven* thou cannot *ſling* it ; he is too high above thee, or any one elſe to *ſling* ſo far *dirt* and *filth* in his *face*. Oh *R W*, that ever thou profeſſing thy ſelf to be a *Chriſtian*, ſhould'ſt utter forth ſuch words ! And it may be ſeen *Amos* 2, 13, how the Lord ſaid to the tranſgreſſing *Jews*, *I am preſt under you, as a Cart is preſſed, that is full of Sheaves* ; and this was not *Flinging dirt in the face of the Moſt High* : and may not the ſame be ſaid to the Chriſtians, and to you Prieſts & profeſſors in *N. England* that rebell againſt Gods *Spirit*, that they *preſs* it, and quench it ? And doth not Chriſt ſay, *I was in Priſon, and ye viſited me not* (*to wit*, in his members) and what, muſt not theſe Scriptures be owned ? —— And doth not Chriſt ſay, *he is the Seeds-man, that Sowes the good Seed in all grounds :* and is not the ſame *Seed* Sown upon the *Thorny* ground, *&c.* as well as the *Good ?* and doth not this ſpring through the good Earth, and bring forth 30, 50, *&c?* —— And did not God *breath into Man the breath of life, and he became a Living Soul*, and is not that *part* of his *breath ?* &c.

R W. And thou ſay'ſt, *This Scripture* Rom. 1, 2. *ſpeaks of the works, or working of the written Law in their hearts* [here thou art made to confeſs the truth.] *But* (thou ſay'ſt) *What is this to the ſecond writing, or the holy Scriptures, or writing inſpired into the hearts by the moſt Holy Spririt ? yea, or what is this to a third writing of their names in Heaven in the Lambs book of Life ? and what is this to a fourth writing of the New Covenant conſiſting of ſin, and a new heart, a heart of fleſh, in which the Law was written, as formerly in tables of ſtone?*

Anſ. The *New Covenant* doth exceed the *Old* ; for the one was in *Tables of Stone* : and they had their Offerings and Sacrifices, *&c.* and *the Prieſts Lips were to preſerve the peoples knowledge.* But Chriſt is come, our High-Prieſt, which ends the Prieſthood of *Aron* : and ſo, he is the *New-Covenant* promiſed (*Heb.* 8.) And the Lord ſaith, (*Jer.* 31, 33.) *I will put my Laws in their minds, and write them in their hearts ; and I will be to them a God, and they ſhall be to me a People* [and this *writing* is with the *Spirit* or *Finger* of *God.*] *And they ſhall not teach every man his Neighbour, and every man his Brother, ſaying,* know the Lord ; *for all ſhall know me from the leaſt to the*

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greateſt: And I will be merciful to their Unrighteouſneſs, and their Sins *and Iniquities I will remember* no more. So, the *Firſt Covenant* waxeth old, and decayes; but this is an Everlaſting Covenant, the *New Covenant*; and Chriſt is an *unchangable* Prieſt, who is *holy, harmleſs, ſeparate from Sinners, and made higher then the Heavens.* And ſo they that know Chriſt to be their High-Prieſt, know him to be a more greater and perfect Tabernacle, then that made with hands: & all the true believers in him can ſay, he is the *Treaſure* of *Wiſdom* and *Knowledge.* And ſuch as be in Chriſt *Jeſus*, are *New Creatures*; and the old things paſſe away, whether they be *Jewes* or *Gentiles.* And the Church of Chriſt, which is in the *New Covenant*, the true Believers, is come to Mount *Sion*, and unto the City of the Living God, and to New *Jeruſalem*, and to Jeſus the Mediator of the New *Covenant*, and to the blood of Sprinkling, *&c.* and to the general Aſſembly, and Church of the *Firſt born*, which are *written in Heaven:* and here the Saints did, and do know the Heavenly *Geneologies*, and *their Names written in the Lambs book of Life* before the foundation of the World, glory to his Name for ever. And ſuch can ſay, that the Blood of Chriſt ends the blood of *Bulls* and *Goates*; and he, the offering, ends the offerings in the times of the *Law:* and ſo, Chriſt is the end of the *Law* for Righteouſneſs ſake to them that believe —And the *work of the Law written in the hearts*, which doth the *work of the Law*, is not oppoſite to the *written Law*; for it Judged them, that had the *written Law*, and did not live in it. And the Children of the *New Covenant* can ſay; *If the Miniſtration of death written and graven in ſtone, was glorious, &c. how ſhall not the Miniſtration of the Spirit be rather glorious? for if the Miniſtration of Condemnation be glorious, much more doth the Miniſtration of Righteouſneſs exceed in glory: for even that, which was made glorious, had no glory in this reſpect, by reaſon of the glory that excells it, &c.* 2 Cor. 3. So, we can praiſe the Lord through Jeſus Chriſt, who is come, and has ended the *Prieſthood* of *Aaron*, and his *Temple* and *Tythes*, and his *Services*; who ſaid to his Diſciples and Miniſters, *Freely ye have received, freely give.* And Chriſt is our *New* and *Living Way* to the Father; praiſes be given to the Lord God for ever. And what doſt thou talk of theſe 4. *Writings*, and haſt *No motion in Heavenly things within thee R W?* —And then thou tells us of a *New Covenant conſiſting of Sin, and a new heart, and a heart of fleſh. Anſw.* All the Believers in the *New Covenant* have a *new heart*, and a *heart* of *fleſh*; and Chriſt takes away the ſtony *heart*, and the *Sin.* And as *Daniel*

ſaith, *He ſhall make an* end *of* Sin, and *finiſh tranſgreſſion; and bring in Everlaſting Righteouſneſs, and make reconciliation for* Iniquity, *&c.* Dan. 9.

R W. And then thou ſay'ſt; *And yet we poor men of* Jabeſh Gilead *muſt leave the Teſtimony (as* Gilead *imports) and ſuffer* Nahaſh *(the Serpent) to put out our Eyes*——

Anſw. This is thy own Condition, if thou could'ſt ſee it: and truly *R W.* thou art blind enough without *putting out of thy eyes.*

R W. And further thou ſay'ſt,——*and muſt believe, that every man hath the New Covenant Chriſt Jeſus, and the Kingdom of God with the* Phariſees *in every mans heart; and yet he never knowes of it.*

Anſw. Nay, thou do'ſt not *believe* this. Neither do the *Quakers* ſay, *that* every *man hath Chriſt* Jeſus, *the New Covenant:* for them that hate the *Light* of Chriſt, hate him, the *New Covenant*; and do not *believe*, that it is he that doth enlighten them, and hath dyed for their ſins without the gates of *Jeruſalem.* And Chriſt ſaith to ſuch; *If ye do not believe, that I am he, ye ſhall dye in your ſins:* and that is a ſad *dying*; for ſuch are they, that hate his Light, *&c.* And Chriſt ſaid to the *Phariſees* (*Luk.* 17.) when the *Phariſees* demanded of Chriſt, *when the Kingdom of God ſhould come?* he anſwered them, and ſaid; *The Kingdom of God cometh not with Obſervations, neither ſhall they ſay, Loe here, or Loe there; for behold, the Kingdom of God is* within *you.* Now, ſays *R W*, *the Phariſees*, &c. *never know of it*; and therefore Chriſt has taught them, *where* to know it. But we do not read, that the *Phariſees* made ſuch *ſlighting* words againſt Chriſts doctrine, as *R W.* doth: but we muſt believe Chriſts words before his. And we do charge *R W.* and his *N. England* Prieſts to make it good by Scripture *A New Covenant conſiſting of ſin.*

R W. And thou brings *I. Bunion*, who ſaith, *It is a Counterfeiting of the new birth for men to follow the Light within, wherewith men comeing into the world are enlightned withal.* And then *R W.* goes on, and ſayes, *There is two Opinions of the Light*, and ſaith, *it is not* enlightning *Every man* [but let him look in his *Latine*, how it ſayes there?] And then he ſaith, *There is two Opinions, how Chriſt lighteth every man: Firſt, as God in the Creation; Secondly, as God Man and Mediator.* And again thou ſay'ſt, *that it muſt be read in this ſenſe, that* Chriſt Jeſus *the True Light coming into the world lighteth every man, that is in the world, freely, that will receive him; even as many (whomſoever) look up to him: the ſtung* Iſraelites *to the brazen Serpent*, &c. *And that the meere phraſe imports no more,*

p. 6.

more, then a Light held forth to all the world; as the Sun in the Heavens; and Christs followers *are called by* Christ *the* Light *of the* World.

Answ. Why dost thou abuse the Scriptures, and would'st go about to darken them with thy *Meanings* and *Opinions*, and thy dark *Sense?* For though thou take this Scripture, as it speaks [*The followers of Christ are the Light of the world*] yet thou would not take *Johns* words (*chap.* 1.) as he speaks them. For thou say'st, *he lighteth every man*, &c. *that will receive him, even as many (whosoever) look up to him* [which is true in a sense] These are *thy* words, and not *Johns*. For *John* saith, *That was the true Light, which Lighteth every man, that cometh into the world; and the Light shines in darkness, and darkness comprehends it not*; and *they that hate the Light, and love darkness more then Light, and will not come to the Light, because it will reprove them*, these are enlightned with the same Light, as they that loves it, *John* 3. But dost thou see thy own *Contradiction?* for thou say'st, *Christ Enlightens every man, as God-man and Mediator*, &c. and then thou say'st, *That he enlightens every man, that will* receive *him, even as many as look up to him:* and therefore by thy words, they that do not *receive* Christ, and *look* not *up to him*, are *not enlightned* by Christ. So in this thou contradicts thy self, and speaks contrary to the Apostles doctrine, who saith; *That was the true Light, which lighteth* every *man, that cometh into the world; that shin'd in darkness, and darkness comprehended it not.* And therefore in thy darkness thou canst not comprehend the Light: so, for shame give over abusing the Scriptures. —— And how is the World *Condemned* with the Light, if it be *not enlightned?* The *Sun* is a Light or a publick Minister to all men; except they be blind, they may see it: but Christ enlightens *every* man, and is the Covenant of the *Light*, which God hath given to be *Salvation to the ends of the Earth.* But they, that love the darkness rather then Light, it is their Condemnation, as before: and them that *receive* Christ, he giveth power to become the *Sons* of *God.* And thou say'st *The word* Every man, &c. *is used not* Absolutely *but* Comparatively *&c. so taken in many places. and brings't* 1 Col. 28. which the Apostle speaks of; *We warning* every man, *and teaching* every man *in all wisdom, that we may present* every *one perfect in Christ Jesus*, and say'st; *which cannot Literally be true.* And yet thou takest [*That the followers of Christ are the Light of the world*] to be *literally true*, and not the other: and this is thy Ignorance of the Scriptures, and the power of God. For the Apo-

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ſtle ſaith; *We warning and teaching* every man, &c. For did not Chriſt bid his Diſciples *Go, and Preach the Goſpel in all Nations unto* every *Creature* Matth. 28, 9. Mark. 16, 15? and wilt thou ſay, that this is *not Literally true?* thou, that lyes at home and oppoſes Chriſt and the Apoſtles doctrine; who *warned* every *man, and taught* every *man, that they might preſent* every *man perfect in Chriſt Jeſus?* And this they laboured, and ſtrove and travelled for, that were imperfect in Old *Adam*, to preſent them perfect in Chriſt Jeſus: and the Apoſtles words are true and plain to the underſtanding of them, that hath the Spirit, that gave them forth; but not to thee. And ſo *John*'s words are true (*Joh. 1.*) Chriſt *enlightneth every man*, &c.

R W. And thou ſay'ſt; *Chriſt as a Mediator enlightens none but the Elect:* and art finding fault with the word [*All*] and ſay'ſt: Fox *runs*, &c. *willingly ignorant about the word* [All] And thou ſay'ſt; *That Chriſt as a Mediator of the New Covenant enlightens none, but whom the Father gives him; unto whom he gives repentance, and opens the door of Faith, and gives them to believe*, &c

Anſw. Here ſtill thou art in oppoſition to the Apoſtles doctrine, and *Contradicts* thy ſelf. For doſt not thou ſay a little before, How that *Chriſt enlightens every man, as God in the Creation?* 2dly. *as God-man and Mediator:* and now thou ſay'ſt; *Chriſt the Saviour, enlightens none, but whom the Father giveth him?* &c. And how now *R W.* what a *Babilon* art thou building here in thy *Contradictions?* but ſtill the Apoſtle of Chriſt his words will ſtand over thy head, *Chriſt is the Light of the world*, and the *True Light*, *which lighteth every man*, though they hate it, and the darkneſs cannot comprehend it. And they that hate the Light, hate Chriſt the *Mediator*, and the *New Covenant*, from whence it comes: and they that love the Light, which Chriſt *enlightens* them with all, they Love Chriſt, and *believe* on the Light, and become Children of the Light, and come to *Repentance:* and come to Chriſt their *Mediator* who is their *Door*, and the Author and Finiſher of their *Faith*. And ſuch *Belsevers* in the Light, as Chriſt Commands, become Children of the Light, and are grafted into Chriſt, and *ſuffer* with Chriſt: and ſuch are the *Elect*. And ſo *G F.* doth not *Confound the* Elect *and the* World *together*, and doth not *bring in a Counterfeit New Birth*, nor a *Counterfeit Chriſt*, nor a *Counterfeit Salvation*, as thou falſly charges; but this is thy own, and belongs to thy ſelf, who ſpeaks falſly of the Scriptures, and contrary to *John* 1. and preaches another doctrine, then he hath done; which the *world* may believe thee, but the *Elect* will not.

R W.

R W. And thou ſay'ſt, *All Man-kind being fall'n from* God, God *gave the word to* Abraham, &c. *and made promiſes both to his Natural and Spiritual Seed: hence came the diſtinction of the* Jews *and* Gentiles, *&c.* And then thou ſay'ſt, *It pleaſed* God *to make* two Bargains *or* Covenants, *the firſt was of* Juſtice, &c. *and the ſecond was of Mercy and Pity*, &c. } p. 7.

Anſw. But where doſt thou read in the Scripture of *Bargains?* why can'ſt thou not keep to *Scripture-Language?* But here thou confeſſes, that the *promiſe* of God is general, *both to the Spiritual and Natural Seed.* The *firſt Covenant* is plainly to be underſtood; and ſo is the *ſecond* with them that be the true Believers in Chriſt Jeſus, and Children of the New *Covenant:* and they that diſ-obeyed the Law in the *Old Covenant*, received *puniſhment*; and ſo do they that diſ-obey the *Goſpel.* For the Apoſtle ſaith, *When the Lord Jeſus ſhall be Revealed from Heaven with his mighty Angels in flaming fire, taking Vengeance on all them that do not know* God, *and that obey not the* Goſpel *of our Lord* Jeſus *Chriſt, who ſhall be* puniſhed *with everlaſting deſtruction from the preſence of the Lord, and from the glory of his* power 2 Theſ. 1. And ſo thou call'ſt the *Old* Covenant and *New* Covenant, *Bargains*: and yet thou'l ſay in another place, the *Scripture* is *thy Rule*; and yet canſt not ſpeak *Scripture-terms.* And then thou ſay'ſt, *It is common with the holy Spirit to ſpeak figuratively in the holy Scripture*, &c. But the Spirit that gave forth the Scripture, has not called the two Covenants, as thou do'ſt, *Two Bargains.* For we know, the one Covenant is of *Works*, and the other is of *Grace*: and the Apoſtle ſpeaking of the two Covenants ſaith, *The one is from Mount* Sinai, *which gendereth to* Bondage, &c. *but* Jeruſalem *which is above, is the Mother of us all* (true Chriſtians). Thou may'ſt read *Gal.* 4. and the *Hebrews*, and ſee there, how he deſcribes the *two Covenants* better then thou can'ſt.

R W. And thou ſay'ſt, *It is one thing for God to offer this Covenant or* Bargain (*where-ever the ſound of this Goſpel or* glad News *comes*) *and another thing, to receive and embrace it, as all the Elect do; and another thing, to work* freely, *and give* freely *the Means and Power to fulfil this* Covenant, *as God doth by the* Merits *of his Son, and his own powerful working of Repentance and Belief in the hearts of* all his Choſen.

Anſw. What! will *R W.* lay the fault upon *God* concerning all the reſt of the *world*, that diſobey his Goſpel, and hate his *Light*, and turn his Grace into wantonneſs, and quench his Spirit, and make

Shipwrack of Faith and a good Conſcience; and diſobey the Goſpel, and deny the Lord that bought them, and Crucifie to themſelves the Son of God afreſh? Had not theſe the *free Goſpel* and *Mercy* of God? if not, how will God Judge the World in Righteouſneſs by Chriſt Jeſus *according to the* Goſpel, which the Apoſtle calls the *power* of God, *&c.* Rom. 1? And how will Chriſt beat them with many ſtripes, that know the Will, and *do it not?* —— And they are the *Elect*, that *receive* Chriſt; whom he has given power to become the *Sons* of *God*: and are grafted into him, and walk in him.

R W. And then thou goes on, and tells of the *King pardoning, and of a* Bargain *between two Chapmen*, &c. *and of a Marriage of a man and a woman, though they be abſent each from other, and may in a figurative ſenſe be called a Bargain or Covenant, and yet not literally, and properly, as the* Quakers *would have their* Chriſt *to be.* P. 8.

Anſw. What *dark ſtuff* is this? For the Saints, that are *Marryed* to Chriſt by his Spirit, and receive him, they are his Sheep, that hear his Voice; and according to his promiſe, he will dwell *in them*, and walk *in them*. And, the Saints are grafted *in to him*: and, *Abide in me, and I in you*, ſaith Chriſt, *John* 15. And Chriſt ſaith; *I in them, and thou in me: and Father I will, that they alſo, whom thou haſt given me, be* with me, where I am, *that they may behold my Glory, which thou haſt given me*, John 17. And the Apoſtle ſaith, *that Chriſt rules* in their hearts *by faith*; *and he will come and* Sup *with the Saints, and the Saints ſhall Sup with him.* And the Apoſtle ſaith (Epheſ. 5.) *As the Husband is the Head of his Wife, ſo is Chriſt the* Head *of his Church*: as there is a nearneſs in *Nature*, there is a nearneſs in the *Spirit*; and *he that hath not the Spirit of Chriſt, is none of his.* And *Chriſt Jeſus* is our New Covenant, and *Paſha-Lamb*, our *Paſs-over*, which has ended the *Jews*; and is our *hope* of Glory, and *Mediator* to God, who *pardons* the Sins, and blots them out: through whom we can praiſe God. And as for thy two *Chapmen*, and *Bargains*, and *abſent Marriage* thou may'ſt keep at home, for they that are *Marryed* to Chriſt, do enjoy him in his *Light* and Spirit.

R W. And whereas thou ſpeakeſt *of* Gods *Inviting gently to come to his Heavenly Wedding and Supper*, &c. and *the Kingdom of Heaven is taken by* Force, *&c. it is not him that willeth, nor runneth, but in* God *that ſheweth mercy; and the reſt he juſtly hardeneth, that* God *may be All in All.*

Anſ. We are ſenſible of Gods tender *Mercies* to all Man-kind in his *Goſpel*, and how he *Invites to his Wedding-ſupper.* But the Rich

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Profeſſors think, they have enough, that they have gotten by their *willing* and *Running*: but we know, it is not him that *wills* or *runs*; but the *Election* obtains the promiſe. And *Jacob* was the *Second birth*, and *Eſau* was the *firſt birth*, hated: and let *R W.* look into himſelf, and ſee, if there be not the Nature of *Eſau* and *Pharaoh* in him, that is *hardned?* And how muſt God be *all* in *all*, and *invite* them to his *Supper*, if he doth not enlighten *All*?

R W. And then thou tell'ſt *of* God *walking in the midſt of his Creation with his two feet of Mercy and Juſtice*; *and how he wrote the Covenant of Juſtice in Tables of Stone*, &c. *and how he writes with the fingers of his Mercy and Grace his Mind and Will in the Tables of fleſh, and hearts of his Choſen.* And, *Many offers of Bargains and Marriages are made, which never are embraced*, &c. *but in the* New Covenant *God gives a new heart to his Choſen*; *and gives not, and is not the* Covenant *to any, but his Choſen all the world over, even to the ends of the Earth.*

Anſw. If God *walketh in the mid'ſt of his* Creation, where is it, if it be not in the *mid'ſt* of the hearts of people in his *Light*, doing *Juſtice* upon the Unrighteous? and if he *writes his will in the Tables of the fleſhly hearts*, then therein they do know his *will*; and then that Scripture or *writing* muſt be *in them*, according to thy Aſſertion, which I queſtion, whether thou wilt own thy own words again, or no.——And thou ſay'ſt; *Many Offers of* Bargains *and Marriages are made, but never embraced.* With what are they *made?* with the Spirit of God, and *never Embraced?*——Thou ſay'ſt; *A Marriage may be between a man and a woman, when they are abſent each from other.* But can a *Marriage* be made with Chriſt without his Spirit, and belief in him? and he that believeth, is graſted into Chriſt: and he that hath not the Spirit of Chriſt, is *none of his*; and then how is he *Marryed?* And we know, that God hath given a *New Heart* to his Children in the New *Covenant* of *Light*; but they that hate the *Light*, hate the *Covenant*.

R W. And thou ſay'ſt; *It is a monſtrous dream of the* Quakers *to ſay, That God, and Chriſt, Spirit and Covenant is in* All *Mankind.*

Anſw. And yet thou ſay'ſt, that God is *All in All.* And thou ſay'ſt, *God walks in the mid'ſt of his* Creation *with his two feet of Mercy and Juſtice*, and therefore I query, where it is, that God *walks?* whether it be not *in the hearts* of the *Creation* (to wit, his people)? and if ſo, who is the *Monſtrous Dreamer?* is it not *R W?* And we

must tell him and them, *That hate the Light of Christ, hate Christ*, though he ſtands at their doors, and knocks. And thou abuſeſt the Doctrine of the Prophets, and the Apoſtles, who ſay'ſt, *Christ is not the* New Covenant *of Light, given to none but the Choſen, who enlighteneth* every *Man, that cometh into the world*, to the *Condemnation* of them that hate it, and the Salvation of them that believe in it.

R W. Thou ſay'ſt, *It's true, if* G, F. *mean, that the knowledge of God in a ſenſe is offered to each mans* Conſcience *in the world; though more expreſly and glorioufly, where he ſends his Meſſengers, Wiſdoms Virgins*, &c.

Anſw. G F. *means* as he *ſaith*, according to the Scripture as he brings. But if it be *profered to each mans* Conſcience *in the world by his Meſſengers*, is not there then the *Light* of Chriſt in the *Conſcience*, for them to underſtand *Wiſdoms Virgins*, or his *Meſſengers*, that be full of the power and Spirit of God? or elſe how will God *judge the world in Righteouſneſs*, according to the Goſpel, the power of God? And doſt not thou contradict thy ſelf here again, that ſay'ſt, *He giveth none the New Covenant, but to the Choſen?*

R W. And then thou ſay'ſt, *But to ſay, the* Covenant *or* Bargain, *and the Mediator of a New* Bargain, *and the Applyer of it, the holy Spirit is in every of Man-kind, and if they will turn to it*, &c. *and yet perſons know no ſuch thing, nor never heard of it; and none never had it ſo, as to be ſaved by it, but theſe* Foxians, *&c.*

Anſw. How now *R W.* had *none never the New Covenant*, but we (whom thou ſcornfully calls *Foxians*) *as to be ſaved by it?* I cannot believe thee, but that Chriſt ſent his Diſciples into *all Nations* to Preach the Goſpel, and the New *Covenant*: and yet thou ſay'ſt, *That none never had it ſo, as to be ſaved by it*, but we? And again thou ſay'ſt, *Yet perſons know no ſuch thing, nor never heard of it*: and before thou ſay'ſt, *That the knowledge of God in a ſence is offered to each mans* Conſcience *in the world*; and what! *never heard of it* R W? But is not the *Mediator* of the *New Covenant*, Chriſt (which thou call'ſt *New Bargain?*) were not the Diſciples to Preach him to *all Nations*, and to *every* Creature? who dyed for their Sins, and was riſen again for their Juſtification; who *enlightens every man that cometh into the world*, that they might *ſee* him their *Mediator?*

R W. And then thou tell'ſt a ſtory of *a man having fits of the* Gout, *and a woman having the pangs of Child-bearing; yet neither of them knowing any ſuch matter, or how ſhe had any ſuch Marriage, Covenant, or Husband*, &c.

Anſw.

Anſw. And truly, thou might very well applyed this at home. And why ſhould not *every man that cometh into the world,* be *enlightned* with Chriſt the New *Covenant*, or *Bridegroom*, according to *John* 1? And the Lord ſaith (ſpeaking of Chriſt) *I have called thee in Righteouſneſs, and I will hold thine hand, and will keep thee, and will give thee for a* Covenant *of the people : for a Light of the* Gentiles, *&c.* and they that love the *Light* of Chriſt, that ſhines in their hearts, it will give them the *knowledge* of Chriſt their *Husband*, and become *Children of Light*, and do know, how they are *Marryed* to him in truth and righteouſneſs. But they that hate this *Light*, which *lighteth every man*, &c. they are not like to come into the New *Covenant*, nor to the *Marriage* of Chriſt.

R W. And thou ſay'ſt, G F. *cares not for the* Jews, *nor* Gentiles, *no more than the* Fox *careth for the Lambs and Chickens, but to make a prey of them; though he pretends Love to all Mankind, and tells them, they have* Chriſt *and the* New Covenant, *and the* Spirit *within them*, &c. *and he means not the Covenant of works, but of grace*, &c. *he means that Chriſt, that dyed at* Jeruſalem, *&c. but when it comes too, they mean no other Chriſt but a Spirit; this Spirit will be found to be an Evil Spirit*, &c. (*as one ſaith*) *upon them.* P. 9.

Anſw. Here thou haſt publiſhed more of thy *Lyes* and *Slanders* againſt us to the world, the Lord God knowes. For our *Love to* Jews, and our *Love to* Gentiles hath been manifeſt; and our labour in the Lord has been much *for them*, and to them, and to *all Mankind*, and not *pretence* (as thou ſcoffingly ſay'ſt) but in real truth. And as for *Caring no more for* Jews *or* Gentiles, *than Foxes for Lambs and Chickens, to make a prey of them*; *and our pretences of Soul-kindneſs to be Soul-cruelties*; this *R W.* thou might'ſt have kept at home, and the *New-England* Prieſts. — And for *telling all Man-kind, that they have Chriſt in them*, &c. in this thou wrongeſt us. For we turn them to the *Light*, which Chriſt has enlightned them withall, that they might with it *ſee Chriſt, and receive him*, and come into the *Covenant* of *grace :* and ſo we turn them, as the Apoſtle did, from *Darkneſs* to *Light*, &c. And where was this *Darkneſs ?* and where was this *Light ?* for did not the Apoſtle, which turned both *Jews* and *Gentiles* to the *Light*, turn them to the *Covenant* of *Grace ?* And the Lord ſaith; *I will give thee for a Light to the* Gentiles, *that thou may'ſt be my Salvation to the ends of the Earth*; and doth either *Jew* or *Gentile* know their *Salvation*, but by this Light of Chriſt ? —— And where

where thou ſlightingly ſay'ſt twice, *he means the New Covenant*, and *he means Chriſt that dyed at* Jeruſalem; *and when it comes too, he means no other Chriſt, but a Spirit:* and then thou bring'ſt in *Humphry Norton*, but bring'ſt no proof what he ſaith; therefore that is turned back upon thee. But where did'ſt thou ever read in any of the *Quakers* Books, that they ſaid, *That it was a* Spirit, *that dyed at* Jeruſalem, as thou ſay'ſt *we mean?* And then thou ſay'ſt, *This will be found an Evil Spirit* (*as one ſaith*, &c.) and this is thy *own lying* Evil Spirit, that is out of the truth: for Chriſt *Jeſus*, that was born of a Virgin, the man Chriſt *Jeſus*, who ſuffered according to the fleſh, and dyed without the Gates of outward *Jeruſalem*, and was buryed, and roſe again, and ſits at the Right Hand of God, and yet manifeſt in his People by his *Spirit*; is gathering us by his *Spirit* to his Heavenly *Jeruſalem*, Glory to his Name for ever.

R W. And thou ſay'ſt, *That* G F. *ſlights the Scripture with a* But; *It is* but *a Declaration of the Saints Faith*; and, *he ſlights he* Novelty *of it, ſaying, There was Faith, before there was Scripture:* and then thou ſay'ſt, *It's wonderful, what an aking Tooth againſt the holy Writings of God, the old Serpent, and all the Wolves and Foxes of this world have had, who have more or leſs damned and curſed it, and longed to have it out of the world.*

Anſw. We own and eſteem the *Holy Scriptures* of truth, which the holy Men of God were moved to give forth by the Holy Ghoſt; but we cannot own *them* to be the *means* and Author of our *Faith:* for Chriſt *Jeſus* is the Author and finiſher of our *Faith*, which is the *Gift* of *God*; as they that gave forth *Scripture*, ſaid. And thy Slanderous tongue belyes us in ſaying, *What a Tooth-ach we have againſt the* Scripture, *or the* Holy Writings *of God*, or *that we would have them out of the world*, or ever *curſed* them, or *ſlighted* them; but we Eſteem *them*, and can bleſs the Lord for *them*. For the *Jews* had *Scripture* of the Old Teſtament, who were not in the *Faith* of *Moſes* and the Prophets; and Chriſt bid them *Search the* Scriptures, *for they teſtified of him*, (Joh. 5, 39, 40.) *but they would not come to him, that they might have Life*, who is the Author of their *Faith*. But they thought to have had Life in the *Scriptures*, as *I K.* and *R W.* think, *the Scripture is the means of Faith*; and then do not you *throw out*, and leave off *God* and *Chriſt*, and *holy means*, and Author of *Faith*, &c? And doth not the Apoſtle bid them *Look unto* Jeſus, *the Author and Finiſher of their Faith*, Heb. 12, 2? and *God* deals to *every man the meaſure of* Faith, *Rom.* 12, 3. ſo let God and Chriſt have their Glory.

And

And had not *Abraham* and *Enoch* Faith, before the *Scripture* was written? and is the *Scriptures* the *means* of *Faith*, or Christ? or *but a Declaration* of *Faith?* or is it *Faith it self*, R W?

R W. And thou say'st, *The* Jews, Turks, *and* Papists, *&c. and* Quakers *make use of it* (the Scriptures) *for their ends.*

Answ. But why did'st thou not put in *thy self*, and the *New-England* Priests? thou might have left out the *Quakers*, for thou belyest them. For do not your Priests make a trade of them for their *Bellies*, or *their own ends?* for if the Priests *Means* were taken away, there would be little *Using* or Preaching of the *Scriptures* by them. But all that fear God, know that thou wrong'st us in saying, that *we make use of them for our own ends*; as the Lord God knows. For we prove by *Scripture*, *that* Jesus *is the Christ*, and Preach him *freely*, as the Apostles did; and have suffered *Persecution*, and *Spoyling* of *Goods*, and *Death* it self amongst you *New-England* Priests and Professors: and yet thou would'st have the *Magistrates to* Punish *us*, manifesting thy *Birth* of the *Flesh*, as it's said before.

R W. And further thou say'st: *None can rightly use it but as a Blessed Candle, Lanthorn, or Torch sent down from Heaven into this dark* Dungeon *of the world, to guide us out unto the saving knowledge of God, and Eternal Blessedness with him.*

Answ. Where doth the Apostle call the Scripture of the *New-Testament*, *a Candle*, *a Lanthorn*, or *Torch?* I say, that none can *Use the Scriptures aright*, but with that Holy-Ghost, that leadeth into all the truth of them, and gave them forth through the Holy men, which received them from God, and spoke them forth, as they were *moved by the Holy Ghost:* and we can praise God for *them*, who have the comfort of *them*, and the Holy Ghost through *Jesus* Christ. And hast not thou here set up the *Scriptures* instead of *Christ*, for *Saving knowledge*, and a *Guide*, and instead of the Holy-Ghost? and the *Jews* which had the *Scriptures*, resisted him that gave the *Saving knowledge*.

R W. saith: *How doth this follow, that if God hath appointed the Holy Writings as* means, *that God and Christ are thrown out?*

Answ. As being the *Author* and *Finisher* of the Saints Faith, when as you make *them* the *Means*, and not *God* and *Christ*. And if the *Scriptures* be the *Means* of *Faith*, then what *Means* had *Abel*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, and *Moses*, before the *Scripture* was written, if the *Scripture* be the *means* of *Faith?*

R W. Thou ſay'ſt: *Cannot there be a Harmony between the Firſt, and all Subordinate Cauſes?*

Anſw. Yes, if thou meaneſt the *Scriptures* of *Truth.*

R W. And further thou ſay'ſt: *Did* Moſes *throw out God, becauſe he took the Rod in his hand, when he wrought all thoſe Wonders? and did* Solomon, *becauſe he uſed ſo many Means in Rearing the Temple (as* Moſes *about the Tabernacle?) Or* Samſon? *when he uſed the Jaw-bone of an Aſs? or Chriſt throw out his Father, when he made uſe of Clay and Spittle?* p. 10.

Anſw. Solomon's Temple, and *Moſes's Tabernacle,* and the *Jaw-bone* of an *Aſs* were not the Author and Finiſher of their Faith, nor a *Means* of their *Faith:* for had not they Faith in God before? and *Solomon* and *Moſes* did that, which God commanded them. And wilt thou ſay, that *Clay* and *Spittle* was the Author of the Faith of Chriſt, and none of theſe *threw out God, or the Father,* as being the Author of their Faith? for thoſe things were done by *Faith.*

R W. And thou ſay'ſt: *O what a throwing Spirit ——who toſs and throw the Eternal and the Inviſible God, and his only begotten Son in their wild fancies, as if they were Wool and Feathers of Lambs and Chickens, which theſe* Foxians *have devoured.*

Anſw. As to *Devouring Lambs and Chickens* of Chriſt, thou might have kept this at home, for it's thy own work. And we muſt tell thee, that the *Eternal Inviſible God* cannot be *toſſed*; nor his *only begotten Son,* who ſits at his Right Hand, cannot be *toſſed* at all, much leſs like *Wool* and *Feathers,* as thou wickedly ſpeakeſt: and in this thou haſt manifeſted, that thou haſt little knowledge of *God,* or *Chriſt,* who ſay'ſt, *They can be toſſed like Feathers.* And is this the Mad Doctrine of the Prieſts in *New England?* let the *Reader* ſee, if *Nebuchadnezar,* and *Darius* had not more *Knowledge* of *God* then *R W.* who ſaith, *God may be toſſed like Feathers,* read *Dan.* 4, 3, 34. and c. 7, 14, 27. *Iſa.* 40, 28. *Pſal.* 41, 13. *Pſal.* 19, 2. 1 *Pet.* 1, 11. 1 *Tim.* 6, 16.

And as for thy *Throwing Spirit,* and *Wild* Fox, thou may'ſt keep it at home; for our deſires are, that all may come to Chriſt, their Saviour and Salvation, and not have them *devoured* by ſuch a *Spirit* as thine is. And thou muſt not think, that the *Eternal God* can be *toſſed* like thy ſelf, this is a *baſe Language*; but the Lord will rebuke thy *Spirit:* and it is a ſhame to the *New-England*-Prieſts (if they have any) to encourage this *Orator* in Printing this Unworthy ſtuff.——

And

And the Quakers do not deny, that the *Scriptures are a Record of Heaven*, and *a Record of the being of the Eternal Power and God-head*, & of the Practice of the holy men of God, and the death and ſufferings of Chriſt, and of the holy Men of God, *&c.* And is not the *Scripture* a *Declaration* of the *Faith* of God, and of Chriſt, and the holy Men of God? *Luk.* 1.

R W. And thou ſay'ſt: *For, is it not a writing, or Record of Heaven?*

Anſw. Theſe are thy own words. For the *Quakers* ſay, *The holy men of* God *ſpoke forth the* Scriptures, as *they were moved by the Holy Ghoſt*: and they do believe, that the *Scriptures* are a True *Record* of the *glorious works of his Creating and Forming the Earth, and the* Sea, and *all things therein*, and *of* Making *Man* and *Woman* in his Image; and *of the Fall of Man-kind from their glorious* Firſt State in *Paradiſe*, which, *R W.* ſaith, *ſome talk Idly to be* Every day; *Roger*, go and tell them of it to their faces, and not backbite them.

R W. And thou ſay'ſt: *Which myſteries the* Quakers *have only from the* Scriptures.

Anſw. For the Apoſtle ſaith: *Through Faith we underſtand, that the Worlds were framed by the word of God; ſo that things which are ſeen, were not made of things which do appear*, Heb. 11. now, what will *R W.* and his Company ſay to the Apoſtle here? And we ſay, that the *Scripture* doth declare of the *Promiſe of the Father of Mercies*, and of *Chriſt* a *Reſtorer* & a *Redeemer* of fallen *Man-kind*, who is a Maker-up of the breach; and how that the Seed of the *Woman* ſhould bruiſe the Serpents head, that made the breach. And the Scriptures are a *Record* of all the Travails of the Children of *Iſrael*, with all their *Types* and Figures, which Chriſt is the Subſtance of; who ſet up his worſhip in Spirit & in Truth above 1600. years ago, *Joh.* 4. And we ſay and believe, that the *Scriptures are* a True *Record* of Chriſt's *fulfilling the Promiſe* of the Father, and Prophets, and of his *Birth, Life, Doctrine, Miracles, Death, Reſurrection, Aſcenſion of the Son of God, the Man Chriſt Jeſus.* And it's a true *Record* of the *Believers* in the *Light* of Chriſt, before he was Crucified, and *after his Aſcenſion*; and of his glorious *Church* in the *Primitive* times, which he was the *Head* of. And we believe, it's a true *Record* of the Apoſtacy, of ſuch as are err'd from the Faith, and from the Spirit, and inwardly ravened, and become *Anti-Chriſts*, and went forth from the Apoſtles: and ſuch as went in *Balaam's*, *Cain's*, and *Korah's* way, and became *Raging waves of the Sea, caſting up mire and dirt* (like *R W.*)

ſpoken of in *Jude*; and became Gain-ſayers of the Truth, and Killers about Religion, like *Cain*, and the *New England* Prieſts and People. And *R W.* &c. would have us *puniſhed*: and here you appear with your *Horns*, like them that are *ſpoken of* in the *Revelations*, againſt the Lamb and his followers; but the Lamb will have the Victory, Glory to God for ever. And the *Writing* in the *Revelations* is a true *Record of the Whore* drinking the blood of the Saints, and the *Beaſt* making War with them; which Beaſt riſe out of the Sea, and out of the Earth, and ſo not from Heaven: and the *Beaſt* received his power from the *Dragon* (and ſo not from God, nor Chriſt) by which he perſecutes his Saints. And of the Witneſſes *Riſing*, and of the Church's going into the *Wilderneſs*, and of the Beaſt taken, and the Dragon, and the falſe Prophet caſt alive into the Lake of *Fire*, and of the *burning up of the Whore*, and of the *Marriage* of the *Lamb*; and the Everlaſting *Goſpel* Preached again to all Nations, Kindreds, Tongues, and People: and of the Heavenly *Jeruſalem*, and of *the Nations of them that are ſaved, ſhall walk in the Light of the Lamb*, &c, And doth any come into this City, but by the *Light* of Chriſt? and the Scriptures are a true *Record* of ſuch as are without the City, *Whoremongers, Dogs*, and *Lyars*, &c. like *R W.* that hath ſo belyed the People of God. *And the Spirit, and the Bride ſaith*, Come to this City and *Tree* of *Life*; and *Let him that heareth, ſay*, Come: *let him that is a thirſt*, Come; *and whoſoever will, let him take of the water of Life freely*. And we believe all that is written in the *Scriptures* of Truth, and can ſing *Hallelujah*, and praiſe the Lord for all his *Mercies*, that he hath *revealed* to us through his Son. And the *Scripture* is a true *Record* of the *Joys* of the Saints in this life, and *after this life*; and of the Torment of the wicked, as Chriſt ſaith, *Go ye Curſed*, &c. in his day of Judgment.

p. 11. { And thou ſay'ſt: *It may be*, G F. *and the* Quakers *will ſay, they grant all this.*

Anſw, Yes, and more too, which is not mentioned here.

R W. Saith: *I queſtion, whether you ſpeak* bona fide *and in truth, without* Jeſuitical *Equivocations.*

Anſw. We abhor thy words; and thou may'ſt keep thy *Jeſuitical Equivocations* to thy ſelf. For we *ſpeak the Truth*, as it is in *Jeſus*, and in the *Faith*, that he is the Author of: and we do believe in our hearts, that we have more Eſteem for the *Scriptures* then thou, or any of the perſecuting Prieſts in *New England*, or their Profeſſors. For how can you have an Eſteem on the *Scriptures*, and be in a perſe-

cuting

cuting Birth and Spirit, which they were not in, that gave them forth.

R. W. And thou ſay'ſt: *What meaneth this* But (*The Scriptures is but a Declaration of the Saints Faith ?*) *O blind Guides, that undertake to guide men through the Waſhes upon Life and Death.* And then thou tell'ſt a Story of K. *John* of *England*'s Treaſure, which thou may'ſt apply to thy ſelf: and thou ſay'ſt, *what is your* But, *but the* Jews, *and* Papiſts, *and* Quakers *Cry*, Crucifie him, *hang up Chriſt* Jeſus; *burn up the Scriptures, and all Bibles, Old and New Teſtament*, &c.

Anſw. Here thou rankeſt us amongſt the *Jews* and *Papiſts*, who art nearer them thy ſelf. And it is thou, that *guideſt* People into the *Waſhes*, as thou call'ſt them, if thou ſay'ſt, *the Scriptures are the Means of their Faith*, and not Chriſt, who is the Author and Finiſher of it: and we ſay, the *Scripture* is a *Declaration of the Saints Faith*, (and not the *Means*, and Author, and giver of their Faith) and how they received it; though the *Scriptures declare* of many more things then the *Saints Faith*, both of God and Chriſt, *&c.* which the Saints believed. And we abhor thy words in ſaying, That we *Cry, Crucifie Chriſt, or hang him up, burn the Scriptures, and all the Bibles, the Old and new Teſtament*; We abhor thy thoughts and thy words. The Lord of Heaven knows, that we have an Eſteem of the *Scriptures*, and of the Lord *Jeſus Chriſt*, and have bowed to his Name, and can ſay, *There is not Salvation by any other Name* under the whole Heaven, but by the Name of *Jeſus*, who hath bought us with a *price, his Blood: who is alive again, and lives for Evermore, and is aſcended above all at the Right Hand of God*, too high for you to *Crucifie*, or *hang him up*; though you may *Crucifie* him in his Members, and *to your ſelves afreſh*, as the *New-England* Profeſſors have done. But we Challenge *R. W.* and the *New-England* Prieſts, to prove it by Scripture, that Chriſt can be *Crucified* and *Hanged up* again: and whether this be not contrary to Scripture, which ſaith, *He is alive again*, and *liveth for evermore?*

R. W. And whereas thou ſay'ſt, *what is the* Saints Faith? *you acknowledge none, but the Faith of the wild Souls, called* Quakers, *&c.*

Anſw We *acknowledge the Faith*, which Jeſus Chriſt is the Author and Finiſher of, and contend for it, which purifies our hearts, and is our Victory: in which we pleaſe God, which gives us acceſs to God.

R. W. We poor Jews, *and* Papists, *and* Protestants, *though we own the Scriptures, some a part, and the rest all; yet we are all but Infidels,* Devils, *&c.*

Answ. The more is the pity: but take heed *Roger*, lest thou be not wilfully so. And what! do the *poor* Jews *and* Papists *own the Scriptures?* and before thou said'st, *The* Jews *and* Papists, *&c. cryed, burn up the Scriptures, and all the Bible of the Old and New Testament*, and yet *Own the Scriptures some a part, &c?* Here *Roger* gives himself the *Lye* in his *Contradictions*.

R. W. And thou say'st again: *What is this* Saints Faith? *this* Fox's *and the* Quakers *Faith? is it any thing else, but a meer* Babel *and Confusion of* God *and Faith, Christ and Faith, Spirit and Faith, Light and Faith, Justification and Faith, Sanctification and Faith, Salvation & Faith, &c. and this is in every one of Man-kind in the world, if they will believe it?*

Answ. Thou hast made a *Babel* here, and say'st, it's the *Quakers*; but it is thy own: and thou art a Scoffer at the *Saints Faith*, which Christ is the Author of. And none knoweth *Christ*, nor their *Sanctification*, nor their *Justification*, nor their *Salvation*, but by *believing* in the *Light* of Christ *Jesus*, who is the Author and Finisher of their Faith: and the *Quakers* do say; Such as hate the *Light* of Christ, which they should believe in, they hate their *Sanctification*, and *Justification*, and *Salvation*, and *Christ*, the Author and Finisher of the *Saints Faith*. So, thou speakest falsly of us, if thou say'st, that we say, *It is in all Man-kind*: for they that hate the *Light*, receive not Christ the Author and Finisher of their Faith.

R. W. And thou say'st, *Neither* Abraham, *nor any Man had Faith, before it pleased the Eternal and Invisible Deity to disclose himself by Word, or* Sight, *or Dream, or Motion, &c. at several times it pleased him to speak, and last of all by the Best and Cleerest of all, his only Begotten Christ* Jesus.

Answ. So thou do'st acknowledge, they *had Faith* from God, *before* the Scripture was written. And thou do'st grant, that they had *Motions*, Sights, and *Dreams* then: is not God *the same* now, who *speaks by his Son*, whom the Saints are to look unto for the Author and Finisher of their *Faith?* and if the *Scripture* be the *Means*, they are to look to the Scripture. For the Apostle saith, *The Righteousness of God is revealed from* Faith *to* Faith: so, can't thou know *Gods Righteousness* or *Faith* without *Revelation?* But hath God *spoken to* thee *by his Son?* hast thou heard his Voyce Immediatly

R. W's. Contradiction: and the Saints had Faith before Scripture was.

mediately from Heaven? and yet thou say'st afore, *That the Scripture was the ground of* Christs *and the* Saints *Faith.*

R.W. And thou say'st, *When it pleased the Incomprehensible Majesty to command his appearances by Words, Visions and Dreams,* &c. *to be written to stand upon Record* (*for all Generations*) *shall we be such* Fools *and* Franticks, *as to say, It was his word, when* God *spake it to and in his Prophets; but now it is written, it is but* Pen, Ink, *and* Paper, *it is now but a dead Letter; it is not* Gods *Word,* God *hath but One* Word, *Christ, and the* Scriptures *are his* words? *Oh the Audacious blockishness of the foul* Spirit *in these wild, mad fancies of the* Quakers. p. 12.

Answ. Is not God the same now? do not his *Young men see* Visions, *and his Old men dream* Dreams? and his *Sons* and *Daughters Prophesie,* as in *Joel* and *Acts?* And when *Moses* Recorded, what God had reveal'd to *Abraham* and others by *Visions* and *Dreams*, and said, (*Exod.* 20) God *spake all these* Words; and do'st thou say, *Moses* was *Audacious and blockish,* and a *wild mad fancy,* because he did not call them the *Word* of God, but *words?* And *Jerem.* 35, 13. *Hearken to my* Words, *saith the Lord*; Isa. 51, 16. *I will put my* Words *in thy mouth,* Jer. 5, 14. *I will make my* Words *in thy mouth Fire:* and *Mark.* 10, 24. *The Disciples were astonished at Christs* Words: *Luk.* 24, 8. and *the Believers remembred the* Words *of the Lord:* and Christ saith, *Unto every man that heareth the* Words *of this Propheſie, if any man shall take away from the* Words *of this Book.* So, were all these *Audacious and blockish, in a foul* Spirit, *and a mad, wild fancy,* that called them *words,* and not the *Word?* For the Scripture saith, *In the Beginning was the* Word, *and the* Word *was with* God, *and* God *was the* Word: and Christ his Name is called the *Word* of *God,* Joh. 1. Rev. 19. therefore let God and Christ have their Due, and the *Scriptures* have its due, which are recorded by the *holy men of* God, *and are profitable,* &c. And the Saints that have Christ, have the comfort of them. And doth not the Apostle say, *That they were made able Ministers not of the Letter, but of the* Spirit; *for the Letter killeth, but the* Spirit, *giveth Life?* and doth not the Apostle say, *If the Ministration of Death written & graven in stones,* &c. and further the Apostle saith, *For as much as ye are manifestly declared to be the Epistles of Christ, written not with* Ink, *but with the* Spirit *of the Living* God, *not in Tables of* Stone, *but in the fleshly Tables of the heart?* and dost thou call those *Blockish* Expressions, which we have often used? Poor man, thou knowest little of the Saints Conditions. And we have an Esteem of the *Scriptures*: blessed be the Lord for all his Mercies. *R W.*

R. W. And thou say'ſt, *They dare not (though what dares not their Helliſh Spirit againſt the King of Heaven,* &c?) and many words thou uſeſt to prove the *Scriptures* to be the *words*; and uſeſt the *Kings Name* and *Declarations*, &c: and then thou say'ſt, *The bottom, and the truth is, the Spirit by which the* Quakers *are acted, would be glad, that there were not ſuch a Perſon called the* Word *of* God, *nor ſuch a writing, declaring ſo ſweetly, ſo plainly, ſo fully, and ſo Heavenly of him.*

Anſw. Theſe be all *Lyes* of thy own forging. And as for *Helliſh Spirit againſt the King of Heaven*, it's within thy own breaſt: for we can praiſe the *King* of *Heaven*, who is *King of Kings, and Lord of Lords*, and own the Perſon of *Chriſt* by the *Spirit* of Chriſt, that he hath given us as *fully* and *plainly*, and as *Heavenly* as the *Scriptures declare* him; whoſe Name is called the *Word* of *God*, but not the *Scriptures*, Rev. 19. And we are built upon him, who was the *Foundation* of the Prophets and Apoſtles, and all Believers; praiſes to the *Lord* for ever.

R. W. And thou say'ſt: G. F. *is in his burrough of the various ſenſe of the word* Form.

Anſw. Becauſe *G. F.* ſaith [The Apoſtles work was to bring People *off* the *Form* (to wit, the *Jews*) to the Subſtance Chriſt, and they that keep People in the *Form* without the power, was an Error, and was not in the Apoſtles work] Which is true. And as for thy *various ſenſe of the word* Form, which *hath reſpect to Nature, to Arts, to Civil, Natural and Divine matters*, *G. F.* mentions not ſuch things: and the Apoſtle would have them to live in the power of the *Form* of *Divine Matters.*

R. W. And thou say'ſt, *Shall I now (like a Fool, or a Mad Man) cry down all Natural, Civil and Divine beings? are not all the Internal and External Forms, Shapes, and Beings of the Creation in Heaven, and Earth, and Sea, of Angels, Sun and Moon, Men, Birds, Beaſts and Fiſhes*, &c. glorious ——?

Anſw. Doth *G. F. cry down* any of theſe *Forms* or *Shapes?* I ſay, thou art a *Mad Man*, if thou do'ſt. And what is all this to the Apoſtle's ſaying, who ſaith, *Having the* Form *of Godlineſs, but denying the Power, from ſuch turn away*; that they might live in the *Subſtance* Chriſt *Jeſus.* And yet the *Form* of *Godlineſs* the Apoſtle doth not bid them turn away from.

R. W. Thou ſay'ſt, G. F. *runs to the Picture, or Forms of theſe forms, and ſaith Childiſhly, That the Form or Picture without the Life is nothing.* And then thou ſay'ſt, *Who knoweth not that?*

Anſw.

Anſw. And then thou haſt anſwered thyſelf *Childiſhly*, as thou Scoffingly confeſſes. But doth *G. F.* mention *Picture* in his Anſwer?

R. W. Thou ſay'ſt: *But to come to worſhip, was there not a Form, or manner of Circumciſion? the Paſſ-over? the Tabernacle? the Temple?*

Anſw. Yes, among the *Jews.* But do'ſt thou follow that *Form?* and muſt the Chriſtians follow that *Form*, or Chriſt? and doth not the Apoſtle ſay: *If you be Circumciſed, Chriſt ſhall profit you nothing.* Gal. 5? and is not the *Jews Temple* and *Tabernacle* aboliſhed by Chriſt?

R. W. And whereas thou ſay'ſt: *Did ever the Servants of God, when they inveighed againſt the Cuſtomarineſs, the Careleſneſs, the Pictures, and the meer formality of the worſhippers* (Jews *or* Chriſtians) *inveigh againſt the worſhip it ſelf, and the Appointments of God, and of his Son* Jeſus *Chriſt?*

Anſw. The true Prophets judged the *Jews*, when they lived in the *Form* without the Power, and told them, their Service was no more then *Cutting off a Dogs neck:* though the Prophets owned their *worſhip*, till *Chriſt* came. And then the Believers in *Chriſt* denyed the *Jews worſhip*, and *Altars* (which they offered upon) when Chriſt was *offered up once for all*: and denyed the *Circumciſion*; though it was death to a man, that was not Circumciſed among the *Jews.* And they that have the *Form* of *Chriſtianity*, and deny the power, though they turn away from them, they do not turn away from *Chriſt Jeſus*, nor from the *worſhip*, which *Chriſt hath ſet up* in *Spirit* and in *Truth*; nor from the *Chriſtians Form* of *Godlineſs.* And it was the Labour of Gods Servants, to bring People to the *worſhip* of *God it ſelf*; and to bring them off their dead and *meer formalizing* of them *without the power*, and their *Pictures.*

R. W. And thou ſay'ſt: *What a ſhameleſs falſhood is it, that any of Gods Meſſengers brought Gods people off from thoſe Heavenly Fabricks, which God erected by their Miniſtry, or Service all the world over.* { p. 13

Anſw. Thoſe *Services* and Offerings in the time of the *Law*, it was no *Shame* nor *falſhood* to *bring them off* them to *Chriſt* the ſubſtance. And it is no *Shame* nor *Falſhood* to turn away from them, that have the *Form* of *Godlineſs*, *and deny the power* now among Chriſtians, as the Apoſtle commandeth.

R. W. And thou ſay'ſt: *May not Gods Meſſengers now cry out againſt the Apiſh Imitations, and the Formalities of the* Papiſts *(ſo horribly,*

ribly and bloodily) abuſing Prayer, *and* Preaching, *and* Baptiſme, *and the* Lords Supper, *&c. but like the* Aſſyrians *or* Babilonians, *all theſe Chriſtian Appointments muſt be broken and tumbled down with Axes and Hammers*, &c.

Anſw. The *Axes* and *Hammers*, as thou ſpeakeſt of, are the *New-England* Prieſts and Profeſſors *Weapons*, with their *Whips* and *Goales*, and *Gallowſes*. For, have the *Papiſts* been more *bloody* in this Age, then you have been? or the *Babilonians?* or *Aſſyrians?* and though you cry againſt the *Papiſts*, yet you uſe their Weapons, which you call *Apiſh Imitations* and *Formalities*. But *God's Meſſengers* Weapons are *Spiritual*, who declare againſt the vain *Formalities* either in *Prayer* or *Preaching:* yet they own the true *Preachers* (which are able *Miniſters* in the *Spirit*) and true *Praying* in the *Spirit*; and the One *Baptiſme*, Epheſ. 4. And as the Apoſtle ſaith to the *Corinthians*, *They were* Baptized *by one* Spirit *into one body*, 1 *Cor.* 12, 13.

R. W. And thou ſay'ſt: *This is Treaſon and Rebellion in any* Atheiſts, *or whomſoever; but more abominable Hypocritical in theſe Phariſaical Quakers, who cry out againſt the Apiſh* Imitatours, *and yet themſelves practiſe* Preaching, Praying, Congregations, Singings, Conventings, *and Addings to, Caſtings out*, &c. *full well* (*as the Lord* Jeſus *ſpeaks*) *abrogating the word and appointments of God, that they may ſet up and eſtabliſh their own Traditions*, &c.

Anſw. Thou haſt not told the *Reader*, what our *Traditions* are? which Chriſt told the *Jews*. But here of all thy *Abuſive Expreſſions* we are clear of, thy *Treaſon* and *Rebellion*, and *abomin ble Hypocritical and Phariſaical*; which words ſuit thy own Spirit, and thou may'ſt apply them at home. And our Religion and Way, and *Preaching* and *Praying*, and *Singing* is according to Scripture: and we are *gathered* in the Name of *Jeſus* Chriſt, where we find him in the *midſt* of us a *Prophet*, a *Prieſt*, and a *Biſhop*, and a *King* to rule in our hearts; who exerciſeth his *Offices* in his *Church*. And if any profeſſes the *Truth*, and doth not walk in it, ſuch we deny: and the Believers are *Added* to Chriſts Church *daily*, praiſed be the Lord. And why doſt thou, and you Prieſts of *New-England* ſeparate your ſelves from the *Papiſts*, and call her the *bloody Whore* of *Rome*, when you are found in her Spirit, and not in the Spirit of the *Firſt Primitive* Chriſtians?

R. W. And whereas thou ſay'ſt: G. F. *crys out againſt all Scriptures and common Senſe, and againſt all Forms.*

Anſw. Theſe are more of thy *Untruths*. For he owns all Holy Scrip-

Scripture, and doth not *cry againſt all Forms*: but ſuch as have the *Form* of *Godlineſs*, *and deny the power*, turn away from ſuch. And he, and the *Quakers* own God's *ways*, and *manners* of Gods *worſhip* in Spirit and Truth.

R. W. And thou ſay'ſt, G. F. *cryes up a Chriſt within, a Scripture within, and a Church within, and Miniſters within, and Baptiſm and Supper within, yet practiſes the moſt of theſe (ſo many as their Idol requires, & will ſerve his turn) as outwardly & viſibly, as any in the world.*

Anſw. Is not *Baptiſm* of the Spirit *within*, that burneth up the Chaff *within?* how dark art thou! and have not the *Miniſters* of the *Spirit* the *Spirit within?* And doth not the Apoſtle Preach *Chriſt within* the Saints? and doth not Chriſt ſay: *I ſtand at the door, & knock, and if any man will hear my voice, and open the door, I will come in* to him, *and will* Sup *with him, and he with me*, Revel. 3? But where did ever the *Quakers* ſay in any of their books, that the *Church* or *Congregation* was *within them?* and theſe are thy own forged words, not ours: and is not the *Spirit* and the *Truth within*, in which God is worſhipped?

R. W. After thou haſt commended *R. Baxter*, our old Perſecutor, thou ſay'ſt: *It hath been his Obſervation* (viz.) *that the Churches of the* Independents *and* Baptiſts *have been the ſource and ſpring, whence have flown the Generation of the* Quakers. And then thou contradicts him, and ſay'ſt; *For my ſelf I have obſerved the contrary in theſe parts.*

Anſw. Nay, the *Quakers ſpring* is from that *Fountain* of *Life*, which the Primitive Church was in, Glory to the Lord God for ever! who are built upon the Rock and Foundation Chriſt *Jeſus*. And *R. W.* do'ſt thou ſay, That the *Quakers ſprung from the* Ranters *and* Grindletonians? what *Babel* is this!

R. W. And whereas thou ſay'ſt: *Although ſome rotten Profeſſors, or weak ſouls, though true, have been bewitched by theſe Soul-Witches, yet generally (where they have any Liberty) the* National Church *fills up their numbers.* p. 14.

Anſw. Here thou judgeſt others as well as the *Quakers*: but it is beſt to apply it to thy own Spirit, and to ſee thy ſelf firſt, and your own *Rotten profeſſion* at home. And *where they have any Liberty*, thou ſay'ſt; but we know thy Spirit, and the *New-England* Prieſts and Profeſſors, that call *Light* Darkneſs, and perſecute the Truth: that is it, you would not have to *Have Liberty*, and call it *the Soul-witches*; and therefore the *Soul-witches* thou may apply at home.

R. W. And thou ſay'ſt: W. Edmonſon *boaſted of their Numbers*

(viz.) *their Religion is so Easie, never coming near the Roots of Rotten Nature; but so wonderfully agreeing with it, and changing one* Devil *for another.*

Answ. If the *Quakers* have *Changed one* Devil *for another*, as thou say'st, they are *changed from* your *Religion* of *New England*, and them that upheld it, and from thee; then thou do'st acknowledge, that thou and the *New-England* Profession was a *Devil*, and the *Independents*, and the *Baptists* according to *Baxter*: but thy Fore fathers the *Jews* said, That *Christ Jesus* (our Lord and Master, whom we are *Changed to*) *that he had a* Devil, *and by the Prince of* Devils *cast out* Devils. And as for the *Roots of Rotten Nature*, that thou and you may apply to your selves, which your *Religion* is made up of, which thou would'st accuse the People of God withall, which are in the pure *Religion*, *James* 1, 26, 27. but thou hast manifested thy *Religion* with thy Unbridled Tongue. And *W. Edm.* did not *boast of our Numbers*, for that is the Abuses of thy Tongue: but we can praise the Lord through *Jesus Christ*, who *adds to his Church* daily.

R. W. And then thou say'st, Thou *adorest the Infinite power*, &c. *that they were not* ten thousand-fold *more*, &c. *then they are:* and then thou say'st, *I can demonstrate, that if* G. F. (*for all their Hypocritical prating against* Carnal Weapons) *get a Sword* (*as* Mahomet *did*) *most of the* Popish *and* Protestant *and* Pagan-*world will easily be brought to dance after him.*

Answ. This is from thy *Evil Thoughts*, and *Cains Fear*; *G. F.* and the *Quakers* abhor thy words. But this is your Condition in *New-England*; and because the People of God will not *dance after them*, therefore they have *Hanged* them, and *Banished* them, and *Spoiled* their goods. For the Lord and his Son knoweth, that *Our Weapons are Spiritual*, that he hath armed us withall: and if ever thou had'st set foot in the pure *Religion*, which the *Primitive Church* and the *Quakers* walked and walk in, thou would'st not say, *It is so easie.* But thou *speakest Evil* of that which thou knowest not, and uttereth forth the malice and envy of thy heart. And we do pray to the Father to send forth *Labourers* into his *Vineyard*; and that is his Work and not Mens: and can praise the Lord at the *Conversion* of Sinners. And as for *Hypocritical prating*, that is thy own.

R. W. And thou say'st to M. B. *Was there ever a Child of God in this world, but he was a* Nazarite, separate *from worldly persons*, &c. *as he comes to see them, and endureth not, that the* Evil One *should touch him?*

Answ.

Anſw. If this were your Faith and Practiſe both of *New-England*, and all our Old Perſecutors, then we ſhould be *One* with you. But have not all our *Oppoſites* both here and in *New-England* perſecuted us for *worldly Maintenances*, which Chriſt nor his Apoſtles never did; who ſaid, *Freely ye have received, freely give?* And if you could not *endure the* Evil One *to touch you*, then you would be a People *free* from *ſin*.

R. W. And then thou makeſt a great Ramble, and call'ſt it *Conſiderations touching the Seperate Churches:* and ſay'ſt, *Hath not Gods Jealouſie raged againſt the* Jewiſh *Whore-mongers, who defiled his* firſt Bed? *and will he wink at the* Chriſtian-Adulterers *and* Adultereſſes *either in worſhip or Converſation?*

Anſw. Nay: therefore hath the Lord ſent forth his Servants to bid you *Repent*; whom you have perſecuted: for you are *fallen* from the Tenderneſs you were in *at firſt*, that the Lord knoweth.

R. W. Thou ſay'ſt: *With what Conſcience can I* (*a National Proteſtant*) ſeparate *from my* Father *the* Pope, *or my* Mother *the* Church *of* Rome, *and my Brethren and Siſters the* Papiſts, *&c. and yet muſt not be a* Chriſtian *for other Souls to ſee further degrees of that* Separation *neceſſary*; *I muſt bring up the foot of every mans* Light, Sight *and* Conſcience *to my laſt.*

Anſw. Here thou acknowledgeſt *The* Pope *to be thy* Father, and *the* Church *of* Rome *to be thy* Mother, and not the Primitive Church or *Jeruſalem that is above, which is the* Mother *of us all*: but thou would'ſt bring all to thy dark *Laſt*; and ſo would every perſecuting Spirit, and dark *Conſcience*. And why do you talk of *Separating from your* Mother *or* Father *the* Pope, when you are found in their Spirit? but the *Quakers* would have every Man and Woman to turn to the *Grace* and *Light* of Chriſt *Jeſus*, and not bring them into a *Form* without the power, as your *New-England* Profeſſors have done. And we labour to bring all People to Chriſt *Jeſus*; and if thou calleſt him the *Laſt*, thou haſt given him a *New Name:* but the *New-England* Prieſts bring People to their *Laſt* and dark *Conſcience*, as is manifeſt.

R. W. Thou ſay'ſt: *This is my main ground of my Controverſy with the proud* Quakers *in themſelves, and condemn others.*

Anſw. This is falſe: for we tell them, the *Light* is their *Condemnation* that hate it. But we muſt walk in the *Light*, as Chriſt Commands, who hath enlightened us; by which *Light* we ſee you, where we have left you.

R. W. And thou ſay'ſt: *But they magnifie* (*with the* Papiſts *and* Ar-

p. 15. minians) *Curſed rotten Nature, their Converts and Proſelytes have but a painted, Formal Repentance, Faith,* &c. *only if they can come to their Church, and* Thou *and* Thee, *and diſreſpect all Superiors, then are they high Saints, and cannot ſin.*

Anſw. All theſe be *Lyes,* and it's thy own Condition. And as for the *Papiſts* and *Arminians,* they may anſwer for themſelves: for *Repentance,* which is a *Returning* from Sin to the Lord, is not *Formal,* and the *Faith,* which *Jeſus* Chriſt is the Author and Finiſher of. And we do not ſay, *Such as can ſay* Thee *and* Thou, *are free from Sin*; neither do we ſay, that they are *High Saints, that diſ-reſpect all Superiours:* for we ſay as the Apoſtle ſaid, We muſt *honour all men*; and, *They that rule, are worthy of* double honour. And we do challenge thee, and all the Prieſts in *New-England,* and all our *Oppoſites* that thou haſt quoted, to ſhew us, Where ever Chriſt or his Apoſtles for men to *keep on their Hats,* and ſay *Thee* and *Thou* to them, *diſhonoured* them, and *diſ-reſpected Superiors?* ſo, the *ground* of thy *Controverſie* is falſe. And whether that is the *Honour* and the *Reſpect,* that they muſt ſhew to *all men,* and to *Superiors,* as to ſay *You* to a ſingle Perſon, and *put off* his *Hat* to him? and whether this be the *Honour from above?* and whether the *Honour* the *Phariſees* looked for, was not ſome *Outward Geſture,* ſo diſtinguiſhed from the Chriſtians *Honour?* —— And as for *Converts* of *Curſed Rotten Nature,* thou might have kept that at home: for the *Converts* that we own, are ſuch as are *turned from Darkneſs to* Light, *and from the power of Satan to* God.

R. W. And whereas thou ſay'ſt: *This was the Heavenly principle of thoſe many precious gallant* Worthies, *the* Leaders *and* Corner-Stones *of* New-England, *they deſired to worſhip God in purity, according to thoſe perſwaſions in their Conſciences, which they believed God had lighted up.*

Anſw. Here thou flattereſt *New-England Perſecutors,* who have drunken the *Blood* of Gods People, *Whipt, Baniſhed,* and *Spoiled their goods,* becauſe they would not follow their *Bloody Spirits Worſhip* out of *Truth:* for thou might have ſaid as much for the *Spirit* of the *Church* of *Rome.* For the Profeſſors of *New-England* have loſt their Tenderneſs, that was firſt in them, and deſpiſed that *Birthright, Eſau*-like; and their Written and Printed *Laws* againſt the People of God are abhorred, and make their Names ſtink in *Europe,* yea, and in *America.* For thou wilt confeſs, *the* Devil *is a* Murderer, *and* Chriſt *is a* Saviour, and did not come to deſtroy mens Lives, but to ſave them: and therefore it is manifeſt, whoſe Work thy *Gallant*

Worthies

Worthies and Leaders have done, and *Thou*, who art joyned in a *Confederacy* against God's People, uttering forth thy *Lyes* against them in a peaceable *Government*, where thou haſt not power to Perſecute them.

R. W. And thou ſay'ſt: *They deſired ſuch for their* Fellow-worſhippers, *as they* (*upon a Chriſtian Account*) *could have evidence of to be true and real* Worſhippers *of God in* Spirit *and* Truth *alſo.*

Anſw. The *New-England-worſhippers*, and the *Joyners* with them, their Practice *Evidenceth* them in their *Perſecution* not to be in God's *Spirit*, nor his *Truth.*

R. W. And thou bringeſt Prieſt *E. B*'s. words, which ſaith [*The Spirit of God doth not teach to judge before the time*] *and others ſay* [*Saints ſhall not judge, while they be upon the Earth.*] And *G. F.* Anſwering ſaith, [But the Spirit did teach the Apoſtle to *Judge*, and his *Time* was come; and he told ſome that they were *of Old ordained for Condemnation, their Damnation ſlumbred not:* and then it was their *time* to *Judge.*] And becauſe the Printer miſtook, and put in [*high*] for [*their*] and [*not*] which ſhould not have been in, but [*then*] which was the Printers miſtake, therefore thou cryeſt *Non-ſenſe*, &c. *But* (thou ſay'ſt) *to the point: The great Jugler hath taught* G. F. *and his* Foxians *to out-face* Death *and* Judgment, *to keep the great* Seſſions, *and call all the world to their Bar and Judgment.*

Anſw. Let the *Reader* ſee, if there be any ſuch words in *G. F's.* Anſwer? but *repeating* of the *Apoſtles words*, that makes him to break out into ſuch an Outrage and *Guſt* (as he calls it.) Therefore was the Apoſtle a *Cheat*, or a *Jugler*, and *out-faced Death and Judgment*, &c. becauſe the Spirit of God did teach him to *Judge* as before? And as for his terming of us *like Mugleton* with his *Curſes*; when a little before in the ſame page he ſaith, *A Curſed Rotten Nature are the* Quakers *Converts:* and art not thou of the ſame *Spirit* as *Reeve* and *Mugleton*, who have been as great *Enemies* to the *Quakers*, as thou art?

R. W. And thou ſay'ſt: *It's true, there is a* Lawful *judging, not according to the raſhneſs, or pride* (*as the* Quakers *is*) *but according to the righteous Judgment.* And ſay'ſt, *The Spiritual man judgeth and diſcerneth all things, that looketh into the* Cauſe *and* Nature *of things, Times and Perſons: but what is this to the Natural* Death *of all Mankind?*

Anſw. Reader, hath *G. F.* mentioned any thing but the Apoſtles words? doth he mention the *Natural Death of all Man-kind?* or

ſhewed

shewed any *Rash Judgment* here? or *called the World before the Bar of Judgment*, as *R. W.* saith, who hath puft out a great deal of *Air* about it, and when he has done, he beats it? But it seemeth he grants, *That the Spiritual Man judgeth and discerneth all things* (but *who it is, and where he judgeth*, he hath not manifested or declared) and yet he findeth fault with *G. F.* for saying so (*page* 80.) And as for *Pride* and *Rash Judgment*, he might have kept that at home, and not applyed it to the *Quakers*. And the Apostle said, *O* Death *where is thy Sting? O* Grave, *where is thy Victory? the Sting of Death is Sin, and the strength of Sin is the Law: but thanks be to God, who hath given us the Victory* through Jesus Christ.

p. 16. *R. W.* And thou say'st: *I know, the* Foxians *will turn this Scripture, and that Golden Chain,* Heb. 6. *the first Christian principles and Eternal Judgment into* Mysteries.

Answ. Here again thou wrong'st us. For we own *Heb.* 6 as it speaketh; and we do believe, they are *Mysteries* to thy *Lying* Spirit. For sometimes thou say'st, *we take them literally*; and now thou say'st *we turn them into* Mysteries: thus thou Contradicts thy self.

R. W. And that they now judge the secrets of Men by Paul's *Gospel,* Rom. 2.

Answ. Is there any such word in *G. F's.* Answer to *E. B.* Priest? For the Apostles words are, *In the day, when God shall judge the secrets of men by* Jesus *Christ, according to my* Gospel: and this thou wickedly applyest to the *Quakers* out of thy *dark, airy mind,* and then thou *beatest the air.*

R. W. And thou say'st, *Therefore by looking on a man* (to wit, the *Quakers*) *they can discern the Inward parts, what each person is.*

Answ. The least Child of God may easily *discern, what thou art,* by what cometh out of thee, what is in thy *Inward* parts. And doth *R. W.* think, that the Saints did not *know one anothers hearts,* when they were of *One heart, mind, and soul,* &c? and were the *Epistles of Christ,* &c. *written not with Ink, but with the Spirit of the living God in fleshly Tables of the* heart? *&c.* and God hath given his Church a *Discerning* with the same *Spirit* in our day, as he did in the Apostles.

R. W. And thou say'st: *The Lord is now come* (saith *Enoch,* and *Jude*) *in Ten Thousand of his Saints; and now is the day appointed, in which God judgeth the world by that Man Christ* Jesus [*which* Man *they are*] *of which the Word of God hath approved, in that they are raised from the dead in souls and bodies to keep the Eternal Judgment:* though thou say'st, *some of their young Schollars will not believe*

live it; *but they ſpare not to own their* High Court *of* Juſtice.

Anſw. Where did'ſt thou ever read in any of the *Quakers* Books any ſuch Language, that ſay, *the* Quakers *are the Man Chriſt* Jeſus? this is thy *Forgery*: for let the *Reader* ſee if there be any ſuch word in *G. F's.* Anſwer to *E. Bradſhaw* in thy 15th. page? And thou ſay'ſt, *They are the Man Chriſt* Jeſus (to wit, the *Quakers*) but haſt ſhewed no proof for it: but how canſt thou make the *Saints to be the Man Chriſt* Jeſus? Yet for all thy *Lyes* we cannot deny, *that* Chriſt *is in us*, and has quickned us, which were *dead in Sins* and *Treſpaſſes* (as *Epheſ.* 2.) *and Chriſt quickning our mortal bodies by his* Spirit, *that dwelleth* in us, *Rom.* 8. and by his *Spirit* we can *judge* of ſuch a Spirit as thine is, by its *fruits*; whoſe Spirit is Eternal, which we received from Chriſt, which thou Scoffingly calleſt *High Court of Juſtice.* And Chriſt that ruleth in the hearts of his Saints, he giveth them a *Judgment* and *Diſcerning* to forſake the *Evil*, and cleave to the *Good.*

R. W. And then thou tells a Tale in *Hartfordſhire*, and termeſt us, *Like a Company of* Drunken Sots, *that kept a Court there, and had like to have brought themſelves to the Gallowes.*

Anſw. But this may ſute thine own and the *New-England* Spirits beſt, that have been *Drunk* with the *Blood* of the Saints: the *Quakers* are clear from thy Lyes and Slanders and they do not touch them. And thou ſhalt know Chriſt coming to *Judgment*; who will reward thee according to thy works.

R. W. Thou ſay'ſt, *That the* Quakers *confeſs, that Chriſt was a* Real *Man, as any of us*, &c. and thou ſay'ſt, *They could not give an account, what was become of him, at* Newport.

Anſw. Theſe are more of thy *Lyes.* For we tell thee, as we told thee, *He is riſen, and at the* Right Hand *of* God, *Luk.* 22, 6, 9. *Act.* 2, 25, 23. *Act.* 5, 31. *Act.* 7, 35, 36. *Rom.* 8, 34. *Epheſ.* 1, 20. *Col.* 3, 1. *Heb.* 1, 3, 13. *Heb.* 8, 1. *Heb.* 10, 12. 1 *Pet.* 3, 22. and if thou wilt not believe thoſe Scriptures, thou wilt not believe us, *where the* Man *Chriſt* Jeſus *is*: and yet Chriſt *ruleth in the hearts* of his Saints; and this is a *Myſtery* to thee. And it's like he is not *Come* unto thee; for how ſhould *he?* when thou art ſo Ignorant of his *Light*, which he *ligheth every Man that cometh into the world* withal: for how can any come to Repentance and be *Converted*, and hate the Heavenly *Light* of Chriſt?

R. W. And then thou runs on, and haſt proved nothing, and ſay'ſt, *That their Pride, Scornfulneſs, raſh Revilings, raſh Curſings, Superſtition, new Inventions, their Blaſphemies and Hypocriſies, Inhumanities, Impudencies*, &c. are ſuch——

Anſw.

Anſw. This *R. W.* and his Fellow-Prieſts might have kept at home; for he hath made a great Noiſe with *words*, but nothing ſignified. Did not the *Patience* of the *Lambs* of Chriſt manifeſt otherwiſe, when they *Hanged* them, and *Burned* them, and *Cut off their Ears*, and *Whip'd* and *Baniſh'd* them? did they not ſuffer like *Lambs?* What was their *Reviling Languages?* why did'ſt not thou and the Prieſts of *Boſton* Print them? for if they had *Reviled*, it's like we ſhould have heard of it before now.

R. W. And thou ſay'ſt: —— *ſuch, that render themſo far from being the* High Saints *and* Judges *of the* World, *that they fall under the Judgment of all* ſober *and* modeſt *perſons.*

Anſw. Nay *Roger*, they muſt be *ſuch* as *thou* and the *New-England* Profeſſors are, that *Judge* us and not the *Modeſt* nor *Sober* perſons neither in *Old England* nor *New:* and thy *Judgment* and the Perſecutors *Judgment* toucheth us not. And the Apoſtle tells thee, *The Saints ſhall* Judge *the* World. 1 *Cor.* 6, 3.

R. W. [On *G. F's.* Anſwer to *T. C.*] *If* God *pleaſe to appoint the* Words *the Apoſtles uſed, to be ſtill the* Means *of* Converſion *to the end of the* World, *that then he hath thrown out himſelf?* &c. p. 17.

Anſw. What! can any come to *Converſion* with the *words* of the *Apoſtles* without the *Spirit?* may not all the *Wolves* in the World, *falſe Prophets* and *Anti-Chriſts* get the Sheeps-Cloathing on the Outſide, and uſe their tongue and ſay: *Thus ſaith the* Lord *and the* Apoſtle? like *R. W.* and thoſe that would have *caſt out* Devils *in* Chriſt's *and* Paul's *Name?* But doth not the *Apoſtle* ſay, *He that hath not the* Spirit *of* Chriſt, *is none of his*, Rom. 8, 9. and therefore how can any *Convert* any perſon with the *Apoſtles words*, and they having not the *Spirit* of Chriſt are none of his? I confeſs, *R. W.* and the *New-England*-Prieſts may bring them into a *Form* without the power; from ſuch People are to turn away, as the *Apoſtle* ſaith to *Timothy.*

R. W. Thou ſay'ſt; *Is not this God's Covenant with Chriſt and all Chriſtians, that his* Word *and* Spirit *ſhould be in their* Mouths *to all Generations? Woe be to all theſe wild, frantick* Inferences, *which disjoyn and ſeparate, what the* Moſt-powerful *and* Wiſe *and* Holy *hath joyned together.*

Anſw. We witneſs, *that the* Word *and* Spirit *was, and is, and ſhall be in the* mouths *and* hearts (which thou haſt left out, and can'ſt not endure to hear of it there) *of all true* Chriſtians *to all Generations*; but what is this to *Convert* People with a *Means* without the *Spirit*

and

and the power of Christ *in their hearts* to Salvation? But thou thinkeſt to *joyn the holy* Men *of* God's *words* with thy dark Spirit, which were not given forth from it: and *wild frantick Inferences* thou may'ſt keep at home. And we do not *Diſ-joyn the* Word, *nor the* Spirit *from the* Scriptures; for it will own its own Words, and hath Unity with *them*, as thou falſly chargeſt us to *Diſ-joyn or ſeparate*: and all your *Converting* of people with the Saints *words* without the *Spirit* of Chriſt *in their hearts*, is but to make *Proſelites* like *Pariſhes*.

R. W. And thou ſay'ſt: *May there not be many Agents imployed by one glorious* Efficient? *as in* Moſes *building the Tabernacle*, &c. *and* Abraham *ſending his Servant to Eſpouſe a Bride to his Son*, &c. *Doth not rather this* mad Soul *throw out* Abraham *and* Solomon, *&c. yea his own brains (in a mad, proud frolick) all over-board together?*

Anſw. Becauſe *Moſes* builded the *Tabernacle*, and *Solomon* builded the *Temple*, and *Abraham* did ſuch and ſuch things, and *Circumciſed*, therefore muſt *all Chriſtians* do the ſame? yea, and without the *Spirit*, as *Moſes*, and *Abraham* and *Solomon* was in? and thou that art without this *Spirit*, that they were in, art in thy *Mad frolicks* thou ſpeakeſt of, and *Throweſt* thy own *Brains over-board*, and not the *Quakers*, that would have people *to be led with the* Spirit *of* Chriſt *to* Converſion; who is the End of *Solomon*'s *Temple*, and *Moſes Tabernacle*, and maketh his People his *Temple*, &c.

R. W. And as for *that of* Paul *telling the* Corinthians, *that they were Gods Husbandry and Building*, &c. and as thou ſay'ſt, *That* Paul *was a prime Husband-man, and a* Maſter-builder, *&c. and that they were Meſſengers, and Co-workers, and Labourers together with God.*

Anſw. We know this; but it was not without the *Spirit* of Chriſt: this was not *Saul*, when he was a *Literal* Profeſſor, like you.

R. W. And *Paul* Preaching, *the Lord opened* Lydia's *heart*; and *Philip* Preaching, *and the Lord opened the* Eunuch's *heart*: and thou quoteſt *John* 14. for *Barnabas*, that *a great Multitude of* Jews *and* Greeks *believed.*

Anſw. What is all this to the purpoſe? *All that* have been, are, *or* ſhall be *Converted ſince the* Goſpel's *Miniſtration, are Converted by the Apoſtle's* Words *without his* Spirit, as thou ſeemeſt to ſay, are they? for we know, that *Philip*, *Paul* and *Barnabas* were in the power and *Spirit* of *God*, and able *Miniſters* of the *Spirit*. And thou bringeſt *John* 14. and *Barnabas*, that *A great Multitude, both of* Jews *and* Greeks *believed*; and there is no ſuch ſaying in *John* 14. for if *G. F.* had done ſo, thou would'ſt have cryed, *Lame, Silly* and

Non-ſenſe; but if the Fault was in the *Printer*, we have ſo much Charity as to over-look it. And then thou ſay'ſt; *The Lord opened* Lydia's *heart*: Then it is not the *Apoſtles words* without the Spirit. And then thou bringeſt *Paul* planting, *Apollo* watering; which we do believe, with the *Spirit* of *God*, and wrought thoſe *Miracles* by the power of *Jeſus*: but what is this to *Plant* or *Water* with the *Apoſtles words* without the Spirit of Chriſt? for God giveth increaſe to them that are in his *Spirit*.

R. W. And thou ſay'ſt; *G. F's. his throwing God over-board, and his own Reaſon and Senſe.*

Anſw. Thou haſt not proved *G. F. throwing out God*; this is *Blaſphemy* to ſay, *That God can be thrown over-board*, who haſt *over-thrown* thy ſelf. But thou and the Prieſts, that would *Convert* people with the *Apoſtles words*, and leave out the power and *Spirit* of God, do but beget people into a *Form* without the power: and becauſe *G. F.* ſaith [That they cannot *Convert* people without the power and *Spirit* of God, *&c.* though they may have the *words* of the *Apoſtles*] and the *Prieſt* ſaith [*That they are* Converted *by the* Words *of the Apoſtles*] and *G. F.* ſaith [*In this they throw out the Spirit and power of God, by which the Apoſtles did* Convert] and about this thou makeſt a great Rail againſt *G. F.* and ſay'ſt, *G. F. is throwing out God over-board, and his own* Reaſon *and* Senſe; and yet thou confeſſeſt, *The Lord opened* Lydia's *heart*, and *the Lord opened the* Eunuch's *heart*: ſo here thou *Contradicts* thy ſelf. And we own God and Chriſt, and uſe their Words and the *Apoſtles* by the Spirit, that leadeth into all Truth, and do ſucceed them in the Spirit: and ſo are the *Living Stones*, and built up together in the *Church* of God, which Chriſt is the Head of.

p. 18. *R. W.* Thou ſay'ſt, *There have been many* Converſions *to the* Chriſtian *Name in theſe parts of the world called* Chriſtendom: and then thou Inſtanceſt, *Theſe* (Converſions) *the* Papiſts *brag to have effected in all the 4. parts of the world*; and how *theſe were brought in ſometimes by the* Sword, *and ſometimes by* Marriages, *&c.*

Anſw. How is it *you N. England* Prieſts & Profeſſors would *Convert* the *Quakers?* is it not by the ſame *Bloody* Way? as Inſtance, *Whips*, and *Stocks*, and *Swords?* and are not theſe the *Beaſt's Horns*, and the *Whore* from the true Church, and not Chriſts Wife?

R. W. Thou tell'ſt us of the *Waldenſes*, and *Wickleviſts*, and *Huſſites* in *Bohemia*, and *Lutherans* and *Calvimiſts*, &c. *that came out from this Bloody* Romiſh Whore (144000. *Virgin* Proteſtants *thirſting after the Blood of Chriſt only for Salvation.*)

Anſw.

Answ. What is all this to *R. W's.* purpose, *That people should be* Converted *with the* Apostles words, and leave out the power and Spirit of Christ, according to *G. F's.* words to *T. C?* And *Roger,* why do't thou cry out against the *Romish Bloody Whore,* when thou and the *New-England*-Spirits, that thou Commendest, are the same? for, where did ever *Wickleff* and *Huss Hang* any, or *Cut off* the *Ears* of any, as your *N. England* Professors have done? And you that would *have* us *punished,* are you like *Virgin-Protestants, who thirst after the Blood of Christ for Salvation?* what! can you both *thirst after the Blood of Christ,* and *after the Blood of his people,* as the *New-England* Priests have done?

R. W. And thou say't, *The Father of Spirits has stirred up some Witnesses in all Protestant-Nations, to Preach against* Formal, National *Conversions, and against the Formality and Prophaneness of the common Protestants.*

Answ. Then why art thou against *G. F's. declaring against* Conversions *without the* Spirit *of* Christ, and power of God, as he doth to *T. C?* hast not thou all along been Contradicting thy self? and fightest against that which thou here professest, like a *blind Man,* or one that *doteth?* And wast not thou *Bragging* a little before of the *Church* in *New-England?* and now thou tell'st of the *Papists bragging?* and are not all these (thou speakest of) *Formal Conversions,* brought into the *words* without the *Spirit* and power? for there is no true *Conversion,* nor Translation, but *from* Death *to* Life; and that is by the same power and Spirit of Christ, that the Apostles were in, and the Church in the *Primitive* Times.

R. W. And thou say't: *The Formality and Prophaneness of the Common Protestants (all one in* Life, *and sometimes worse than the* Papists) *&c.*

Answ. Roger, thou and the *New-England*-Priests & Professors may take it, and apply it at home, and see, if you can find a place of Repentance; for yet you *hate to be* Reproved. —— And as for the *One hundred-forty-four-thousand* spoken of in the *Revel., that sung the* New Song, *&c. which no man could learn,* &c. which were *Undefiled,* &c. which were *Redeemed from the Earth,* and which *followed the Lamb,* &c. is *R. W.* and the *New-England*-Priests, and our *Opposites* (that he bringeth) like unto these in *the Lamb's Spirit?* no such matter: for if they were, they would not Persecute, *Imprison* us, & *Cut off* our *Ears* for *Visiting our* Friends *in the Prisons,* and not *bowing* the *Knee,* and the *Hat,* and saying *You* to them; and Persecute us, because we could

not *put in their mouths*, and give them Maintenance. So, here they manifeſt, that they are of the *Earth*, and of the *Bloody* Whore that *R. W.* ſpeaketh of: ſo, they are not of their *Purity* (which is ſpoken of in *Revelations*) neither in *Life*, nor *Doctrine*, nor *Worſhip*, nor Church, nor follow not the Lamb, who ſaith, *Freely ye have Received, freely Give.*

p. 19. *R. W.* Thou ſay'ſt (after thou haſt told a Story of the *Jeſuites*) *The* Phariſees, *who by Land and Sea ſent forth their* Emiſſaries *to make Converts to God*, &c.

Anſw. Is not this your own Work? ſeeing that *G. F.* ſaith, *Th. Coll. hath thrown out the Spirit and power of Chriſt, which is to Regenerate and* Convert; and ſay'ſt, *That you can no more* Convert *by the* Apoſtles Words, *then the* Phariſees *without the* Spirit *of* God, *and Power of Chriſt, that the* Apoſtles were in? and yet thou raileſt againſt *G. F.* for ſaying ſo. But haſt not thou Contradicted thy ſelf in ſaying, *How the* Phariſees Converted? when they in their *Converſion* oppoſed Chriſt the *Light?*

R. W. Thou ſay'ſt, *That Chriſt ſent forth his* Meſſengers *with* Glad News *of a* New Bargain *or* Covenant *of* God *with the Sons of men*, viz. *It pleaſed the God of Heaven not to be* thrown out (*as this* Fox *frantickly barks*) &c.

Anſw. Where doth *G. F.* ſay (if it be him thou meaneſt) *That God did throw out his* Apoſtles *or* Meſſengers *with the New Covenant and* Glad Tydings, *which Chriſt ſent forth?* And haſt not thou been *barking* againſt *Papiſts* and *Phariſees*, and *Formal Profeſſors Converts?* and are not they brought into a *Form* of the *Apoſtles words* without the power? and into a *Profeſſion* of Chriſt without the *Poſſeſſion* of him, like you *Prieſts* and *Profeſſors* of *New-England?* And *G. F.* ſaith; *The true* Converſion *is by the power and* Spirit *of Chriſt*, [which *T. C.* leaves out] and ſo, do'ſt thou not ſee how thou Contradicts thy ſelf? for were theſe *Virgins* (thou ſpeakeſt of) *Converted* with the *Apoſtles words* without the *Spirit* and power of Chriſt? Dare any of the *New-England* Prieſts or profeſſors, or *R. W.* ſay, *That you are ſent out* Immediately *by Chriſt, as the Apoſtles were?* nay, Prieſts will ſay, *They have* No Call *to this work, to go* Freely: but they would find a *Call* to great *Benefices.*

R. W. And thou ſay'ſt: *For ſlighting of this* Pearl *of this* Glad News *or* Goſpel *publiſhed by God to the world by Writing, or Preaching, Profeſſing, Suffering*, &c.

Anſw. This is from a falſe Birth: for we *ſlight* not the *writings* of the

the *Goſpel*, &c. nor the *Preaching*, *Profeſſing* and *Sufferings* of the Apoſtles, but receive them with *Joy in the Spirit* of God, *&c.* But it is you that *ſlight* them, that do not Obey them, and perſecute with *Tongue* and *Hand* them that do obey them.

R. W. And thou ſay'ſt: *It hath pleaſed his* Infinite Juſtice *to Plough the world with* Popery, *a Religion* (*a Baſtard-Chriſtianity*) ſuited, *&c.*

Anſw. Look thou and the *New England-Prieſts* at home, and *ſhake hands* with them *Roger:* and let *New-England* read their *Laws*, and read thy Book and theirs, and ſee, if you have not *Ploughed* worſe *then they* theſe late years.

R. W. And as for thy ſaying (*A Baſtard-Chriſtianity*) *ſuited* (*as the* Quakers *is*) *to* Rotten Nature, *and fit to carry the world after them, as* Mahomet *and the* Pope *have done.*

Anſw. Nay *Roger*, you in *New England* have the Weapons, as the *Pope* and *Mahomet* have in your *Rotten Nature*, your *practice* plainly declareth it. For the *Quakers* Weapons are Spiritual and not Carnal; and therefore thou do'ſt abuſe them, though it doth not touch them.

R. W. And thou tells of *Two great* Worders *in the world* (*pretending to be Chriſts Meſſengers to the* Nations) *the* Jeſuites *and the* Quakers: *their faces look divers, but they both carry* Fire-brands *in ther* Tails, *to burn up the holy Scripture, all truly holy Chriſtians*, &c. and thou ſay'ſt, We *are like* Abſolom *Beautiful, and fit to play Soul-Thieves, and ſteal the hearts*, &c. *from the true* David, *the Lord* Jeſus Chriſt.

Anſw. Thou might'ſt have kept a great part of this at home, for we do abhor thy Lyes. For whom have we *wronged?* or whom have we *Burnt?* except it be the *Fire* of God's Word that is Entered among you, and *burneth* your *Eſau* ſtuff. And as for *Burning* the *Scriptures*, we abhor thy words: and did'ſt not thou ſay, *The* Papiſts *Owned the* Bible, *and the* Jews *part of it?* and now thou ſay'ſt, *They* Burn *it?* how do'ſt thou Contradict thy ſelf! But Gods Living Free *Meſſengers* we have been to *New England*, &c. but you have *Spoyled our Goods, Baniſh'd, Whip'd* and *Martyred to death*, and *Burnt our Books*, which quote a many good *Scriptures*. And as for *Abſolom's Beauty*, you may look at home *among your* Whited Walls, *and fair* Out-ſide Profeſſors: but they begin to *look black* with your Murdering *Laws*. And it's thy own Spirit's work *to draw* Souls *from the Lord* Jeſus *Chriſt* with thy Lyes, as the *Old Serpent* drew *Adam* and *Eve* from God's Teaching: and you exceed *Sampſons Foxes*, *that carryed* Fire-brands *in their* Tails, for you have *Carryed them in your* Hands,

Hands, by which you have *Branded* the *people* of *God*. And we do Esteem the *Scriptures*, and the Practice of them better then you.

R. W. And thou say'st: *They are fortified with the* Faces *of* Men, *and the* Hair *of* Women, *like the* Locusts, *Rev. 9. such Pretences, and such Illuminations, and Appearances, and Assurances, and Confidences, and Feelings of Experiences*, &c. *that it is God's Infinite Power and Wisdom*, &c. *to preserve the Scriptures a* Standing Record, *of what the first Messengers and Churches, and first Doctrine, and first Christians were; or else the world would fall down and adore* Images, *&c.*

Answ. It is by the Lord's *Power* and *Wisdom*, that the *Scripture* hath been *preserved*; yet we see *such* that have the *Scriptures*, and *fall down to Images*, and others to the *Imaginations* of their own hearts, that are not in the *Spirit*, that gave them forth. And as for those *Locusts*, that came out of the *smoak* of the *Bottomless-pit*, let *R. Williams* and the *New-England* Professors keep that at home, & apply it and their *Experiences* at home: but as for the people called *Quakers*, it is that, which the Lord has wrought in them by his *Spirit*, and opened to them by believing in the *Light*; that so they are become Children of the *Light*, which you were and are Strangers to, and hate. And God hath Sealed us, and set his *Mark* in our *Fore-heads*: but your *Mark* is easily seen to be of the *Beast's*, that maketh War with the Saints. And *did* Abraham, *and* Isaac, *and* Jacob *fall down to* Images, *before* Scripture *was written?* for, as the Apostle saith, *None can call* Jesus Lord, *but by the Holy-Ghost*: and though some people have the *Scriptures*, yet they *fall down to Images*. But it is the *Holy-Ghost*, that brings them to *fall down* to God, and *bow* to Jesus their Lord, that leads them into all the Truth of the *Scriptures*, that brought the *Prophets* and *Apostles* to testifie against them that *Bowed to Images*; yea, though they had the *Scriptures*, as in the days of *Jeremiah*, and *Ezekiel*, and other Prophets. And our *Experiences* and *Assurances* are *of the* Lords Christ.

R. W. And thou say'st: *Thou knowest, the Counsels of the* Father *of* Lights *are very deep*; *yea, the* Revelation *needs a Revelation*, *and the* Prophets, *and* Canticles, *and* Daniel, *&c.*

Answ. And thou confessest, this must be by the *Spirit* of *God*, &c. and in this thou confounds thy self, who hast been Railing against *G. F.* and the *Quakers*, who saith: T. C. *hath left out the power and* Spirit *of* God *to Regenerate and Convert*, *and that the* Scriptures *cannot do this without the* Spirit *or power of Christ*; and that it is the *Spirit*, that doth *Convert* both *Jews* and *Gentiles* to God: and this is the

Qua-

Quakers principle, according to Christs words; *I will send you the* Spirit *of* Truth, *that will lead you into all* Truth: as you may see in *John.* And so it is all this while, thou hast been Confounding thy self, and Beating the Air.

R. W. And whereas thou speakest, *How that* Jews *and* Gentiles *must yet enquire with* Tears *of* Blood *after the Blood of a Saviour: sure they shall not awake out of their pits of Rottenness without some* Means *and* Messengers, *&c.* p. 20.

Answ. And yet these have the *Scriptures,* and are not *Converted*: and yet thou railest against *G. F.* because he saith, *They cannot be* Converted *and Regenerated by the words of the Apostles,* but by the power and Spirit of God; and because that *G. F.* saith, That *J. K. in saying* [*The Scripture is the Means*] he throweth out *Christ* and *God,* the *Author* and *Giver* of Faith (as *pag.* 9). Yet now *R. W.* saith, *There must be a* Messenger *from Heaven to awaken* Jews *and* Gentiles; *surely,* this must be a Spiritual *Messenger* then: and here he Contradicts himself, and throweth down all his *Railing stuff* against *G. F.* as afore-mentioned. And yet *There is no* Voice *and* Motion *to be heard of* Spiritual *things within?*

R. W. And thou say'st: *Surely, there shall be no other* Words *in their* Mouths, *then what were in the* Mouths *of the* first *Messengers, and according to* Christs *prayer,* &c.

Answ. We answer, Nay; The very same Word and *Words,* both in thy and your *Mouths,* when you are *Converted* (if ever you be *Converted*) which now thou hast a *Form* of without the power; and *Holdest the Truth in the* Unrighteousness: and so that in *John* 17. and *Isa.* 59. and *Act.* 26. we own. And the *Apostles* which Preached Christ *Jesus,* said no other Words, then what *Moses* and the Prophets fore-told, *Act.* 26. *That* Jesus *Christ should come according to the Prophets:* and *He is come, and hath given us an Understanding, and we are in him.*

R. W. And thou say'st: *Therefore* Fox *and his* Foxians, *that tell us, They have all by the* Spirit, *and need no Record, are* Thieves *and* Robbers, *whom* Moses *and the* Prophets, *&c. and the* Apostles *abhorred to think of.*

Answ. Moses and the *Prophets* were led by the *Spirit* of God, and saw Christ, who fulfilled the Scriptures of the *Prophets,* &c. and the *Apostle* said: *No man knew the things of God, but by the* Spirit *of* God: are not the *Scriptures* the *Things* of *God*? And why do'st thou belie *G. F.* and the *Quakers* (if it be them thou meanest) and say'st, that they

they ſay, *They need no Record?* which is falſe: for *There are Three, that bear* Record *in Earth, and Three, that bear* Record *in Heaven,* which *they have need of.* And there is a *Record* of the Son of God, and there is a *Record* of *John* concerning Chriſt: *John* bore *Record,* ſaying, *I ſaw the Spirit deſcending from Heaven upon Chriſt,* Joh. 1, 32, 34. and *the Father bore* Record *of the Son,* Joh. 8. and *God is the* Record *of his people,* Phil. 8. Joh. 1, 5, 7. And there is a *Record* of the *Old* and *New Teſtament,* which we have the *Comfort* of: for we never read, that either *Moſes,* the *Prophets* or *Apoſtles* did abhor the *Spirit* of *God* to be their Leader, and call them *Thieves* and *Robbers:* but thoſe are *Thieves* and *Robbers* that do not hear the Voice of Chriſt, but climb up another way to know the *Scriptures,* then by the *Light* and *Spirit* of *Chriſt.*

R. W. And thou bringeſt *I. Deacon,* who ſaith [*The Enjoyment of Immortality is not, till they have put off this body:* G F.'s *Fol. pag.* 40.] And *G. F.* Anſwereth, That [*Immortality* was brought to Light through the Goſpel, and the *Word* of *God*: and Chriſt was in them, and was not that *Immortal?* And the Apoſtle ſaith:---*Chriſt* Jeſus, *who hath aboliſhed* Death, *and hath brought* Life *and* Immortality *to Light through the Goſpel,* 2 Tim. 1. 10.]

R. W. (Upon *G. F's.* words) ſaith: *That* G. F. *affirmeth an Immortality* (*that is, A Not-dying of the Soul and Body.*)

Anſw. Now, let the *Reader* ſee, if he have not abuſed *G. F's.* words? and whether he ſaith any ſuch thing, or no? for Chriſt ſaith: *They cannot kill the* Soul, *though they may kill the* Body. Yet *R. W.* ſaith again, that the *Quakers* and others ſay, *All fleſh is graſs* (ſpeaking of the *body*) and yet he ſaith, that *G. F.* affirmeth, *The* Body *cannot dye:* what Contradictions are theſe *R. W?*

R. W. And whereas thou ſay'ſt: *As for the* Body, *the* Quakers *ſay, When the Soul is gone into God (yea, the Soul of* Judas, *as well as the Soul of* Peter, *as ſome of them ſay.*) &c.

Anſw. But what *ſome of them* are, thou haſt not quoted; though over and over thou malicioufly ſpeakeſt this in thy Book. Neither do I believe, that ever thou heard *any* of *them ſay* ſo (may be, *ſome* Ranters *ſaid ſo,* which he Fathereth upon the *Quakers,*) for if thou had'ſt, thou would'ſt have quoted the Book, or have named their Names, as thou haſt done *G. F's.* and belyeſt his words: therefore we have good ground to believe thou wrongeſt others. And thou uſeſt many words to *no purpoſe,* about that what *others* ſay.

R. W.

R. W. And thou say'st: ——*What-ever these* Foxians *brutishly fancy of no distinction between* God *and* themselves, *their* Light *and his*, &c. } p. 21.

Answ. This is a *False Charge.* For we make a *Distinction betwixt* God *and* our selves.; for by his *Gospel* and Power *Life and Immortality is brought to Light* in us, by which we see over the *Devil*, that hath darkned us: so, *In the* Light *of* Christ *we see* Light.

R. W. And thou confessest, *That Christ hath brought Life and Immortality to Light through the Gospel* [In this thou contradictest *I. D.* the Priest] and say'st, *But this is but the joyful Condition of the Souls and Bodies of the Godly, their Souls and Bodies raised up with* Jesus *to a spiritual holy* Life *in this world, and the Souls going to* Jesus, *and their Bodies sleeping in* Jesus, *&c.*

Answ. Here thou hast made a pretty *good Confession* in words, if thou knewest, what thou say'st. But how do'st thou mean, when thou say'st, *The Body sleepeth in* Jesus; and yet, *It turneth to Rottenness?* doth that which *sleepeth in* Jesus, *Rot?* And the Apostle saith: *Thou Fool, that which thou sowest, is not quickned, except it dye: and that which thou sowest, thou sowest not that Body, which shall be*, &c. *but God giveth it a* Body, *as it pleaseth him*, 1 Corinth 15. Thou confessest, *That* Life *and* Immortality *is brought to Light through the Gospel*; and because G. F. saith so, thou say'st, *He affirms an* Immortality, *that is, a Not-dying of the Soul and Body:* The Soul is Immortal; but *G. F.* doth not speak of the *Body* there.

R. W. saith: *As to this* Immortality *of* G. F. *all that can be known of his mind, is* H. Nichol's *and the* Nicolaitans *mad fictions and fancies of their becoming* God *and* Christ.

Answ. Reader, see, if there be any such words in *G. F's* Answer to *I. D.* that he should number us *with the* Nicholaitans *mad fictions* and *fancies*, as he calleth it; he had had better to have kept it at home, if this be his *Charity.* And this *Love*, that he hath to *some of us*, is not like the *Love*, that *David* had to *Absolom*, but more like *Ahitophel's*, (which thou speakest of) who neither *Loved David* nor Christ *Jesus*; this Spirit of thine cannot in *Sincerity*, that hath spoken so Evil of God's people.

R. W. And thou say'st: *I fear, instead of their fancied* Immortality *before the Grave, they will meet with a dreadful* Mortality, *or Death of* Soul *and* Body *to all Eternity.*

Answ. This thou *feareſt* not for *good*, as thy words do manifest

Here R. W. confesseth Immortality *in* this Life; *and yet he denyeth it unto us.*

in thy 119. *page.* But do'ſt thou not ſay before, *That the* Souls *of the Godly, going to Chriſt* Jeſus, *&c.* and now do'ſt thou *fear, the* Souls *of the* People *of* God, called *Quakers, ſhall meet with a Dreadful* Mortality, *or Death of* Soul *and* Body *to Eternity?* It's like thou would'ſt have it ſo: but we tell thee, and all our Envious Perſecutors with tongue and hand, That *Chriſt hath brought* Life *and* Immortality *to Light through the* Goſpel; and our *Souls* rejoyce in him, and can magnifie God our Saviour, bleſſed be his Name for ever, *Hallelujah!* But *Roger Williams,* take heed, that which thou *feareſt* of the *Quakers,* come not upon *thy ſelf*; for it will be much, if it do not, for thou wilt find *Miſery,* before thou dye, for thy *hard ſpeeches* againſt God's People.

R. W. And thou bring'ſt *I. M.* which ſaith [*The wiſe* Heathen-*Philoſophers had a greater meaſure of* Light *in them* (which is the *firſt Adam*) *then I can think any man hath now.*]

And *G. F.* Anſwereth [Which ſheweth, that he knoweth nothing of Chriſt, the *Second Adam,* the *Quickning Spirit.* He knoweth no *New Creature*; for they, who are in Chriſt, are *New Creatures:* nor *None* of Chriſt the *Covenant* of God, of *Light,* of *Life,* of *Peace,* who was *Glorified with the Father, before the world* began; which is *beyond* the *firſt Adam:* and hath ſhut himſelf forth, not to be as high as his *Heathen*-Philoſophers. And many witneſs Chriſt *In them,* in this Age, as in the days of the *Apoſtles*; which is above the *Heathen*-Philoſophers.]

And *R. W.* replyeth to *G. F.* and ſaith: *It pleaſed* God (*in all Ages*) *to ſtir up the ſpirits of ſome Men* (*as the* Philoſophers *amongſt the* Greeks, *&c.*) *to improve that Excellent* Light *of* Reaſon *&c. above other men.*

Anſw. What is this to the *Light* of *Chriſt*, in Oppoſition to the *Second Adam* in this *Age?*

p. 22. *R. W.* And thou ſay'ſt, *The* Queſtion *then followeth: If this* Light *of* Knowledge *were* Chriſt, *as* God, *and King, and Mediator, why is it, that* None *of theſe Excellent men knew Nothing of* God, *nor* Chriſt, *nor* Spirit, *&c. but only of the firſt Creation? Can ſuch a Court be kept, a* Palace *furniſhed, and ſuch Royal and Heavenly Gueſts be Entertained, and no body know any thing of it?* &c.

Anſw. What are all theſe words to the purpoſe, but that thou granteſt *I. M's.* Argument, *That the Wiſe* Heathen-*Philoſophers had a*

greater

greater Light (*which is the* firſt Adam) *then* you, *or any man can have* by the *Second Adam?* if not, why do'ſt thou Oppoſe *G. F?* And thou confeſſeſt, that *All* Jeruſalem *was moved*, and on an uproar, *when Chriſt* was born, or *came to* Jeruſalem: and doth not the Apoſtle bid the Saints, *Beware* of Philoſophy? *&c.* And the *Apoſtle* ſaith alſo: *Certain of your* Poets have ſaid, that *we are of his* Off-ſpring (*to wit*, God's) and *Act.* 17. *Then certain Philoſophers of the* Epicureans, *and of the* Stoicks *encountred with* Paul, *and ſome ſaid*; What will this *Babler* ſay? *and others ſaid*, He ſeemeth to be *a Setter-forth of ſtrange Gods, becauſe he preached Chriſt* Jeſus *and his Reſurrection:* Now, if *R. W.* and *I. M.* have no more *Knowledge* of Chriſt, then theſe *Philoſophers*, &c. in their *Light* of their Carnal *Reaſoning*, (which was Darkneſs to the *Light* of Chriſt) they may *give over talking of* Chriſt. And theſe *knew not* God, *nor* Chriſt *as* King *and* Mediator, which is known by his own *Light*: and ſuch Philoſophers or others, if they did *Know God* or *Chriſt*, it was by his own *Light*. For that which *G. F.* doth affirm, is true, as concerning of *Chriſt* and their *Knowledge* in the *New-Covenant*: and Chriſt *Enlightneth every man, that cometh into the world*, as he is the *Word*, God. And *the Spirit of man* being the *Candle* of the Lord, he Enlightneth their *Spirit*, their *Candle*, by which they might ſee him, as he is: and as Chriſt ſaith, *No man* knoweth *the Father, but the Son, and he to whom the Son Revealeth him*, &c.

R. W. Thou ſay'ſt: *The utmoſt Reaſon of theſe Excellent Men* (to wit, the *Philoſophers*) *it is known I ſay, that the Activity of the higheſt* Reaſon *in this world falleth ſhort in two grand particulars.* (And thou ſay'ſt) 1. *As to the Creatures: for ſome of them muſt needs fall ſhort, when* Plato *granted a Creation, and a kind of* Father, Son, *and* Holy Spirit *in the Creation of it.* Ariſtotle *pretendeth to ſee further then* Plato *and all his Arguments, and Aſſerteth, The World to have no Beginning nor Ending.*

Anſw. What muſt we Infer from this, but that thou ſetteſt up the *Knowledge* of the *Philoſophers* above thy own and others, and maintaineſt *I. M*'s. Principles and his Doctrine [That the *wiſe* Heathen-*Philoſophers had a greater meaſure of* Light *in them, (which is the* firſt Adam) *then I can think any man hath now*, ſaith *I. M.*] And are not theſe *Philoſophers* contrary to *Moſes* in *Geneſis*, who ſaid, *In the* Beginning *God Created the Heavens and the Earth?* and thy *Philoſophers*, that thou bringeſt, ſay, *That the* World *had* No Beginning *nor* Ending, *&c.* and doth not this oppoſe Chriſt's words? and 2 *Tim.* 9. *Be-*

fore the World began? and *Tit.* 1, 2. *Before the* World began? And Christ saith, *The Harvest is the* End *of the* World, *Math.* 13, 39, 40. *Math.* 24, 21. *Since the* World began. Now, let *R. W.* and the *Philosophers* read these Scriptures, and see what work they are making about their *great Knowledge?* but if any of them did *know* the *Father*, and the *Son*, and the *Holy Spirit*, they knew it by the *Spirit*, and had it by *Revelation*, as some of the *Heathen* had: but it's very like, that *Many of the* Heathen-*Philosophers had more knowledge in the Creation, then* R. Williams. —— And then thou goest on & tellest what the *Philosophers say of the* Sun, *and of the* Globe, *&c.* but we tell thee, the Scriptures are a better Book, then their Books concerning *God* and his *Son*, and his *Creation*.

R. W. And that which *Paul* speaketh, *Rom.* 1. thou say'st, *That by the* Creation *some come to know, there is an Eternal Power and Godhead*: and thou say'st, that *Paul tells us*, the World by wisdom knew not God, *which must be Expounded* (*or else swallow a Contradiction, as the* Quakers *guise is*), &c.

Answ. Thou can'st hardly speak without Railing. For these Scriptures (1 *Cor.* 1. and *Rom.* 1.) need no *Expounding*; for they are plain, as they speak: for its true, *That the world by their wisdom knew not God*. Some *knew the Eternal Power and God-head*: for the Apostle saith, *Because that which may be known of God, is manifest in them, for God hath shewed it unto them*; *though they glorified not God*, &c: so with *This of* God *in them, which* God *had shewed unto them*, they knew *Him*, and his *God head* and his *Creation*, Rom, 1, 19, 20. So, the Guise thou may'st apply to thy self, who hast left out *That of* God, *which he hath shewed* unto people, who was their Teacher. Are these the *wise Philosophers of* R. W. *and* I. M. *that have more* Light *then any man now*, that say, *The world hath No Beginning nor Ending?* and is this your *Court* and *Palace furnished with such Heavenly guests?* &c. But to *know* God and *Jesus Christ, that he hath sent, is Eternal Life*. And then thou confessest, *That a Natural man cannot perceive the things of* God; and yet, *The* Philosophers *had a greater measure of* Light, *then any man now?*

p. 23. *R. W.* And thou say'st, *Yet this Foolish man maketh every mans heart in the world a* Court *of* Heaven, *a thing which all men may abhor to think of*: and yet thou confessest, That *there is that of* God *in the Children of* Disobedience *and* Reprobates. (*Appen.* p. 5.)

Answ. But let the *Reader* see, if there be any such words in *G. F's* Answer to *I. M.* as, *The Court of Heaven is in every mans heart?* But for:

for all *R. W's.* Railing, we cannot deny Christ's Doctrine, who said, *The Kindgom of Heaven was in the* Pharisees: and *Christ enligteth every man, that cometh into the world,* Joh. 1. And it's very like, thou do'st *Abhor to hear or think of this,* whose *Foolish heart is darkned,* and *thy Wisdom is Enmity, hating* God *himself, as the Scripture concludes,* which thou may'st apply to thy self. Yet we believe, Christ hath *enlightned* thee, which will to be the Condemnation of them that hate it.

R. W. Thou say'st: Moses *built the Tabernacle, and* Noah *the Ark, and* Solomon *the Temple,* &c. *which* thou confessest, *were the gifts of* God *to them.* Then thou calleſt them the *Excellent gifts of Nature, that reach not Heavenly and Spiritual things,* and say'st, *What are all these to the Enlightning of my soul with my Natural, Undone and Damned Condition? to a sight of* Sin *as* Sin? *&c.*

Answ. Noah by Faith *builded the Ark* (as in *Hebrews*) and *Moses* saw *Christ* the great Prophet; and *God* spake to *Solomon* and *David,* who saw Christ, and called him *Lord:* and if thou do'st confess, that this was a *Knowledge beyond the* Heathen-*Philosophers,* yea, and such as said, *The world had neither Beginning nor Ending,* then thou hast overthrown thy own words, which thou hast been opposing *G. F.* withall. And was it by a *Natural gift,* that *Noah* built the *Ark,* and *Moses* the *Tabernacle,* and *Solomon* the *Temple?* was it not by the Faith and Command of God? were these done with *Natural parts* and *good Education,* as thou speakest of? how dark art thou in the Scripture! —— And the *Temple,* and the *Ark,* &c. were *Figures* of the things of the Law, which *Christ* is the *substance* of, *who enlighteth every man, that cometh into the world:* and thou art as dark about *Christ, that enlightneth every one that cometh into the world,* as thou art about the *Temple,* who calleſt them *Excellent Natural gifts* in *Noah, Moses* and *Solomon.*

R. W. And thou goest on, and say'st, *What are these to a sight of my utter Inability to pay (or all the Creation for me) one farthing to* God's *Justice,* &c?

Answ. It's Christ, that hath *Shed his Blood,* and *Tasted Death* for all men, and Enlightens all men; and he is above the *Heathen-Philosophers* in the *first Adam:* and so, all must believe in him the *Light,* (who hath enlightned them) for *Life* and *Salvation.* And many more slighting words there are in thy pretended Answer, which are not worth mentioning. And how do'st thou *Magnifie the* Gifts *of* God *to many, whom* thou say'st, *neither thou nor* G. F. *is worthy to*

hold

hold the Candle to; when thou art ſetting up the *Wiſdom of the* Heathen *Philoſophers, with the* Light *in them* (*which is the* firſt Adam) *above, then any man hath now* (as *I. M.* thinketh)? And what is this to *know Chriſt* and the *New Creature*, and he the *Quickning* Spirit, and the *New-Covenant?* for they that *Magnifie Chriſt*, will do as *John* did, *Bear witneſs to* Chriſt, *who enlightens every man that cometh into the world.*

R. W. And thou ſay'ſt: *Who knoweth not, how full the world is of Admirable men and women, that are not Chriſtians? and yet what a baſe Eſteem hath this* proud Spirit *of all men, yea, of all Chriſtians too, that dance not after his fooliſh pipe*, &c.

Anſw. Here thou abuſeſt *G. F.* and the *Quakers* again (if it be them thou meaneſt) who hold forth the *Univerſal Love* of God to *all Man-kind* through Chriſt *Jeſus*, who ſhed his Blood and dyed for *all*, and enlightens *all*, and his Grace hath appeared to *all*: and we exhort them to *Believe in the* Light, *that they may become Children of the* Light. And the *Grace* of God will teach them, and bring their *Salvation*, if they do not turn it unto Wantonneſs: and do'ſt thou call this ſound Doctrine *Fooliſh Pipe?*

R. W. And whereas thou bringeſt *I. M*'s. words [*The Prophets are more certain, then any other Revelation.*] And *G. F.* Anſwers p. 24. "[Was not the Son of God *Revealed?* &c. and did not he "*Come in the Volumn of the Book to do the will of* God? and ſo "they that had the *Prophets* and the *Law* (to wit, the *Jews*) knew not "the Son, *&c.*] And *R. W.* Anſwereth and ſaith, *To paſs by* G. F's. *Un-Engliſh and Non-ſenſe*, &c.

Anſw. It's like, this may be *Non-ſenſe* to him, though there may be ſome fault in the Printer; but Charity would have paſt this by, as I have often done in *R. W*'s. Book.

R. W. And thou ſay'ſt, *that* G. F. *knoweth not, that the Queſtion is not here, whether Chriſt be the End of the Law and the* Prophets? &c. *and whether Chriſt was not more Revealed at his* coming? *&c: but whether the* Written Word *of the* Prophets, *of which* Peter *ſpeaketh, be not a more ſure word of Command and Comfort to us, then any now to be expected?* &c.

Anſw. I. M. ſays, *The* Prophets *are more certain, then any other Revelation*; and what is this to *R. W*'s. *Queſtions?* And I ſay, *Chriſt* being *revealed*, which is the End of the Prophets and the Law *&c.* He *is a* More *and a* Certain *Revelation*, &c. for he is the Salvation and the Foundation that the *Law Typed* forth, and the *Prophets* Propheſied

of

of; for he is the Substance. For many may have the *Law* and the *Prophets* in words, as the *Jews* had, and not receive the great *Revelation* of Christ *Jesus*: and many have the New-Testament of the Apostles and Christ, but Christ says plainly, *None knoweth the Father, but the Son, and to whom he* Reveaeth *him*, though they may have the *Prophets*, like *Jews*, and know him not.---But thou say'st: *But whether the* Written words *of the Prophets, of which* Peter *speaketh, be not a more sure word of Command and Comfort to us, then any now can be expected?* What is this to the *Revelation* of the Son of God? And thou wrongest *Peter*'s words; for *Peter* saith also: *We have a more sure word of* Prophecy, (not of the *Prophets*, as thou hast thrust in) *whereunto you do well, that you take heed unto, as unto a* Light *that shineth in a dark place, until the day dawn, and the day-Star arise in your hearts.* And is this *Sure word* of the *Prophets* of *Command* and *Comfort* to you, *more then any can be expected?* what! do'st thou not own *Christ* the *End* of the *Prophets*, a greater *Comfort* and a *Revelation then the* Prophets, who is the Foundation of the *Prophets* and *Apostles?* But what *dark place* is this, that the *Light shineth in*, that people must *take heed unto, until the day dawn, and the day Star arise in* their *hearts?* for we say, that all the *Prophets* of God did fore-tell of *Christ*, which the *Apostles* and *Peter* preached, *Christ* the *Fulfilling* of them, praised be his Name for ever!

R. W. And thou say'st, *That God called his Mind his* Word, *his works his* Word, *his writings his* Word, *and his Providence of Mercy and Judgment his* Word *in a way of* Condescension *to our Capacity*, &c: And this thou compares with *Rulers* and *Masters of Ships* word, *&c.* or *Records and Deeds with Hands and Seals*, &c. And then thou say'st, *The word of God in the mouths of the Prophets, written for after-generations*, &c. and then thou tellest, *that the* Jews *have their* Talmud, *and The* Turks *their* Alcoran, *and the* Pope *his* Decretals, *and the* Protestants *the* Written Word *or* Scriptures.

Answ. Thou hast made many *Words* here, if God's *Work* (his Creation, *&c.*) be his *Word*, and if *Scriptures* (which signifieth *Writings*) be his *Word:* and thou confessest, the *Word* was in the *Prophets*; which is true, none opposeth that. But the *Scriptures* of Truth are called the *Words* of God (as *Exod.* 20. and in the *Revelations*) and Christ calleth them *Words*, Joh. 5. 47. *And if any man hear my* Words, *Joh.* 12, 47, 48. 14, 23.---*John* 15, 7. *My* Words *abide in you:* Jer. 5, 14. *I will make my* Words *in thy mouth fire.* Isa. 51, 16. *I will put my* Words *in thy mouth.* And Job 42, 7. *After the Lord had spoken*

ken all these Words. So here you may see, they are called the *Words* of the Lord; and Christ's Name is called the *Word* of *God*. Now the Apostle saith, *Through Faith we understand, that the worlds were framed by the* Word *of* God; but where doth *R. W.* prove, that God's *Works* are called his *Word?* he hath given no Scripture for this. And why do the *School-Masters* make Books for Children, and tell them, that *Scriptures* signifies *Writings* (as in the *English School-Masters*) and other Books? and you say, *They are the* Word, and give them the Title, that belongeth to Christ: and why cannot you give them the Title, that the Holy Men of God gave to them, which gave them forth, who called them the *Holy Scriptures* of *Truth?* And thou needest not tell us, *What the* Pope, *and the* Jews *and the* Turk *have*: and the *Jews* had the Scriptures of *Moses* and the *Prophets*, but would not receive Christ the *Word*.

p. 25. *R. W.* And thou tellest of a *written* Pardon, *sealed with a broad Seal of a King or State*, and say'st; *What a fancy is it for a Condemned wretch* first *to hearken to a* Pardon *within*, *to a* King *within*, *a* Writing *within*, *a* Seal *within*, *and to slight the true* Pardon *in the* King's *way to be Conveyed from* without *to the Mind and Spirit* within? *and to lose his pardon and deliverance, as thousands of poor cheated souls must do.*

Answ. The *King's written Pardon* to *Condemned* men setteth them free, but the *Written* in *Scripture* doth not set men free, nor *Pardoneth* mens Sins and Trespasses: but it is *Christ*, that dyed for their sins, and shed his Blood for them; and this the *Scriptures* testifie of, that he hath *purchased* them with his *Blood*, and he is the *Offering* for *Sin*. And if the *written Scripture* be the *Pardon* of Sin of the *Condemned* World, as the *King's written Pardon* is for *Condemned* persons, then all that have the *Scripture*, have their *Pardon* by thy meaning: but *pag.* 64. thou say'st, *The* Scriptures *avail nothing, without the* Spirit *of* God *set it home upon us*; so here thou contradicts thy self. And Christ saith, *Search the* Scriptures, *for they testifie of me, and in them* you think *to have Eternal Life, but you will not come to me, that you might have Life*. So the *Life* is in Christ, *and he that hath Christ, hath Life*; *and they that have not him, have not* Life: and *they that have not the Spirit of* Christ, *are none of his*, though they may have the *Scriptures*. And they who had their *Garments made white*, it was by the *Blood* of the Lamb, and not by *written Pardons*: and they that are the true *Believers* in Christ the *Light*, and are in the New *Covenant*, as *Heb.* 8. he blotteth out their Sins and Trespasses, in whom

whom God writeth his Law in their hearts. And 1 *Cor.* 15, 3. Christ *dyed for our Sins according to the Scripture:* so it is not a *written Pardon*, though the *Scriptures declare* this. And Christ *dyed for the Ungodly*, Rom. 5, 6. Christ *dyed for us*, 1 Thes. 5, 10: So he it is that *Pardoneth*. And the Apostle said, *This is a faithful saying, and worthy of all Acceptation, that* Christ Jesus *came into the world* to save Sinners, *of whom I am chief*, 1 Tim. 1, 15. so it is *God* and *Christ*, that doth *Pardon* and Forgive Sin, *Col.* 2, 13, and *Luk.* 5, 20: and they that witness this, their *Sins* are *forgiven* them. For the true Believers are *Sealed* with the Spirit of God (and the Spirit of God is *within*) and hear the Voyce of Christ their Shepherd, *Thy sins are forgiven thee*; and so have their Testimony of *pardon within:* and so come to be built upon Christ the Rock and Foundation. So it is one thing to have the *Writings*, and another thing to have the *Seal* of the Spirit of Christ, as they had that gave forth the *Scriptures:* and they that are *Sealed* with it, have the comfort of God and Christ, and the comfort of the *Scriptures*, &c.

R. W. And thou bring'st *R. H.* which saith [*It is against the Light of Nature for* Women *to preach*, &c.] And *G. F.* Answers *R. H.* "and saith [Contrary to the Apostle's Doctrine, & the mind of God "and the Prophets, who said, *God would pour out of his Spirit upon* "All *Flesh, and his Sons and* Daughters *should prophesie.* So that he is "a *Limiter* of the *Holy One*, & a Quencher of the Spirit, & in Dark-"ness: and this is above the *Light* of *Nature.*] And *R. W.* Replyeth and saith, *What is the* Light *of* Nature, *but that* Light, *in which every man cometh into the world with* (*as the* Quakers *speak*) *which differeth from the* Light *of* Beasts, *&c.*

Answ. What is this to *G. F's.* Answer? for *G. F.* and the People of God in Scorn called *Quakers* (which thou in Scorn calleſt *Foxians*) do not say, That the true *Light*, which is the Life in the *Word*, which *enlightneth every man that cometh into the world* (which is a Light *to be revealed to the* Gentiles, as *Simeon* speaketh) is a *Natural Light*, or *Light* of *Nature.* For this is the *Super-Natural* and *Light* from *Heaven*, which *John* speaketh of in the Scripture; and as God said, *I will give him for a Covenant, and a* Light *to the* Gentiles, *and he shall be my Salvation to the ends of the Earth:* and where doth *John* or the Apostles call the true *Light* (which is Life in the *Word*, which Lighteth every man that cometh into the world) a *Natural Light* or *Light* of *Nature?* And then thou goest on, and telleſt a great Tale of the *Natural* Light *in man*, which is nothing to the purpose to *G. F's.* Answer.

p. 26. *R. W.* And then thou ſay'ſt: *It's true, that in Religious and Chriſtian matters there is no reſpect of perſons with* God, *as of man before the woman: otherwiſe then to Order Natural and Civil.* And thou ſay'ſt: *It's true, the Wiſdom of* God *preferreth ſome Women before thouſands of men,* &c. *as Lady* Jane *and Q.* Elizabeth, *&c.* And (thou ſay'ſt) *Chriſt appearing to* Mary Magdalen, *and other Women, and ſending them to carry the firſt* Tydings *of his Reſurrection to his Apoſtles,* &c. *and* Miriam *and* Huldah, *&c. Prophecying before Chriſt's coming: and at his coming* (*according to* Joels *Prophecy*) *his Spirit on his* Daughters *as well as his Sons,* &c. *& yet this favour of God towards Women deſtroyeth not the Order, which the* God *of* Order *or Nature hath ſet in thoſe Bounds, Limits and Diſtinctions between Male and Female,* &c. *Though the Holy Scripture were ſilent, yet Reaſon and Experience tells us, that the* Woman *is the weaker Veſſel, that ſhe is more fitted to keep and order her Houſe,* &c. *And the Lord hath given a Covering of* longer hair *to Women, as a ſign of covering Modeſty and Baſhfulneſs, Silence and Retiredneſs, and therefore not ſo fitted for Manly Actions and Employments.*

Anſw. Here doth not *R. W.* contradict himſelf? Though the Apoſtle doth ſay, *That the* Woman *is the* weaker *Veſſel*; and it is ſo known: yet is not Chriſt and his Spirit as ſtrong in the *Female*, as he is in the *Male*? For thou ſay'ſt, *There is no reſpect of perſons with* God, *as the* Man *before the* Woman; *and* God *preferreth ſome* Women *before thouſands of* Men, *as Lady* Jane *and Q.* Elizabeth, *and* Deborah: and yet thou ſay'ſt, *Women are not ſo fitted for Manly Actions and Employments*; Theſe were *Manly Actions*, and Godly of *Q. Elizabeth* and *Deborah* &c. And then thou ſay'ſt, *She being the weaker Veſſel, ſhe is more fit to keep and order her Houſe and* Children, &c. *in Silence and Retiredneſs,* &c. but in this thou confoundeſt thy ſelf; for theſe were *Fitted* with *Manly Actions:* and *Mary Magdalen*, and *other Women* that *firſt declared the Tydings of the Reſurrection of* Chriſt *to his Apoſtles*, thoſe were *Godly Actions.* Neither was *Mirjam* and *Huldah* forbidden in the time of the *Prophets*, nor *Philip's four Daughters* in the time of the *Goſpel*; neither did any ſay to them (as *R. H.* doth) *It was againſt the Light of Nature for Women to Preach.* And the Spirit of God, by which theſe Famous *Women* were led then and now, doth keep Gods *Order* and *Diſtinction* in the Sex of *Male* and *Female*; and they know a time to *ſpeak*, and a time to be *ſilent*: and it teacheth them *Modeſty*, and to know the Fruits of the good Spirit, which leadeth them to *Prophecy*.

R. W.

R. W. And thou say'st, *Therefore, because of* Joels *Prophecy, or because we must not* limit *or* quench *the Spirit, as* G. F. *saith, there is no ground in Gods ordinary course of Nature to permit* Women *to pretend to be* Apostles *and Messengers to the Nations, or Preachers and Teachers in the publick Assemblies.*

Answ. And *Reader* see, if he hath not abused *G. F*'s. words, who bringeth the Apostle's, and the Holy Mens Doctrine. I say, All those that *Quench* the Spirit, and hate the *Light* of Christ, and *have the Form of Godliness, and deny the power*, they are to be turned away from; they are not *Fit to preach* neither in *Nations*, nor *in publick Assemblies:* but those that are led by the *Spirit* of God, *Male* or *Female*, are not to be *Limited* and *Quenched.*——And were not *Mirjam* and *Huldah* Prophets *in the Assembly?* and to whom did *Philip's four Daughters* Prophesie? and did not *Mary Magdalen* Preach Christs Resurrection to the *Assembly* of the *Apostles.* And the Apostle saith, *Every Woman that* Prayeth *and* Prophesieth *with her head Covered*, &c.: where did these *Women* Prophesie and Pray, if not *in the Assemblies* of the *Corinthians?* 1 Cor. 11. And yet *R. W.* (*in his* 140. *page*) justifieth a *Baptist-Woman* (she being his Brother's Wife) her *Loud speaking* or *Preaching in the Assembly* at *Newport* at the End of the *Dispute*, she saying; *R. W's. words shall judge you at the Last day.* So he Contradicts himself.

R. W. And thou say'st: *Because we find no such Commission* (to wit, Women-Messengers *and Speakers in Assemblies*) *given by Christ* Jesus, *or any such practice amongst the first Believers.*

Answ. What! *No such Commission given by Christ?* had not *Mary Magdalen* and *other women Commission?* and such as *Prophesied?* as 1 *Cor.* 11: and *Phebe*, a Servant to the Church? and *Priscilla?* do'st thou not *Contradict* thy self here again? And thou sayd'st before, *A Woman was not so fit for Manly Actions*; and yet thou bringest *Lady Jane* & *Q. Elizabeth* whose *Actions* were *Manly* & *Godly*: and do'st thou not *Contradict thy self* here again? for thou do'st not make a *Distinction* of *Women* here in this Head.

R. W. Thou say'st, *The Lord hath set a preventer*, &c. *with the Reasons to the* Corinthians, *and to* Timothy *to Answer those Scriptures with a flam*, viz. *That* Eve *the Transgressor, and* Women *that be Tatlers, are forbidden, and the* Woman Jezabel, *&c.* And, *why may not* Women *be* Lord Mayors, *and* Bayliffs, *and* Sheriffs, *&c. and* Generals *and* Commanders, *&c.* p. 27.

Answ. What is this to the purpose? because *Eve* the *Transgressor*, and *Tatling women* and *Jezabel* are forbidden to *Teach*, doth the

Apoſtle forbid *Sons and Daughters to Prophecy?* doth not the Apoſtle Preach to the *Jews* of *Sons* and *Daughters Propheſying*, which was the practice among the true Believers, though not among you? And do'ſt not thou ſay, *There is no Reſpect of perſons with God, as of man before a woman*; and yet thou ſay'ſt, *The Lord hath ſet a Preventer to prevent the* Women *of ſuch unnatural boldneſs?* and *Eve* in *Tranſgreſſion*, and *Tatling* Women *and* Jezabel, that diſobey the Lord, ſuch are *Forbidden*; for, are they like to exerciſe the Office of the *Spirit* of *Prophecie?* —— And Women-*Mayors*, and *Bayliffs*, and *Sheriffs* (as thou Scoffingly bring'ſt) what is this to *Sons and Daughters Propheſying?* for thou dareſt not ſay, but that *Deborah* and Q. *Elizabeth* were *Commanders* and *Rulers*, which the Lord called them to: which is not very common to *Women*. And *R. W.* why had thy *Siſter* ſuch *Unnatural boldneſs* to *Preach* ſo *loud*, and paſs ſuch a Sentence without thy Reproof at the end of the *Diſpute* at *Newport?* which *Unnatural Boldneſs* thou haſt juſtified, and put her in Print.

R. W. And thou ſay'ſt: *That Reaſon, that the Spirit giveth to the* Corinthians *for the Vailing of* Women *in publick Aſſemblies, maketh much more for their Vailing and Silence in matter of* Propheſying *and* Praying, *&c.*

Anſw. The *Apoſtle* ſaith no ſuch thing, (1 *Cor.* 11.) that *women* ſhould be *ſilent* either in *Praying* or *Propheſying*, but he ſheweth them, how that they were to *Pray* and *Propheſie Covered:* and therefore thou wrongeſt the *Apoſtle* and the Scripture in ſaying, *It maketh much more for their Vailing and Silence in matters of* Prophecy, *and* Preaching *and* Praying. For the Apoſtle there maketh a diſtinction of *men* and *women exerciſing their gifts*, and the *Man praying Uncovered*, and the *woman praying Covered:* he giveth the Reaſon, and explaineth it himſelf to him that hath an Ear

R. W. And thou telleſt the world a Story of *Two* Maries, *that came from* London, *and bid thee Repent, and Hearken to the* Light *within*, &c. And thou *aſkeſt them the ground of their Travel and Employment*; *and they alledged* Joels Prophecy, *&c.* And thou ſay'ſt, *Theſe Women animated the Sea-men to Fight, and Propheſyed, that an hair of their head ſhould not periſh*; and then thou ſay'ſt, *They were ſlain, and Tydings came on this whole matter*, &c.

Anſw. But *R. W.* who told thee this Story? for their Names thou haſt not declared to the World. And if *Two* Maries *did bid* R. W. *Repent, and hearken to the* Light *of Chriſt within* him, he ſtandeth in need enough of it; for had he *Repented*, and come to the *Light* of Chriſt, he would have been out of this *Evil work*. And as for his

ſay-

saying, the *two Marys told him the ground of their Travel, they alledged was* Joels Prophecie: and this is like unto that, *They Animating the Sea-men to fight*, &c. but these are *Scoffing* words, which do not become an *Old Man*, much less a Christian, to tell such Stories to the world.

R. W. And then thou say'st; *In some extraordinary Case, as in* Abraham's *Case with* Isaac, *&c. but we must not tempt God. But if God hath poured out his gifts of Knowledge and Utterance upon some women more then others, they have three large Fields to walk in mentioned in the Scripture,* (viz.) *Of their Instructing their Children.* (2.) *As occasion justly calleth them from home, of Instructing other women, especially the Younger.* (3.) *Of confessing boldly the Name of Christ, when he suffereth Tyrants to bring persecution on them.*

Answ. Are these the *Large Fields the Scriptures mention for Sons and Daughters Prophesying?* and must it be the *Occasion*, and not the Spirit, to cause the *Elder women to Instruct the Younger, as* Occasion *calls them from home?* and is it not their *Duty?* and do'st thou make this a *Comparison with* Abraham *in the Case of* Isaac, as thou say'st? surely no; for it is the *Duty* of all Christian *Women* in their Families, To *instruct their Children.* But what is this to *Daughters Prophesying?* for did not *Priscilla* Instruct *Apollo* as well as *Aquila?* and doth not the Apostle speak of *Women* that *Laboured with him in the Gospel?* (Phil. 4) and were these only *their Families*, or *as occasion justly called them from home?* Did *Mary Magdalen and other Women preach* Christ's Resurrection, *As occasion called them from home*, or as Christ sent them? and did not they confess and preach *Christ* at other times, as well as in times of *Persecution?* and all true Christian Believers, that *Believe in the heart; with the mouth they will make* Confession *unto Salvation*, Rom. 10.

R. W. And thou bringest *T. H.* that saith [*The Sight of the God-head without Faith in Christ, is the foundation of all false Worships.*] p. 28. And *G. F.* Answers to *T. H.* [Can any *see the* "*God-head*, or have a *sight of the God-head*, and not *see Christ*, and "have *Faith in Christ?* and who hath *Faith in Christ*, do not they *see* "the fulness of the *God-head*, and dwell in *Christ?* And were not their "minds turned *To that of God* in them, which declared the Invisible "things of him from the Creation of his Eternal power & *God-head*, "which the Apostle found fault withal, *&c.* Rom. 1? let all Examine "and Judge, & Read the Scripture and try.]——*R. W.* Replyeth to *G. F.* and saith, *I have Conversed with all the* Indians *of* New-England, *&c. and I have read* Rom. 1. *often, and I find, that first there*

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is generally in all Man-kind in the world a Conviction of an Invisible *and* Omnipotent, *and* Eternal *Power and God-head:* and thou say'st, *That this* Conviction *doth arise from the Creation*, &c. And then thou tellest what men hold, *&c.*

Answ. Do'st not thou here speak contrary to the Apostle's Doctrine? for doth not the Apostle say, *Because that which may be known of God, is manifest in them, and* God hath shewed it *unto them?* why do'st thou speak contrary to the Apostle's Language, and say'st, *It riseth from the Creation?* And must not that, which *Is general in all Mankind in the world*, be the *Spirit* of God, which *Convicteth them of the Invisible and Omnipotent, and Eternal Power and God-head?* (and yet thou say'st, *There is no Voice nor Motion to be hearkned to in Heavenly things, in matters of Super-natural Light.* p. 83.) for the Apostle saith, *That, which may be known of* God: so it is *Of God, which* God *hath shewed unto them*; therefore *God* will *Judge the world in Righteousness*, who acteth contrary to that, which he *Sheweth* them, *Rom.* 1, 19.

R. W. saith, *I find not, that every man or men (by all their Natural* Light *or* Wit, *or* Christ within) *could find out, how the world, or himself, man or woman were Created*; *though* J. Naylor *telleth us in* Print, *that if never a Letter of the Scripture had been writ, yet their* Spirit *could tell them* all things.

Answ. We do believe thee, that thou and *All men in their Natural* State, or *Natural Light cannot find out the worlds, nor how they were made*, &c. because that *Solomon* saith, *The world is set in thy heart*, &c. *Eccles.* 2. And whereas thou say'st, *Nor the* Light *of Christ within*; In that thou speakest Ignorantly: for the true *Light* of Christ, which is Life in the *Word*, by which *All things were made*, this *Light, that shineth in their hearts, giveth them the Light of the* Knowledge *of the Glory of God in the Face of Christ* Jesus the *Word*, by whom *All things were Created.* —— And as for *J. N's.* saying, that *If they had not had the Scripture, yet the Spirit of God teacheth them all things*; and why not? Did not the *Spirit of* God *teach them all things*, that gave forth the Scripture? and is not the *Spirit* of God the same, which led the holy men of God to give forth Scriptures, which the Holy Ghost now leads into the Truths of them? —— And the Apostle saith, *By Faith we understand, the* worlds were made *by the word of* God, *&c.* Heb. 11. and so by the same *Faith* it is understood now: in the same Faith *Moses* describeth it, who saw him that was *Invisible*, and saw Christ, who is the Author and Finisher of this true

Faith;

Faith; which *Faith* thou and the *New-England*-Prieſts are erred from, as is manifeſt.

R. W. Thou ſay'ſt, *All men confeſs, that the* Will *or* Mind of God *is pure; and as they could come to know it, it is to be adored and kept and obſerved: and that it was ever, and is wickedneſs to ſin againſt it.*

Anſw. Then muſt not this be the *pure Spirit of* God, that maketh them to *confeſs* to his *pure Will* or *Mind?* and to *confeſs, that it was ever ſin and wickedneſs to ſin againſt it?*

R. W. And thou ſay'ſt, *None (for all the* Light *and* Spirit *in every one) could ever find, how* Sin, *and* Death *and* Sorrow *came into the world? nor how ſuch* Inclinations *and Diſpoſitions of ſin came into themſelves?*

Anſw. Then thou art out of the *Faith*, and *Spirit* and *Light*, that *Moſes* was in, and the Apoſtles; for the Apoſtle, that *turned people from the Darkneſs to the* Light *of Chriſt*, Explaineth it (*Rom.* 5.) And do'ſt not thou think, that he *ſaw it* with the *Spirit* of God *within*, and the *Light* of Chriſt *which lighteth every man, that cometh into the world?* and that *Moſes* did not *ſee it* with the ſame *Light* of Chriſt, and the *Spirit* of God, becauſe thou ſay'ſt, *None (for all the* Light *and* Spirit *in every man) could find it?* And ſuch that did underſtand *Viſions* and *Dreams*, and the *Scriptures*, &c. it was by ſuch, as *Obeyed the* Spirit of God; and the *Spirit* of God *Revealed* ſuch things to them.

R. W. And further thou ſay'ſt, *Thou findeſt in all Men a* Conviction, *that* God *is juſt and powerful, and doth bring Plagues and Puniſhments upon perſons for groſs ſins, as* Adultery *and* Murder, *&c.* p. 29.

Anſw. And before thou confeſſeſt more *General, That it was ever, and is wickedneſs to ſin againſt it* (to wit, the *Mind* of *God*, pag. 28.) And will not this *Teach them to* Reſiſt *the Devil*, that *Teacheth them to* Forſake *ſin?* and will not that *Teach them to* Glorifie *God, as he is God*, if they obey it? and what is all this, that thou haſt ſpoken in thy Anſwer here to the purpoſe? for ſometimes thou granteſt what *G. F.* ſaith (in *Rom.*) and then thou ſpeakeſt ſlightingly of the *Light* of Chriſt, and calleſt it *Natural*, which is from the *Spiritual* man. But all that *ſee* their Happineſs, and their *Bleſſedneſs* in the *world, that is without End*, they muſt *ſee* it by the Divine *Light* of Chriſt, and do *Reſiſt the Devil* with the Faith, that Chriſt is the Author of.

R. W. And thou ſay'ſt, *Hence (according to* G. F.'s Oppoſite) *all Mankind have invented ſo many falſe* Gods, *falſe worſhips*, &c. *yet*

our

out of no more Love to God, *then the* Lamb *beareth to a* Lyon, *&c.* and then thou quoteſt the *Philiſtines*, *Samaritans* and *Sechemites*, &c.

Anſw. Thy words are General, *All Man-kind all the world over.* What! did *Methuſelah*, and *Jared*, and *Lamech*, and *Abraham*, and *Moſes*, and the *Prophets* and the *Apoſtles Invent?* did they *Invent* any *Falſe Gods?* for thy words are, *All Man-kind have Invented ſo many falſe* Gods *and Worſhips all the world over.* What! is there no *part* of the *World* free? hath not God his *Seven Thouſand* ſtill, as he had in the days of the Prophets, that *Do not bow their knee to* Baal? 1 *King.* 19. And did not all thoſe that *Invented all* thoſe *falſe ways* and *worſhips*, go from *that of* God In them, *which* God *had ſhewed unto them?*

R. W. And then thou ſay'ſt: *The* Sechemites *for fear of* Lions, *or hope of* Gain *will be of any Worſhip or* Religion, *as moſt this day in the World will be*; *yea, all and every ſoul, except to whom* (*in and from the Holy* Scriptures) *the Holy Spirit Revealeth the Incomprehenſible Myſtery of a* Mediator.

Anſw. Then they are not *All Man-kind.* And as for *Being of any Religion for hope of Gain*, that thou and the Prieſts might have kept at home: for the *Gain* that Gods Servants got, that were ſent to preach the Goſpel among you, was Gallowſes, Whips, Priſons and *bad Language.* And they that own *the Holy Spirit to Reveal* Chriſt *the* Myſtery, *the* Mediator (which *Holy Spirit* leadeth into all Truth) they will own us, and not them that talk of it, and live out of it.

R. W. And then thou bring'ſt *I. H.* his ſaying [*The Juſtification and Redemption by obeying the* Light within *is a* Myſtery *of* Iniquity] G. F. *Anſw.* [He that believeth, is *juſtified* from all things, and "cometh not into Condemnation; for he hath the Witneſs in himſelf: "and that lets him ſee (to wit, the *Light* of *Chriſt*) the *Redeemer*, "the Saviour; the *Light*, which walking in it he is *cleanſed from all* "*ſin.* So no *Myſtery* of *Iniquity*; for the *Myſtery* of *Iniquity* is out of "the *Light*: and none ſeeth *Juſtification* and *Redemption*, but with the "*Light* which cometh from Chriſt, who hath enlightned them] To this *R. W.* Replyeth, and beginneth with his *Foul Language*, and ſaith, *This is ſubtle*; *but being examined, it will be a* Myſtery *of* Helliſh Iniquity, *and lighter then Vanity it ſelf.*

Anſw. Poor Man! he might very well have kept this at home. And then he goeth on and ſaith, G. F. *confoundeth Juſtification, and the Light of Chriſt, and Faith and Obedience* (*after his* Babiloniſh

wont)

wont) *all in a* Juglers Box within *together*; *ſo that the* Engliſh *of it is*, Faith *is Chriſt*, Obedience *is Chriſt*, Juſtification *is Chriſt*, &c. And then thou ſay'ſt, *It is true Figuratively.*

Anſw. If it be *True Figuratively*, why do'ſt thou call it *Babiloniſh* and *Juglers Box*, and *Lighter then Vanity*, and *Helliſh Iniquity?* but *G. F.*'s words are plain enough, as they ſpeak; but thou, that art in the *Helliſh Iniquity*, and the *Juglers box*, &c. may'ſt Cavil at them.

R. W. And becauſe that *G. F.* ſaith [None ſee *Juſtification* & *Redemption* (*which cometh from* Chriſt, *who hath enlightned them*) but with the *Light within*] *R. W.* ſaith, *That G. F.'s words may be in plain Engliſh thus rendred* [*None ſees Chriſt and Chriſt, but with the Chriſt within, which cometh from Chriſt, who hath Chriſted him.*] p. 30.

Anſw. Now *Reader*, ſee, if *G. F.*'s words ſpeak, as he *Maliciouſly* ſaith. For, can any *ſee Chriſt* Jeſus *their Sanctification, Juſtification* and *Redemption*, but by the *Light, which Chriſt hath enlightned them* withal? for with the ſame *Light* they *ſee* their *ſins*, and Chriſt their *Saviour* and *Redeemer*, &c. ——And thou ſay'ſt, *It is a Myſtery, or a ſubtle* Trick *of* Hell, *to call Faith* Obedience, *and Obedience to the Light* Juſtification, *&c. Reader*, read *G. F.*'s words, and ſee, if *G. F.* hath either mentioned the word *Obedience*, or *Faith* (p. 29.)? So *R. W.* Inventeth words, and then he calleth them a *Myſtery*, and a *ſubtle Trick of Hell*, to call them, as he hath invented them; which is his own *ſubtle Trick of Hell*, for there is no ſuch word in *G. F.*'s Anſwer. And then he calleth it *True ſenſe*, and ſaith, *True ſenſe* (*as Mony*) *anſwereth all things*; but we cannot deny the *Apoſtle's Doctrine*, how that *Chriſt is made unto us Wiſdom and Righteouſneſs, Sanctification and Redemption:* and thy *Diſtinguiſhing of Heavenly matters* is like thy *Diſtinguiſhing* of *G. F.*'s words, as hath been ſhewed before in thy Contradictions.

R. W. And then thou ſay'ſt, *It is another Goſpel, and yet not another; but is a Dream and dead Picture of an Image or an Idol, to put in our* Obedience *and Working.*

Anſw. What *Contradictions* and *Confuſions* are theſe! and what *work* makeſt thou about *Obedience*! for G. F. hath not mentioned the word *Obedience*; but thou fighteſt with thy own words: but ſeeing thou makeſt ſuch work with *Obedience*, read *Rom.* 1, 5. 6, 16. 16, 19. and 2 *Cor.* 7, 15. 10, 5, 6. 1 *Pet.* 1, 2.

R. W. And then thou ſay'ſt, *I know, they Father this* Baſtard *upon the moſt-Holy* God *himſelf, ſaying, It is* His *Obedience*, His *Righteouſ-*

teousneſs *and* His *Working in the room of the Death and Blood-ſhedding, the Sufferings and Merits of the Lord* Jeſus.

Anſw. I did never hear ſo many *foul words*, and ſuch *Perverſions* from any man in my Life! the *Reader* may ſee in *R. W.*'s own Book, there is not the word *Obedience* in *G. F*'s. Anſwer, which he replyeth to. And we do ſay, that Chriſt *Jeſus* was *Obedient unto Death, even the Death of the Croſs*, Phil. 2: and the Apoſtle ſaith, *As by the Disobedience of one Man many were made Sinners, ſo by the* Obedience *of One* (to wit *Chriſt*) *many were made Righteous.* And the Saints are *Obedient* to Chriſt's *Faith* and *Spirit*, &c.

R. W. And then thou goeſt on, and telleſt of *Laban changing wages*, &c. and then thou telleſt us of the *Papiſts* and *Jews* &c. *and the Bargain of* Do this and Live; *and a Bargain of* Saving our ſelves, *and a Bargain of* Flying out of our ſelves *only to Gods Mercies in the Mediation of Chriſt* Jeſus: *and then again render our ſelves ſo Holy, ſo Obedient, ſo Righteous, ſo Loving, ſo Chaſte, ſo Meek, ſo Patient, ſo Temperate, that in thought, word or deed we ſin not. And this our Holineſs is* Chriſt, *and* God, *and* Spirit, *and* Juſtification, *&c.*

Anſw. Reader did'ſt thou ever hear, how he hath jumbled things together here? Where did Chriſt and the Apoſtles uſe theſe words, as *Making of Bargains* with his People? it's like, *R. W.* thinketh, he is Wiſer then they, that gave forth the Scriptures, and their words are too ſimple for him to ſpeak: but *R. W.*'s *Scoffing Expreſſions* here do not touch us; he may apply this at home. And this we ſay, Every one that followeth *Chriſt*, muſt *Take up his Croſs, and deny himſelf*, he that will be his Diſciple: and they muſt *Die* with *Chriſt*, if they Live with him; and *ſuffer* with him, if they Reign with him: and his *Spirit* teacheth *Temperance, Patience* and *Holineſs*, yea, to deny that which is Unholy both in *Word* and in *Thought*. And the *Righteouſneſs* of Chriſt *Jeſus* is our *Fine Linnen*; and it is *God* and *Chriſt*, that doth *juſtifie* by the *Spirit*, who art thou that doſt Condemn? And where did we ſay, that *Our Holineſs is* Chriſt *and* God? though we cannot deny *Chriſt* to be *Our Holineſs*, &c. who deny *Self-holineſs*.

R. W. And thou ſay'ſt, *I know, the Writers of the* Quakers *make this high Obedience to be the Crown of ſome high Saints among them, as the* Papiſts *do*; *and that others come not ſo high, are taken by the* fleſhly *Spirit, and* Repent *and* Confeſs, *and* be more watchful, *as they ſay, in a Contradiction of* J. Naylor.

Anſw. Theſe are moſt horrid Lyes; and *Reader* ſee, if *G. F.* ſpeaketh

ſpeaketh any of theſe words in his Anſwer to *T. H.* as to the *Crowning of the high Saints* (*like the* Papiſts) *for their Obedience*, or *Making their* Obedience *a Crown*: for it is the Lord *Jeſus Chriſt*, that *Crowneth his Saints*, that believe in his Name, and grow up in his Grace and Truth. And as for a *Fleſhly Spirit*, and *Repent*, and *Confeſs*, this you may apply at home; for we own no *Repentance* nor *Confeſſion*, but what is made by the *Spirit* of God, in which we have Unity: and for *Exhorting to be watchful*, that is Chriſt's Doctrine. And it is no *Contradiction* to ſay, *He that is born of God, cannot ſin*: for the Apoſtle *John* explaineth this in his *Epiſtles* better than thou can'ſt, which the *Quakers* own; which thou makeſt a great Jumble about. For the Apoſtle ſaith, *He that believeth, is born of God, and overcometh the world*: and is not that the *world in mens hearts?* and he writeth to *Young-men* and *Fathers*, which had *Overcome the Wicked one*; and to *Little Children*, that they *ſin not*: *and if any man ſinneth, we have an Advocate with the Father*, Jeſus Chriſt *the Righteous, and he is a Propitiation for our ſins*; *and not for our* ſins *only, but for the* ſins *of the whole* World, 1 *Joh.* 2.

R. W. Thou ſay'ſt, *Yet again* (*in a horrible* Myſtery *of* Iniquity) *they exclaim againſt the* Proteſtants *for ſaying*, A Child of God cannot *fall from the true Grace* Finally *or* Totally.

Anſw. Here are no ſuch words in *G. F.*'s Anſwer to *T. H.* Or how hangeth this together? thou ſay'ſt, *They ſay, He that is born of God, cannot* ſin; then how *Can they* Fall *from the true Grace?* But what ſay'ſt thou to them, *that Crucifie the Son of God afreſh, and do deſpite againſt the* Spirit *of* Grace, *and turn it into Wantonneſs?* and theſe are ſuch, as do not Own the *True Grace* of God, which is their *Teacher*, though it hath *appeared* to them; nor do not *Believe in the* Light *of Chriſt* Jeſus, but hate it. And *If the Righteous* Fall, *they riſe again*; *but the Wicked* Fall *into* Miſchief.

R. W. And thou ſay'ſt, *Here is a* Myſtery *of* Helliſh Iniquity, *in that they confeſs, ſuch a Man*, Chriſt, *to have been, and his Blood-ſhedding, the Types, and real Predictions and Figures of him, a real Death, Reſurrection and Aſcenſion; yet upon the point* (*by a* Deviliſh Chymiſtry) *evaporate all theſe, and leave nothing but a* Chriſt within, *as* God *and* Man, *whoſe Name is now* Light, *&c.* Motions within——. p. 31.

Anſw. As for *Helliſh Myſtery of Iniquity*, and *Deviliſh Chymiſtry*, thou may'ſt keep at home: for according to the *Scriptures* of *Truth* we do believe *Chriſt Jeſus* his *Birth*, *Sufferings*, *Reſurrection*,

and *Aſcenſion*; who fulfilled the *Prophets*, and the *Types* and *Shadows* of him. And what! muſt we not call *God* and *Chriſt*, as the *Scriptures* call them? for God is called the *Light*; and Chriſt ſaith, *I am the* Light. And though Chriſt is *Riſen*, and *Sitteth at the Right hand of God*, yet he doth dwell *In his Saints, his Temple*, according to the Apoſtle's Doctrine, as you may ſee, 1 *Cor.* 6. and 2 *Cor.* 6.—— And what! muſt not God's people *Obey the Motions* of the *Spirit* of Chriſt and his *Light*, and to take heed to it? by which they may ſee *Chriſt* their *Saviour*, and *Juſtification* and *Salvation*, and the Lord their *Righteouſneſs?* and the Apoſtle ſtirred up to *Perfection* and to *Holineſs*, which all the Saints are to follow.

R. W. And thou ſay'ſt, *It is a* Helliſh Myſtery *of the* Devil, *to Coſen poor ſouls with a Notion of the Difficulty and Hight of their profeſſion, and of* Worſhipping God *in* Spirit *and* Truth; *which they ſay, nobody in the world doth, but they.—— Spirit within ——.*

Anſw. Our good *Profeſſion*, which we make, is of *Chriſt Jeſus* our Lord and Saviour, who hath enlightned us to follow him and his *Worſhip*, that he hath ſet up in *Spirit* and *Truth:* and they that quench the *Spirit*, and hate the *Light*, and will not come to *Truth*, cannot *worſhip God in* Spirit *and* Truth; *John* 3. 4. And this *Truth* and *Spirit* of *God* is *Within* people; and thou or they, that draw people from the *Truth* in the *Inward* parts, and *Spirit within*, you draw them into the *Helliſh Myſtery*, and *Coſen poor ſouls* (as thou ſpeakeſt of) for coming to *Chriſt* and his *Worſhip*.——And whereas thou ſay'ſt, *Thou toldeſt them of an* Image *in the* Bed, *but* David *was gone* &c. but this is thy own Condition. And then thou ſay'ſt, *That their Religion is one of the* Eaſieſt *in the world.* Nay, thou never trod the Path, thou do'ſt not know what it is; the **Gallowſes**, and **Goals** and **Whip-Stocks** manifeſt, whether *Our Religion* be *Eaſie*.

R. W. And whereas thou telleſt us, *What will delight our Ears and Minds*, to wit, *various Tunes of* Muſick, *&c.*

Anſw. But that which *Delighteth Us*, is the Lord *Jeſus Chriſt*, and his *Holy Ghoſt:* and the *Joy of the Lord* is our Strength. And that which thou applyeſt to Us, thou may'ſt keep at home; it's thy own, and none of ours.

R. W. And thou ſay'ſt, *If a poor ſoul give way an Inch, and lets in one thought of yielding to the Voice of a* Spirit within, *they are filled and raviſhed with Curious Notions of* Juſtification, Holineſs *and* Righteouſneſs, God *and* Chriſt, *and the* Spirit within *them.*

Anſw. How endleſly do'ſt thou ſpeak againſt the *Voice of the Spirit*

of *God* in his People! And the Apoſtle exhorteth, *Not to walk after the* Fleſh, *but after the* Spirit, *Rom.* 8, 1, 2, 5, 6, 9, 10, 11, 13, 16, 26, 27. *Rom.* 12, 11. and 1 *Cor.* 6, 20, 34. 1 *Cor.* 12, 13. *Gal.* 5, 5, 16, 18, 25. *Eph.* 4, 3, 5, 9. *Phil.* 1, 27, *That you ſtand faſt in one* Spirit: *Phil.* 2, 1, *If any fellowſhip of the* Spirit *&c:* and thoſe are the *Poor ſouls*, that do not *hear*, *what the* Spirit *ſaith to the* Churches. And they that *Obey the Voice of God* and *Chriſt*, muſt *Obey the motions* of the *Spirit*: and the Holy *Spirit* leadeth to *Holineſs*, and to him that *Juſtifieth* freely by his *Grace*; and *without* Holineſs *none ſhall ſee the Lord*. And doth not the Scripture ſay plainly, that God ſaith, *I will be your God, and ye ſhall be my People*, and that he would *dwell* in them, *and walk* in them, 2 *Cor.* 6? and doth not the Apoſtle ſay, that *None can call* Jeſus *Chriſt* Lord, *but by the* Spirit? and is not that *within?*

R. W. And thou ſay'ſt, *They can now* Thou *the* King, *and they need no* Scriptures, *nor* Teachers.

Anſw. May be thou art offended, becauſe we ſay *Thee* and *Thou* to thee; for I never heard the *King* was. And ſuch *Teachers* as thee, we have *No Need* of, we can praiſe the Lord: and the *Scriptures*, we have the Comfort of them, and can praiſe God for them.

R. W. And thou ſay'ſt, *Thus, as in a Dream, their great Debts of* Thouſands *and* Millions *are paid and diſ-charged.*

Anſw. Yes, by the *Blood* of *Chriſt Jeſus*, who *dyed for our* Sins, *and is riſen again for our* Juſtification. And we can praiſe God, that we are come out of your *Cage* (that thou ſpeakeſt of) and can ſay, *The Turtle-Dove is heard in our Land:* and Chriſt doth *Deliver us from the* Devil, *of Hell and Death*, and giveth us the Victory. —— And what, if ſome have been *Rapt up into Paradiſe* (as *Paul* was) *and ſpeak and ſee* Unutterable Joys (which thou *Scoffingly* ſpeakeſt of the People of God) and what is this to them, that *Followed* Abſolom? And thou ſpeakeſt of *Jewels fallen into the Dirt*; truly this is thy own Work, that art *flinging* thy *Dirt* at God's People.

R. W. And then thou ſay'ſt, *As I hope in the Pariſhes of the* Proteſtants *and* Papiſts *alſo, who being only Ignorant, (as the Diſciples were) of main points of Chriſtianity, yet aim uprightly at God, truly love him, and labour to* increaſe in the Knowledge *and* Grace *of Chriſt.*

Anſw. How now *R. W.* What! art thou now flattering the *Papiſts* and the *Pariſh-Proteſtants?* and before *The* Papiſts *would burn the* Bible? And do'ſt not thou ſay, *Old and New-England may flouriſh, when the* Pope *and* Rome *are in Aſhes?* and ſuch, *as* have *True Love*

to God, and labour to increaſe in the Knowledge and Grace of Chriſt? and yet, *The* Papiſts *will burn the* Bible? And as for all the ſober *Proteſtants*, they will be aſhamed of thy *foul words*; and if they read thy Book, they will ſee, how thou haſt abuſed us with *foul words*, the Lord knows.

R. W. And thou bring'ſt *Jer. Ives*'s ſaying, [*There may be a* Light *to Convince of Sin, and not yet* within *man*] —— *G. F.* Anſw. [There is no people *Convinced of Sin*, but they are *Convinced within* themſelves, and with the *Light within* them. It is the *Light*, *which maketh manifeſt* to a *Man*, when he is *Convinc'd*: it anſwereth to ſomething, and reacheth to ſomething in their particulars; though the words be ſpoken *without* them from the *Light*]. *R. W.* Replyeth againſt *G. F.*'s words (which are very good Truth) and cryeth; *It is a doleful Buſineſs to read and hear, how* Satan (*in his* Chains *of* Darkneſs) *yet hath Liberty to appear abroad, as an* Angel *of* Light *from Heaven, thus Vaporing and Swaggering under the* Cloak *and* Colours *of Light*——.

p. 32.

Anſw. *R. W.* cannot endure to hear talk of the *Light* of Chriſt; but like the *Jews*, who ſaid, *That Chriſt by the Prince of* Devils *caſt out* Devils. And how doth *R. W.* prove, that it is the *Devil*, that is as an *Angel of Light from Heaven* in his Transforming, and not the *Light* of *Chriſt in us?* for Chriſt ſaith, *he is Out of Truth*; but we know, that this *Light* and *Spirit* leadeth *Into all Truth*. And we do believe (according to the Scriptures of Truth) that the *Light* (*which enlightneth every one, that cometh into the world*) is the *Life in the* Word, by which all things were made: and Chriſt, who ſaid, *I am the* Light *of the world*, was *Glorified with the Father, before the world began*. And they that believe in the *Light* of Chriſt, do become Children of the *Light*, and no man can *Come to God*, but by Chriſt the *Light*, and to *Salvation*, but by the *Light* of Chriſt, which giveth them the knowledge of it. —— And this *Light* of Chriſt *R. W.* calleth a *Devil in* Samuels *Mantle*, and a *Dragon*, and a *Devil of Darkneſs, the God of this world, Vapourings, Crackings* and *Cheatings*; and, *He laboureth to keep all in* Blindneſs, *or to beat out the Eyes of thoſe, whom God hath truly enlightned:* this is thy own Condition *R. W.* And thou ſay'ſt, *That God was* Light, *&c.* then why do'ſt thou rail againſt the People of God called *Quakers*, for profeſſing, *That God and Chriſt is* Light?

R. W. And thou *Scoffingly* ſay'ſt, *That the* Quakers *confeſs*, That the

the *Natural Man* perceiveth not the things of God; *only they ſay, that beſide Natural Light and Reaſon, there is the* Holy Seed, *God and Chriſt within every Son*; *and to this* Spirit *and* Seed in Priſon *they preach. And* Fox *in our* Diſcourſes *alledgeth and affirmeth, God (in every man) to be a* Cart loaden with Sheaves, *preſt under, and as it were* in Priſon, *&c. Blaſphemous wretches*, &c.

Anſw. *Reader* ſee, if there be any ſuch words in *G. F.'s* Anſwer to *Jer. Ives*, as *R. W.* bringeth here? And whereas he ſaith, Fox *in our* Diſcourſes *alledgeth*, &c: *G. F.* had never no *Diſcourſe* with *R. W.* And whereas he ſaith, *That God and Chriſt is the* Seed within *in all men*, Thoſe are not our words: for we ſay, *that* Chriſt is the good *Seeds man, that* Soweth the good *Seed* on *all ſorts of ground.* And to ſay, *That the Eternal God is in Priſon*, theſe are his own *Blaſphemies:* and, *The Natural man perceiveth not the things of God*, that is true; and is his own Condition.——And as for the Lord's ſaying, *He was preſt under the Tranſgreſſing* Jews, *as a Cart with Sheaves*; and therefore *R. W.* ſaith, that the *Quakers* ſay, *God was in Priſon:* which is falſe. And we ſay, *That which may be known of God, is manifeſt* in Every Man, *which God hath ſhewed unto them:* which we tell all people of, as the Apoſtle did, and turn them to the *Light* and *Grace*, *that cometh from* Jeſus, that they may turn to *God* and *Chriſt*, from whence it cometh. And thy *Ungodly, Railing* words touch us not.

R. W. And thou confeſſeſt, *All* Light *or* Truth Natural, Civil *or* Divine, *it cometh from without, and is received by an* Internal Faculty, *according to the* Capacity *&c. of it: from thence it is conveyed to the Court*, &c. *to be Examined.* } p. 33.

Anſw. What! is not this *Court* (or *Guard*, or *Captain* within) the *Light* of Chriſt *within* to know *Truth* from *Falſhood?* And then thou ſay'ſt, *That* G. F. *urgeth* [*There muſt be a Receiver, and ſomething that Anſwereth,*] and thou ſay'ſt, *That Natural Truth, or Moral*, &c. are ſoon *received by Moral Underſtandings. G. F.* doth not ſpeak of *Morals* here, but the *Light* of Chriſt, which Convinceth, which is *Super natural*, that bringeth the Chriſtians (that love the *Light*) to *Diſcern Spiritual and Heavenly things* from *Natural.* And therefore Chriſt ſaid, The *Spirit* of *Truth* ſhould lead them into *all truth:* and the Apoſtle ſaith, *Whatſoever doth make manifeſt and reproveth, is Light.* And what is all this to the purpoſe that thou ſpeakeſt (*pag.* 31, 32 & 33)? and who denyeth, but that the *Natural receiveth* Natural, and the *Spiritual* Spiritual? for thou ſeemeſt ſometimes

times to *grant*, and ſometimes to *oppoſe*: for that, which *G. F.* ſpeaketh, is concerning the *things of God*.

R. W. And then thou telleſt us, *How that* Chriſt *asked his Diſciples, how many Loaves they had?* [But what is this to the *Light* of Chriſt? thoſe are *Natural* things]. And then thou telleſt us, *How that Chriſt ask'd his Diſciples, whom ſay they that I* (*the Son of Man*) *am?* and thou ſay'ſt, *This was a Divine and* Supernatural *Queſtion; and for the out-ſide and truth of the Fact, the* Devils *could anſwer as well as the Diſciples.*

Anſw. This *R. W.* might very well have kept at home, and his *New England* Profeſſors. For had *R. W.* & *them* known, that there had been a *Chriſt*, if the *Scripture* had not declared it? for, have they the ſame *Revelation*, as *Peter* had of *Chriſt*, *Beyond fleſh and blood?* And was not this *Revelation* Within *Peter* by the Spirit of God? and did not he ſee it with the *Light* of *Chriſt*, and with that, which thou confeſſeſt, that will ſay, *The Mind of God is pure?* &c. (as in thy 28. *page*) and then thou *Granteſt the* Quakers *Principle*, which thou do'ſt *Oppoſe*. And thou ſay'ſt, *All true Believers hearts do receive and wel-come all truly Divine and Heavenly Doctrines*; Then there is the *Light* of God *within* to *receive them*, if they do not hate it: and if they *quench the Spirit*, they are not like to *receive them*; but chuſe the evil, and hate the good.

R. W. And then thou ſay'ſt, *G. F. talketh of ſomething* within, *which is preached to.*

Anſw. Thou abuſeſt *G. F.*'s words, for *G. F.*'s words are, *Reached to*, as the *Reader* may ſee.

R. W. And thou ſay'ſt, *That the Natural Man perceiveth no Spiritual matter*; *but when he is* born again, *then he acts and works*, &c.

Anſw. Here again thou abuſeſt the Scriptures, and *Chriſt*'s words, and contradicteſt thy ſelf. For thou ſay'ſt, *There is a Conviction in all Man-kind in the world of an* Inviſible, *and* Omnipotent, *and* Eternal *power and God head* (pag. 28.) And Chriſt ſaith, *Believe in the* Light, *while ye have it, that ye may become Children of* Light; *and* he that *believeth*, is *born of God*: which *Chriſt* ſheweth, that they have the *Light*, before they be *born again*; or elſe how can it be the *Condemnation of them, that do not believe?* And *Natural men*, that hate Chriſt's *Light*, and grieve his Spirit in them, they are not like to *perceive the things of God.* And then thou rambleſt on and tell'ſt, *what the* Proteſtants *ſay*, but to no purpoſe to *G. F's.* Anſwer. p. 34.

R. W.

R. W. And thou say'st; *G. F. saith, There is a Some-thing, a Seed, though but as a* Grain of Mustard-Seed, *a* Seed of God, *of* Christ, *of the* Spirit, *to which* Christ *the* Word *is preached:* and then thou say'st, *Horribly abusing the Scriptures.*

Answ. Now *Reader* see, if there be any of these Words in *G. F's.* Answer to *Jer. Ives?* and see, if he hath not abused *G. F's.* Words? And why doth he scoff at the *Preaching to the Spirit?* for, did not the Apostle *Preach to the Spirit?* and *sow to the Spirit? and of the Spirit reaped Life Eternal?* and was not this *within* People? And is not *Christ* the *Seeds-man*, that soweth his *Seed* upon all Grounds? And doth not *Christ* compare the Kingdom of Heaven to a *Grain* of *Mustard-Seed?* read *Matth.* 13. *R. W.* cannot endure, that *G. F.* should speak *Scripture.*

R. W. And thou say'st, *They maintain, though Men be dark and dead; yet* Christ *within is* Light *and alive in them, and them only.*

Answ. Here again thou wrong'st our Words; though we say, *That* Christ *enlightneth every one that cometh into the World*, which is the *Life* in the *Word:* and this is the *Condemnation of them that hate it.* And they that receive the *Light*, receive *Christ*; from whence it cometh, that hath *Enlightned* them.

R. W. And thou say'st, *G. F. his lying Cheats of a* Sufficient Light *within to lead to God and to Salvation, a Teacher within* &c: And thou further say'st, *It is a simple Superfluity, to hold a Candle of* Out-ward Words *to awaken and enlighten such a glorious all-sufficient Sun within.*

Answ. Here thou dost not know what thou say'st; thy Enmity against the *Light* of Christ hath *blinded* thee. We say, The *Light* of Christ is no *Cheat*; it is *Sufficient* to believe in: for, *He that believeth, is* Saved. And the *Light* that shineth in the Heart, giveth the Knowledge of the *Glory* of God in the Face of Christ *Jesus*; and it is *Sufficient* to take heed unto, *Until the day dawn, and the Day-star arise in their Hearts.* And the *Jews*, though God poured out his *Spirit* upon them, and they transgressed, God sent his *Prophets* to turn them to his *Spirit*, which they had *grieved and erred from*, and so to God. And Christ sent his *Apostles*, to turn them to the *Light* &c; and so do God's *Messengers* now (though they hate them and it) to the Intent, that they may turn to *Christ, the Sun of Righteousness*, from whence it cometh. And all the Believers in the *Light* are in fellowship with it, and can declare, *What Christ hath done for their Souls*; and praise God in the *Assemblies.*

R. W. Thou askeſt, *Where is this* Something of God (*yea*, God *and* Chriſt?) and ſay'ſt; *If he Anſwer in the Underſtanding*, he *grants it Dark* &c; *if in the Heart and the Affections* &c, *he confeſſeth, all there is* hard *and* dead.

Anſw. They that hate the *Light*, and will not come to the *Light*, becauſe their *Deeds* be *evil*, and becauſe it will reprove them; they *Know all this* with the *Light*. And they are like to have their *Underſtandings darkned* and *hardned*, when they hate the *Light*, that ſhould *ſoften* them; ſo, their *Underſtandings* are *darkned*: and Chriſt doth quicken them, that are *Dead in Sins and Treſpaſſes*, that believe in this *Light*. And thou ſay'ſt, *It is God and Chriſt*, which the *Quakers* do not ſay; but it is the *Light of Chriſt*, that they may believe in it, and be graffted into him.

R. W. And thou ſay'ſt, *Chriſt the Sun of Righteouſneſs aroſe with ſaving* rayes *or* wings *of* Salvation; *but the blind* Jews *could not own him for their* Meſſiah.

Anſw. This is thine and your own Condition, *Tranſgreſſing Chriſtians*, who will *Not own Chriſt* the *Light*, *who enlightneth every one that cometh into the World*. And thou ſay'ſt, *Though no Man ſees it* [to wit, *Chriſt that lightneth every Man, that cometh into the World*]: Though *R. W.* and the *New-England*-Profeſſors *Sees it not* (becauſe their *Darkneſs cannot comprehend it*), yet the Believers in the *Light See it*, and *Chriſt*, the *Sun of Righteouſneſs*, from whence it cometh; and *receive him*, the *Meſſiah*, though *thou*, and the *Jews* will not. And they that come to the *Light* of Chriſt, they *See* how *Chriſt enlightneth all Men, that come into the World*, by the *Life* in the *Word*; and how *the* Word *was made Fleſh*.

R. W. And thou ſay'ſt; *What is this to a mixture of Light and Darkneſs?*

Anſw. Nay, we muſt tell thee, that the true *Light* doth not *Mix with Darkneſs*: though it *ſhineth in darkneſs*, darkneſs *doth not comprehend it*; but the *Light* comprehends *darkneſs*. And what was that the *Phariſees cloſed their Eyes to*, and *ſtopt their Ears*, and prickt *Saul*, and made him *kick again?*

R. W. And after thou haſt rambled to no purpoſe, thou ſay'ſt;

p. 35. *When God in his own Means ordinarily works the Will to hear, to turn, to believe, to pray* &c. *And being thus turned with* Ephraim *&c.*

Anſw. The Apoſtle ſaith; *It is not him, that* Willeth. And is it the *Will* of Man, that *heareth?* and was it not the *Spirit* of *Ephraim*

phraim that *Heard*, seeing God had *poured out his Spirit upon the Houſe of* Iſrael? and Chriſt ſaith, *He that hath an Ear, let him hear what the* Spirit *ſaith to the Churches.* And thou haſt not ſeen thy *Undone Condition* yet! And if thou waſt in a *Mourning lamenting* ſtate, thou would'ſt not be in this Work; who ſay'ſt, *When he turns our Wilderneſs* &c. *into a Garden:* it ſeemeth, *It is Not Yet*; which we do believe thee.

R. W. And thou ſay'ſt; *Then we bring forth ſweet Fruits, Flowers* &c: and, *When he turns the Wolf into a Lamb, then we are meek, innocent, and patient.*

Anſw. Mark, *When*; it ſeemeth, it is *Not Yet*: and therefore, have theſe Weeds and *Wolfiſh Nature* appeared *&c.* in *New-England*, that have *Worryed the Lambs*; who have ſhewed forth ſuch an *Impatient*, *Unmeek*, and *Un-innocent* Spirit, not to be the *Spirit* of Chriſt; and ſo, *No true Chriſtians.*

R. W. And thou ſay'ſt; *But to talk of the Preaching to the Spirits in Priſon* &c: *and the Seed of God in Priſon* &c: *when the Lord ſpeaks of his warning and moving Men by* Noah's Preaching *in the* Old World (*as may be evidently evinced*) *is like the prophane Teaching of* Parrots *to prate of* Grace *&c: and as the* Parrot *in* France *could ſay her* Pater-Noſter, *her* Creed *&c: and yet knew as much of the working of God in the Soul, as the* Popiſh *Teachers.*

Anſw. Doſt thou think, the *Popiſh Teachers knows no more of the* Grace *of God*, which hath appeared to all Men, *than a* Parrot? and doſt not thou Contradict thy ſelf, and ſay'ſt, *That the* Papiſts *aim uprightly at God, and truly love him, and labour to increaſe in the Knowledge of* Grace? (*Pag.* 31.) And (in thy *Epiſtle* to the *King* and *Baxter*) wouldſt thou not have the *Papiſts* &c. *in Aſhes, burnt with Fire and Brimſtone?* and now, *That their Teachers know but as much as a* Parrot, *of the* Grace *of God working in their Souls,* (and that is) *Nothing at all?* —— And why doſt thou ſhew thy ſelf ſo *dark*, and ſo *envious* againſt the *Seed of Chriſt being in Priſon?* for, doth not Chriſt ſay [*I was in Priſon* &c?] and was not that his *Seed?* and [*Why perſecuteſt thou me?*] and was not that *Chriſt in his Members?* And why doſt thou compare *Chriſt's Preacking to the Spirits in Priſon by his Spirit in the dayes of* Noah, *to a* Parrot? *like unto the* Parrots *profane Preaching in* France *&c?* And all may read (*1 Pet.* 3, 18, 19.) how *Chriſt preached to the* Spirits in Priſon *by his Spirit in the dayes of* Noah; *Peter* doth not ſay, that it was *Noah*, but it was *Chriſt:* and the *Priſoning* cometh

by Disobedience. And doth not Christ say to the *Prisoners, Shew your selves forth?* and so, it is not *Means Ordinary* (as thou speakest of) for People *To Believe* in the *Light*, but a great *Work of God*; and that maketh you so stumble at the *Light*.

R. W. And thou say'st; *They often say*, God is All.

Answ. Doth not the *Scripture* say the same, *That God may be* All, *and* In All, 1 *Cor.* 15? and *Ephes.* 4. *One God the Father of* All, *who is above* All, *and through* All, *and in you* All? but thou canst not speak our Words right.

R. W. And thou bringest *Jer. Ives*'s Words, who saith; [*It is a known Error to say, That a Man was in Hell, and in Heaven*] And *G. F.* Answ. *J. I.* and saith [Who in this sheweth his Ignorance of Scripture. For it giveth Testimony of *Men*, that did witness, that they had *Been in Hell, in the Nether-most Hell*; and witnessed again, that they were *In Heaven*, and *Sate in* Heavenly Places *in Christ* Jesus: and such were *In Heaven*, as is spoken of in the *Revelations.*] And this Truth according to the Scriptures, *R. W.* calleth a *Lame, cheating Answer*, who cannot speak without *Reviling*: but let the *Reader* judge. And *R. W.* saith, *That* G. F. *and Millions more, talk of Heaven, as the* Parrot; but this he might have applyed at Home.

R. W. And whereas thou say'st; *They talk as the* Parrot *of our Fore-Fathers, some from the Scriptures, and some out of* Reasons Light *talk of Places of* Joy Eternal *for the Righteous, and* Misery *for the Wicked.*

Answ. What *R. W!* hast thou a *Parrot*, that hath as much *Light* and *Reason to talk* of these things, as *G. F.* and Men? And didst not thou say before, *Thou findest all Men to confess, that the Mind or Will of God was pure, and to be observed? and that it is ever wickedness to sin against it?* and now to say; G. F. *and Millions talk like a* Parrot? what! is not *Reason* and *Light in Men* beyond the *Parrots Knowledge?* Truly, *Enmity* hath darkened thee, and thou art ignorant of thy own Condition; therefore, thou judgest others with thy *Contradictions.* And thou tellest the Parable of *Dives* and *Lazarus* (*Luk.* 16.); but take heed, thou dost not know, how soon thou may'st be in *Dives*'s state, who art so much against the poor *Lazarus*'s, that believe in the *Light* of Christ *Jesus*, and have no Helpers, but God and Christ: and thou needs not tell us, what the *Intent* of Christ's speaking of *Dives* and *Lazarus* was *&c.*

R. W.

R. W. And thou ſays, *He knows* (to wit, *G. F.*) *the ſtate of* Sorrow *and* Bitterneſs *is called* Hell; *and the ſtate of* Death *and the* Grave *is ſet out by the Word* Hell *&c: and ſo to either of theſe he wickedly applies the* Third *ſtate, of which the Lord* Jeſus *ſo clearly ſpeaks*, viz. *the State of the* Ungodly *after this Life, in the Life and World to come.* { p. 36.

Anſw. Here thou perverteſt *G. F's* Words. For, in his Anſwer he doth not ſpeak of the *World to come*; and the *Wicked are turned into* Hell, *after they die*; but as *David* ſpoke, *Though the Gates of* Hell *took hold of him*; and as *Jonah* cryed out in the *Whales Belly in* Hell, *in Miſery.* For thou ſay'ſt; G. F. *knows, the ſtate of* Hell *is* Sorrow *and Bitterneſs, and* Death *and Grave*; and yet thou ſay'ſt in thy Contradiction, *G. F. talks of* Heaven *and* Hell, *as the* Parrot: *R. W.* doth the *Parrot* know, that *Hell* is called *Sorrow* and *Bitterneſs, Death* and *Grave?* { Pſal. 116. Pſal. 139. Jonah 2.

R. W. And thou ſay'ſt; *That he* (G. F.) *knows, the Viſible ſtate of the true Profeſſion of Chriſt is called* Heaven. [But can every *Viſible Eye* ſee this *Heaven?*] And thou ſay'ſt, *Such as have an Intereſt in Chriſt* Jeſus, *have ſitten down with him in thoſe* Heavenly Manſions, *into which he is entered bodily, and gone to prepare for their Reception and Coming.*

Anſw. If thou and the *New-England* Profeſſors were in this which thou ſpeakeſt of, they would not perſecute the People of God called *Quakers.* And then thou telleſt of the *Third Heaven, the Place of* Paul's Rapture *of Joy and Bleſſedneſs* &c, *when theſe* Heavens *and* Earth *are burnt up and conſumed.* What! are the *Heavenly Manſions* and *Glories* to be *burnt up*, which *they that have an Intereſt in* Chriſt, *have ſitten down in him in thoſe* Heavenly Manſions? for we know, what *Heavens* and *Earth* the Apoſtle telleth of, that muſt be *Burnt up and Conſumed.*

R. W. And thou ſay'ſt; *It's like*, G. F. *hath been occaſioned to theſe thoughts by the* Papiſts *Fables about* Heaven, *and* Hell, *and* Purgatory.

Anſw. No ſuch matter.

R. W. And then thou goeſt on with a great Story of the *Papiſts* (which thou hadſt better to have kept at home), and thou ſay'ſt; G. F. *knows, how that the* Papiſts *get a great world of Money of theſe Notions of* Heaven *and* Hell *&c.*

Anſ. And *G. F. knows*, that the *New-England* Prieſts *get a great deal*

deal of *Money*, as well as the *Papists*, by telling People of *Heaven* and *Hell*; and make a trade with the Scriptures, as the *Papists* do, with their Inventions.

R. W. And thou say'st, *G. F. not believing these Fables, he fancies, that* Hell *is some Apprehensions in the Mind of Wrath to come, and that is* Hell *and Wrath it self: and having had flashies of* Pride *and* Peace *in their Minds, these are the Joys of* Heaven.

Answ. Then this is above the *Parrot talking of* Heaven *and* Hell; for hath the *Parrot* had such *Apprehensions?* And as for *Pride* and the *Fables*, keep at home *Roger*; for we have known (as *David* and the Holy Men of God did) *what* Hell *is?* and the *Righteous* passeth through in this Life: and it is well, if thou have have not made *Agreement with Hell*, *Isa.* 15. 18. And hath not *Hell enlarged her self* by thee, and such as speak so much Evil against the *Light* of Christ, and the Believers in it? and see, if thy *TONGUE BE NOT SET ON* FIRE OF HELL, *Jam.* 3. and the *Wicked*, that Christ speaketh of, *That must go into* Hell, thou shalt know that (I warrant thee) except thou Repent, *Mark* 9, 43, 45, 47. And thou, and the *New-England* Priests and Professors, may read your Conditions *Matth.* 13, 15. how *the* Jews *compassed Sea and Land to make a* Proselyte; *and when he was made, they made him two-fold more a Child of* Hell &c, like you *New-England* Priests: and was not this to get him into a *Form of Godliness* without *Life* and Power, and oppose Christ in his *Light?* But we can say, The *Lord Jesus* hath delivered us from the *Wrath to come*, 1 *Thess.* 1, 10: and, *God hath not appointed us to* Wrath, *but to obtain* Salvation *by our Lord* Jesus *Christ, who dyed for us, and we shall be saved from* Wrath *through him,* (and so from *Hell*) *who are justified by his Blood,* Rom. 5, 9: and therefore, do not thou *Treasure up* Wrath *unto thy self against the Day of* Wrath &c, Rom. 2. And the Believers in Christ do *Enjoy in this Life an hundred-fold, and in the World to come Life Everlasting:* so, our *Joys* are not *Flashies* of *Heaven* and *Hell*; neither do we *Cheat poor Souls* (as thou falsly accusest us) with such *Flashies*; but do believe according to the sound Doctrine of Christ and the Apostles.

R. W. And thou say'st (after thou hast rambled a great while to no purpose) *They do allow a time more or less, before they come into the perfect* Heavenly *State*, &c.

Answ. We say, There is a *Growth* from a *Child* to a *Young-man*, and

and to a *Father in the Truth*; and God accepteth of the Faithfulneſs of all. And as for *Satan enticing into proud vanities*, thou might'ſt have kept at home.

R. W. And thou ſay'ſt; *They have a mad Fancy of their Souls going into* God, *and becoming more* God *&c.* { p. 37.

Anſw. This is thy own *mad Fancy*: and let the *Reader* ſee, if there be any ſuch thing in *G. F's.* Anſwer? But this is a Word of thy own *forging*, and not ours, to ſay, *Our Souls becoming more God*; but to ſay, *Our Souls go to Chriſt*, who is the *Biſhop* of them, that is true: and why ſhould they not, who hath *Bought us and them with his Blood?* And doſt thou not Contradict thy ſelf, in ſaying, *Their Souls go to* Jeſus? (*pag.* 21, and *pag.* 37.)

R. W. And thou telleſt of a *State of* Eternal Joy *to the Righteous after this Life, and a State of* Eternal Miſery, *to the Ungodly* &c.

Anſw. Thou needeſt not to tell us of this; though thou ſay'ſt, *The exact Knowledge of Particulars exceeds the preſent Sight of our Mortal Eys, and the Hearing of our Ears* &c. Can theſe things, or the *Joy* of the Holy Ghoſt be *Seen with Mortal Eys*, or *Heard with Mortal Ears?* for doth not Chriſt ſay, *He that hath an Ear, let him hear what the Spirit ſaith to the Churches?* And is it by the *Sight* of the *Mortal Eye*, and the *Hearing* of the *Mortal Ear*, that *ſeeth* and *heareth* the *Joy* and Comfort of the Holy Ghoſt, or the *Spiritual Ear* in this Life? And the Apoſtle ſaith, *Ye have your Fruits unto Holineſs, and your End everlaſting Life*: now, did not the Apoſtle *See* and *Hear this with a* Spiritual *Eye* and *Ear*, what the Saints did *Enjoy* both *in this Life*, and *in Everlaſting Life*, Rom. 6? for what canſt thou *See* with thy *Mortal Eye*, or *Hear* with thy *Mortal Ear*, but that which is *Mortal? A Natural Man perceiveth not the things of God* (as thou haſt confeſſed) but the Apoſtle ſaith, *The* Eye *hath not ſeen, nor the* Ear *heard* &c. *the things which God hath prepared for them that love him*; but God hath revealed them unto us by *his Spirit*: *for his* Spirit *ſearcheth all things, yea the deep things of God.*

R. W. And then thou runneſt on and ſay'ſt, *The* firſt Fruits, *and a* Taſt *both of the* Heavenly Joys, *and the* Torments *of the damned are given by God in this Life*; *to the* firſt *in that* Solid Peace *and* Joy, *which they have in God*; *to the* other *in that* Horror *and* Deſpair, *and Enmity againſt God.*

Anſw.

Answ. This *last R. W.* may apply home to himself. For if ever he had known the *First Fruits of the heavenly peace*, which God's people hath in God, he would never have written such a book against his people: but it is like, his *Torments* are begun *in this Life*.

R. W. And thou sayest, *There is three sorts of men especially will seek, there is an* Hell *to come, above other sinners: The* Voluptuous *and Luxurious* &c: *whose God is their belly* &c. *the devourers of the poor* &c: *The proud puffs up with foolish confidences boldly crying, Lord open to us* &c.

Answ. R. W. might have applyed a great deal of this to himself, who hath *Hell* so often in his mouth against the *Redeemed of the Lord*.

R. W. And thou bringest *Jer. Ives*, who said: [*The Pharisees were far enough from having the Kingdom of heaven* within *them*]. And *G F.* Ans. [Contrary to Christs words, who said, *It was within them.*] And *R. W.* replyeth and saith, *The Kingdom of God and the Kingdom of heaven is one.*

Answ. Who saith to the Contrary? And then thou say'st, *Of the Kingdom or Government of God and Christ in the* Soul, *and the Government of God in his holy* Providence *in the World, and his Government in the Churches and Saints, and the Glorious* State to come *after this Life.* Who saith to the Contrary of this? not the *Quakers.*

R. W. And then thou sayst, *That his Journey-man G F. is a fit Instrument to destroy all these, and to erect in their steed a dull, proud, dogged Confusion or Babel within under the Name of God, Christ, Spirit,* Light, Faith, Righteousness, Resurrection.

Answ. All these be *Lyes*: For let the *Righteous* and *Honest* Christian Judge, can the *Government of God in his holy* Providence *be destroyed?* or *Christ's government in his* Church *be destroyed*, when Christ saith, *The Gates of Hell shall not prevail against his* Church? Can *Gods* Glorious *government* and *State after this Life* of his people *be destroyed* (which *R. W.* saith, *His Journey-man* G F. *is a fit Instrument to destroy all these*)? We say, Nay: But thy *Antichristian* Religion may be *destroyed* — And as for dull, *proud, dogged Confusion* &c: *under the Name of God, Christ, Spirit, Light,* &c: which thou talkest of without *Life*, is thy own *Confused Babel*, that may be *destroyed.* But Christ, who is the *Quickning Spirit*, and the *Author of Faith*, and the *Lord of Righteousness*, and the *Resurrection*, him thou canst not *destroy*: he dieth no more: and he hath *enlightned* us, and given us Faith, who is the Lord of *Righteousness* and our *Resurrection* yea, now and at the last day.

R. W.

R. W. And then thou telleſt us, *Chriſt knew, That the* Jews *and his own* Chriſtian Followers *were leavened with a Worldly Notion, that their* Meſſiah *ſhould be a* Glorious Temporal King *&c*; *and he tells them, That they were miſtaken; and ſaith, That his Kingdom ſhould not be ſuch a Kingdom; but that it was* within *them. Hence the Kingdom of Heaven is a* ſpiritual, inward, *and* ſoul-Kingdom *concerning God, and the Soul and Spiritual matters.* } p. 38.

Anſw. And this thou confeſſeſt, was to the *Jews* and *his Chriſtian Followers*, which were *Leavened with a worldly Notion:* And why doſt thou oppoſe *G. F.* there for bringing his Words, who ſaid, *The Kingdom of Heaven was within the* Phariſees?

R. W. And thou runneſt on and ſay'ſt; *Sometimes it was* In them, *and ſometimes* (thou ſay'ſt) *it was* Among them *in the Streets*; and makeſt a pitiful Jumble about Chriſt's Words in his ſaying, *The Kingdom of God was* within *them.* And thou ſay'ſt, *That the Kingdom of God*, that is, God *and* Chriſt, *and the* Spirit *were litterally in the* Phariſees, *and ſo in every Hypocrite in the World* &c. *though they know it not.*

Anſw. Didſt not thou ſay before, *That the Kingdom of Heaven is ſpiritual, inward, and a* Soul-Kingdom? and that Chriſt ſaid, *It was within the* Jews, as thou ſay'ſt? And doth not Chriſt ſay, That the *Kingdom of Heaven is like unto* Leaven, or a *Grain* of *Muſtard-Seed?* and cannot this *Kingdom* be *in the Phariſees*, except (as thou ſay'ſt) *God* and *Chriſt muſt be litterally in them?* —— And whereas thou ſay'ſt, *Though the* Phariſees *knew it not*; No more does thou, (though it be *in thee*, as it was in the *Phariſees*) who jumbleſt things together in this manner: and is this the *Dividing the Word aright?*

R. W. And then thou ſay'ſt; *What Agreement is there betwixt Chriſt and Belial, Light and Darkneſs, Righteouſneſs and Unrighteouſneſs?*

Anſw. No, there is no *Agreement*, nor the *Spirit* with the *Fleſh.* Yet we muſt not ſay, *That the* Light *and* Spirit *is not* within *Man*; for we do believe, thou, that haſt not known this, haſt known little *War* in thy ſelf.

R. W. And thou ſay'ſt; *Whereas it is moſt improperly and impiouſly objected, That the Light ſhineth in Darkneſs* &c.

Anſw. Here thou chargeſt *John* and the *Tranſlators* to be *improper* and *impious*, not only the *Quakers:* here thou raileſt againſt *John* the

Evangeliſt, (beſides thy Railing againſt the *Quakers*) that he ſpeaketh *Impiouſly* and *Improperly*; who ſaith, *The* Light *ſhineth in Darkneſs, and the Darkneſs comprehendeth it not.* And there thou, that abuſeſt *John* and the Scripture, what are thy Words good for?

R. W. And then thou rambleſt on in thy Confuſion, and ſay'ſt; *But the Light is at the Window, and the Eye* &c; *but the Eye, the Door is ſhut: and the Man within is not only a ſleep, but dead and rotten in Nature's Filthineſs and actual Tranſgreſſions and Abominations..*

Anſw. This is *thy own Condition* R. W. who haſt read it, whoſe *Darkneſs* cannot comprehend the *Light*; but it comprehendeth thee in thy *Darkneſs*. But what *Man* is this *within*, that is *dead* (to wit, *within Man*) and is *rotten?* how doſt thou deſcribe him? and him, that he is *within?* but thou, that hateſt the *Light*, then *Chriſt* may *knock* at thy *door*, when Sin is gotten in, in thy Heart; and thou loveſt it better, than the *Light* of Chriſt. And *John* doth not ſay, *That the Light is at the Window or Eye* (as thou doſt) but *It ſhineth in Darkneſs:* and thou in thy *Darkneſs* thinkeſt to give a better Meaning of *John's* Words, than he himſelf; No, no.

R. W. Thou ſay'ſt; *It is againſt all Colour of Reaſon to imagine, that the Lord* Jeſus *ſhould tell the* Jews *and* Phariſees, *and the reſt of his bloody Enemies (who ſome weakly, and ſome maliciouſly oppoſed his Kingdom and Coming to rule by his Grace over them) that his* Grace *was* King *within them, what ever their Hearts or Tongues ſaid, or Hands did* &c.

Anſw. This is *R. W's.* Senſe, who is confounded, as the *Phariſees* were with Chriſt's Doctrine. And yet before he contradicteth himſelf, and ſaith; *That the Kingdom of Heaven was in the* Phariſees, *and* Jews *and Diſciples a* Spiritual, inward *and* Soul-Kingdom *&c:* and thus he confoundeth himſelf with his own *Colours* and *Reaſons.*

R. W. And thou ſay'ſt; *It is contrary to what* G. F. *and his Clamour, that the* Kingdom *of God conſiſts in Righteouſneſs, and Peace, and Joy in the Holy* Spirit, *as oppoſite to the Kingdom in the* Phariſees *and all* Hypocrites, *as* Hell *to* Heaven.

P. 39.

Anſw. And why ſo? why may not the *Kingdom of Heaven* be compared to *Leaven*, and a *Grain of Muſtard-Seed*, as the *King-*

Kingdom of God, which the Saints are Heirs of, that ſtandeth in *Righteouſneſs*, and *Peace* and *Joy in the Holy Spirit?* Dareſt thou ſay, That the *Kingdom of Heaven* that was *within the Phariſees*, was of the Nature of *Hell*, or *as Hell to Heaven?* prove this by Scripture. And where was that *Holy Ghoſt*, that *Stephen* told the *Jews*, they did *reſiſt, as their Fathers did?* and what was that, that *pricke Saul*, and made him *kick* again? But thou *Contradicteſt* thy ſelf here again, to what thou ſay'ſt (*pag.* 38.) *That Chriſt's Kingdom in the* Jews, Phariſees *and* Diſciples *was an* inward Soul-Kingdom *within them*, thou ſay'ſt there *R. W.*

R. W. thou goeſt on, and makeſt a great *Guſt* (as thou calleſt it) but to no purpoſe; and thou ſay'ſt, *The thing is ſo notoriouſly childiſh and ridiculous, that a King ſhould affirm, He was an Actual King in his* Enemies Country, *where the* Whole *was up in Arms againſt him* &c.

Anſw. What *Childiſh* talk is this? Is not a King a *King*, though the *Country be up in Arms againſt him?* and is not Chriſt *King*, though all do not obey him? and did not *Chriſt* ſhed his Blood, and dye for *all Men*, though *all Men* do not live to him? And doth not he *Reign*, who ſaith, *All Power in Heaven and Earth is given to him?* and the Apoſtle ſaith, *They that* Suffer *with him, ſhall* Reign *with him*, 2 *Tim.* 2? And doſt thou not wickedly charge Chriſt to be *Notoriouſly Childiſh* and *Ridiculous*, for ſaying, *The Kingdom of Heaven was within the* Phariſees? (and thou ſay'ſt the ſame, *pag.* 38.) For thou and the *Phariſees* being blind, would not receive *Chriſt*, the *King*, to *Rule* in their Hearts: and therefore ſaith the Apoſtle to the Saints, *Let Chriſt* Rule *in your Hearts by Faith.* —— And then thou telleſt a Story of a *Lamb* and a *Wolf*, and *a Man pretending to love a Woman in the way of Marriage*, and *ſhe abhors to hear of the Motion:* This thou may'ſt apply at Home. For, *God ſo loved the* World, *that he gave his only begotten Son; that whoſoever believed in him, ſhould not periſh, but have Everlaſting Life.*

R. W. And then thou goeſt on, and Contradicteſt thy ſelf, and ſay'ſt; *It's true, the Motions of* War *and* Love *are made and offered from the* King *Warring* &c.

Anſw. But they rejected theſe *Commands* of Chriſt. And then thou ſay'ſt; *But that this Government and Kingdom ſhould be within them, is nothing but impious, impudent and childiſh Prating.* But what are thy Words to the purpoſe here? *Chriſt* doth not

ſay, That he *Governed in the* Phariſees, as he *Governed* in the Saints: but it is Wickedneſs in thee to ſay, That *Chriſt*'s Words are *Childiſh prating, and impious*, which ſaid, *The Kingdom of Heaven was within the* Phariſees, *Luk.* 17. And this *Childiſh prating* is thy own, and Contradicteſt thy ſelf, who ſaith, *That the Kingdom of Heaven is a Spiritual, inward Soul-Kingdom, and was in the* Phariſees, Jews *and Diſciples:* So, thou haſt been Fighting againſt that, which thou haſt granted.

R. W. And thou bringeſt *Thomas Weld*'s Saying, [*How clear the Scripture is, Faith comes by Hearing, and not by Minding the Light within.*] And *G. F.* Anſw. [" Doth any Man know Chriſt but " by the *Light within?* And is not Chriſt the *Word?* and can " any ſee without Chriſt the *Word?* Doth it not make manifeſt? " nay, doth it not *give the Light of the Knowledge of the Glory* " *of God in the Face of Chriſt* Jeſus (2 *Cor.* 4.) from whence " *Faith* cometh? And ſo, *Faith* cometh by *Minding* the *Light* " *within*, Chriſt the Author of it; and bringeth to *look* at him, " and *hear* him.] Very good *Truth* to them that know it.—— *R. W.* Replyeth and ſaith; *My Eyes have ſeen a poor diſtracted aged Woman, walking in State, boaſting of her* Majeſty, Jewels *and* Crown, *with a Straw in her hand for her Scepter. And thus this poor and mad Soul walks even like* Nebuchadnezar *upon his* Babel; *All is Chriſt, and he is Chriſt, Chriſt is* Faith *and all.*

Anſw. This confuſed *Babel* thou may'ſt apply to thy own Condition, of the *Diſtracted Woman*, for it is not ours. And let the *Reader* ſee, if he hath not abuſed *G. F*'s. Anſwer to *T. W?* Doth he ſay, *All is Chriſt?* and, *He is Chriſt?* and, *Chriſt is Faith?* for *G. F.* ſaith, *Faith cometh from* Chriſt, *and the Light cometh from* Chriſt, and *Chriſt* is the Author and Finiſher of it.

R. W. And thou ſay'ſt; *He ſlights this ſo known and unqueſtionable Record*, Faith comes by Hearing *&c. and* Rom. 10. *concerning true Salvation, true Worſhipping, Praying, Believing, Preaching, Sending; which Holy Writing* Fox *dares not ſeriouſly and impartially, and in the Fear of the moſt-High conſider, as to the various means and ways of God*'s *ſending unto Man.*

Anſw. As for *God*'s *ſending unto Man*, all ſuch we own; for they *Preach Chriſt* the *Word.* For the Apoſtle ſaith, *The* Word *is nigh thee, even in thy Mouth, and in thy Heart; and this is the* Word *of* Faith, *which we Preach:* and thou confeſſeſt, that the *Lord opened Lydia*'s *Heart*, and then ſhe received the *Word, Chriſt*, which

which the Apoſtle *Preached*. But what is all this to your Teachers, that *Preach*, and never were *ſent*? and as many of you confeſs, you never *Heard the Voice of* God *and* Chriſt *from Heaven immediately*? but thou haſt wronged *G. F's.* Words, and haſt not ſet them right down, as they are in the Book (*Folio*). And can any Man *believe*, *preach*, *pray* or *worſhip* God, or ſee their *Salvation* without the true *Light* of Chriſt *Jeſus*, which cometh from him, the *Word*?

R. W. And thou ſay'ſt; *For all* G. F. *his Scepter of Straw, his mad Fancy of* Light, *that works Faith* &c.

Anſw. Theſe are thy *Railing* Language, and *abuſing* of *G. F's.* Words: for his Words are not, *Worketh by Faith*; but *Chriſt* Jeſus, *who is the Author of* Faith, *is the Light of the World.* And then *R. W.* asketh, *What is Faith* &c? It is (I ſay) the *Gift* of *God*; and thou may'ſt ſee, how the Apoſtle deſcribeth it *Heb.* 11: and Chriſt, who dyed for the Sins of the World, enlightneth *every Man, that cometh into the World*, that they may *believe* in him, that dyed for them. And then thou rambleſt on, but to no purpoſe, in *Reply* to *G. F's.* Anſwer. } p. 40.

R. W. And thou askeſt, *What is Preaching, but a Publiſhing* &c, *or declaring, what the Will or Mind of the* King Eternal *is, which he hath reveaſed to the* Patriarches, Moſes *and the* Prophets *from the beginning of the World? and what did Chriſt* Jeſus *declare to the Apoſtles, but that which* Moſes *and the* Prophets *did ſay ſhould come to paſs* &c? *and was not this Proclamation of* Good News *to be made over all the World, and firſt at* Jeruſalem &c?

Anſw. Who gain-ſayeth this? the *Quakers* do not. But what is this to *G. F's* Anſwer to *T. W.* or to *R. W.* and all his Prieſts in *New-England*? for did ever they *Hear the* Eternal King's *Voice immediately from Heaven*, and *Preach* this *good News*, as the *Prophets* and *Apoſtles* did, *freely, as they had received freely, to give*, Act. 26. *Luk.* 24. and as you may ſee in the *Evangeliſts*? But they have gotten the *Form of Godlineſs*, and *deny the Power* thereof, and perſecute them, that be in the *Power* of *Godlineſs*.

R. W. And thou talkeſt of *Four ſorts of Hearers of the Glad News, that received and believe with a falſe and overly, looſe and Sandy Belief.*

Anſw. This is thy own Condition *R. W.* and the Prieſts in *New-England*. And as for thoſe, that *Receive* Chriſt *by believing in the Light*, are grafted into him, and united to God. And as for the

the *Men of* Samaria hearing the *VVoman*, who preached *Christ* to them, *A Man that told her all, that ever she had done*; this may ſhame thee and the Prieſts in *New-England*, that did not *receive* God's Sons and Daughters, which *Preached Chriſt* to them, *That told them all, that ever they had done*; and would have turned them and thee to Chriſt: and inſtead of *receiving* them, you perſecute them with *Tongues* and *Hands*.

Anſw. And thou ſay'ſt; *I know, theſe poor* Foxians *do bear a kind of a* Motion within *them*. [Then that is more than the *Parrots*, which thou ſpeakeſt of *pag.* 35: and ſo in this thou confoundeſt thy ſelf.] But thou ſay'ſt; *It is but as poor VVomen, that go with* Falſe Conceptions, *or with* Tympanies *of* Wind *and* Water, *or with the* Mole, *that will reſemble the* Motion *of a* True Child: *but after all their* Thoughts *and* Fancies *by Day and Night, after all their* Seeming Feelings, Perſwaſions, Experience *and* Preparations *this* Falſe Conception, Falſe Faith, Falſe Chriſt, Falſe Light *ſhall vaniſh in ſhame and grief, as did* Q. Maries *after the* Thankſgivings *and* Bell-Ringings *for her Deliverance*.

Anſw. This is *R. VV*'s. and the *New-England* Prieſts and Profeſſors Condition; he knows it better, than the *Quaker*'s Condition. For do not their *Laws* and Perſecutions declare it to the World, to be the *Birth of the Fleſh*, that hath ſo Perſecuted, Hanged and Whipt God's *People*, who are *Born of the Spirit*? Is not their *Faith prov'd falſe*, and not that, which Chriſt is the *Author* of, which worketh by *Love*? and is not their *Falſe Light*, or *Falſe Chriſt* made manifeſt, who deſtroyeth Men's Lives about Religion? for the *Quakers* true *Chriſt* ſaid, he came *To ſave Men's Lives*, and bid them, *Love Enemies*. And ſo *R. VV.* and the *New-England* Profeſſors their *Falſe Birth* of all their *Experiences* appeareth to be but like a *Tympany of VVind and VVater* (as he ſpeaketh) *that vaniſheth away*: and all their *Preparations* with their *Elders* and Members, and their perſecuting Prieſts, that helped to beget this *Birth*, is it not all paſſed away into *Perſecution with Tongue and Hand*, and not the true Birth? and into *Grief*, and *Shame*, and Sorrow? and did not the *Indians* ſay, That *their own God, they Profeſſed, fought againſt them*? And as for *R. VV.* bringing *Q. Mary*, let them, that are concerned, anſwer for that: and thou art not to *Speak Evil* of the *Dead*.

R. W. And whereas thou ſay'ſt; (*For my ſelf*) *I dare theſe Self-Confidents to particularize any one Scripture, where the Spirit*

of

of God directs any poor Soul to listen or hearken to a Light *and Voice within him, affirming, that this is the Hearing, by which Faith is wrought* &c? *I ask for some* Solid Instances, *where Souls have been truly Converted* (*the whole Soul unto God*) *by any such* Notion; *and not by some* External Means, *and out-ward Hearing of this* Glad News *and Gospel.* p. 41.

Answ. In this thou hast shewed thy *Ignorance* of the Scriptures, and the Holy Men of God Conditions. For did not the *Jews hear the External Means* and *outward Hearing* of Christ and his Apostles, and yet were not *Converted to God?* Now, we *Challenge* thee, and all the *New-England* Priests, Where ever any one was *Converted to God* by an *Outward* and *External Hearing*, to answer this by plain Scripture? And whereas thou hast said, *Listning to the Light*; but our Words are commonly, *Take heed to the Light* (as the Apostle doth) *until the Day dawn, and the Day-star arise in your Hearts*: and was not the *Light* the *Means to take heed unto?* And what *External Means* had *Abraham*, that saw the Day of Christ and his Gospel? and what *External Means* had *Moses*, when God spoke to him, or *Outward Hearing* of Man's *Preaching* to him? And what *External Means* had *Mary Magdalen* and other Women, when the Lord sent them to *Preach* the *Resurrection?* And what *External Means* had *Daniel*, when he *Heard the Voice of God?* and was not this *Voice* of God *within?* though we deny none, that *God* and *Christ* speaketh to and sendeth. But did not the *Word come to* Jacob? and was not that the *Author* of his *Faith?* and was not he *Converted?* and did not all the Holy Men of God speak, as they were Moved by the Holy Ghost? And doth not Christ say, *He that hath an Ear, let him hear, what the* Spirit *saith to the Churches?* and is that an *Outward Hearing* or *External?* And doth not the Apostle say; *No Man knoweth the things of God, but by the* Spirit *of God*, which Revealeth them? and doth not Christ thank his Father for *Revealing* his things to his Disciples, and hid them from such *Wise*, as you are? And can any come to Christ, but whom the *Father draweth?* and is that by an *External* and *Outward* Hearing? And doth not the Lord say, *He openeth the Mouth of Babes* &c? And did not the *Lord open* Lydia's *Heart*, to *hear* Christ, that *Paul* Preached, who was a Minister of the *Spirit?* and did not he and the Apostles *Sow to the Spirit?* and was that an *Outward* and *External Means?* And doth

doth not the Lord say, *He will put his Laws in* their Minds, *and write them in* their Hearts; *and he will be their God, and they shall be his People: and they shall not teach every Man his Neighbour, and every Man his Brother, saying,* Know the Lord; *for they shall all know me from the Least to the Greatest, saith the Lord:* and is this your *External Means* (in *New-England*) and *Outward Hearing*, who persecute the Children of the New-*Covenant*, (that are *Taught of God*) for not following of you?

R. W. And thou say'st: *I ask, if it be not a Ridiculous Contradiction, to fill the VVorld with a Sound of their New* He- *and* She-*Apostles?*

Answ. We say, *Nay*, who are sent of God, and have *heard* God and Christ's Voice, as the *Prophets* and *Apostles* did. And you, who are feeding of your *External Means* of your *Outward Hearing*, and hate the *Light* of Christ, and are *Erred from the Spirit*, that gave forth the Scriptures, persecute us, as your *Fore-Fathers* did Christ and his Apostles.

R. W. And thou say'st; *I ask, if this* Light within (*without and opposite to the Hearing without, which is the Question*) *be the* Means *of* Faith, *how is it possible, that so many serious, enquiring Men in all Ages should not perceive a Breath of this VVind, no, not in their own Bosoms? and that* Famous Paul *should be Conscientiously and fully perswaded, that he ought to do many things against Christ* Jesus?

Answ. Hast not thou here manifested thy *Ignorance* again? for the *Light* of Christ *within* is not *opposite* to the Ministers of the Spirit, and such, as turn them from Darkness to *Light* &c. And the Apostles bid the Saints, *Look unto* Jesus, *the Author and Finisher of their* Faith, not unto *them:* and is not *He* the *VVord*, the Apostles Preached, and told them, it was nigh in their Hearts to *hear* it and do it? And *Moses* describeth the *Righteousness of the Law* &c: but the Apostle saith, *The Righteousness of* Faith, *which speaketh on this wise* (mark, *Speaketh*) *say not in thy Heart, who shall ascend into Heaven? that is, to bring Christ down from above; or who shall descend into the deep? that is, to bring Christ from the Grave* &c: but what saith it? *The VVord is nigh thee in thy Heart, and in thy Mouth; and this is the VVord of* Faith *which we Preach.* Now *mark*, the Apostle *Preached the VVord of Faith* in Peoples *Hearts* and *Mouths*; and was not this *VVord* in *Abraham's Mouth?* and *Jacob's Mouth?* and *Moses Mouth?*

and

and the *Prophet's Mouth?* and doſt thou ſay, *Enquiring Men in all Ages ſhould not perceive a Breath of this Wind?* and becauſe thou and the Prieſts in *New-England* do not *perceive a Breath of it*, therefore thou judgeſt others, like thy ſelf. And how could all the Prophets ſee Chriſt without the *Light*, which was Life in the Word, by which all things were made? —— And whereas the Apoſtle ſaith, *How ſhould they hear without a Preacher, and how ſhould he Preach, except he be ſent*; what is this to *your Preachers*, that never *Heard the Voice of God, and run, when God never ſent them?* And the Apoſtle ſaith, *But have they not all heard?* (mark) *yes verily* &c: ſo, *Then* (ſaith the Apoſtle) *Faith cometh by Hearing, and Hearing by the Word of God.* And *Paul*, who was *fully perſwaded, he ought to do many things againſt* Chriſt Jeſus *&c*; ſhewing, that he had *heard* of Chriſt with his External *Ears* and outward *Means*, and had *heard* the Prophets, that ſpake of Chriſt; yet was a Perſecutor of Chriſt in his Members in his *Falſe Conception*, like thee, and the Prieſts in *New-England*. And though *Paul heard Steven's* Sermon, yet he was not *Converted*; but at his Converſion Chriſt told him, It was *hard to kick againſt that*, which had *pricked* him: for Chriſt knew, what had prickt him, that made him kick again, when he was a Perſecutor of Chriſt in his Members, like *R. W.* and the *New-England* Prieſts and Profeſſors: and it is the way of the Perſecutors about Religion, *to kick againſt* that, which pricketh them.

R. W. And thou ſay'ſt; *Therefore it is* Grace, *that doth All*; and yet thou ſay'ſt; *This is ſomething, but reacheth not home*, [but what this *ſomething* is, thou haſt not told the World.] And thou ſay'ſt; *If all Men in the world have this* Light, *(which is ſufficient without Hearing) why ſhould not ſome (eſpecially the* Wiſe *and* Enquirers *&c.) perceive it, or ſomething of it? as* Paul *did not, until he* heard *ſomething (and becauſe God had a purpoſe to make an Extraordinary Uſe of him)* &c.

Anſw. What is this to *R. W.* and the *New-England* Prieſts, who are Strangers to this Work? And Chriſt, *who enlightneth every Man, that cometh into the world*, he ſaith; *Learn of me* &c: and God ſaith; *This is my beloved Son, HEAR YE HIM.* Yea, the Saints *heard* the Apoſtles, which were Miniſters of the *Spirit*; but was *the Apoſtle therefore the Author of their Faith, and Finiſher? or, were the Apoſtles the Word, which they Preached?* And as for thy *Wiſe* and *Enquirers*, ſome *ask and have not, becauſe they ask*

 amiſs:

amiss: but as Christ *Enlighteneth every Man, that cometh into the world*; so, if they do not hate the Light, in that Light they will see more Light, and see Christ, their *full Satisfaction*. And thou say'st, *It is* Grace, *that doth All*: If so, what do the *Scriptures* and the *Teachers* do then? which are thy *only Sword, Weapon, Rule* &c; and thy outward *Means*, which thou hast been busying thy self about? —— But *R. W.* the *Scripture* saith, *Grace and Truth cometh by* Jesus *Christ, which shed his Blood, and tasted Death for every Man*: and this *Grace of God, which bringeth Salvation, hath appeared to all Men*; and God said to *Paul, It was Sufficient*. So, it is *Sufficient to Teach* People, and bring their Salvation, if they do not turn it into Wantonness, and walk despitefully against the spirit of *Grace*: and such are not like (though they do *enquire*) to *perceive*, that deny that, which they should *perceive* withal.

R. W. And thou bringest *T. P.* saying, [*To say, the Officers of the Church are Invisible, it is plain of their Father the* Devil]. *G. F.* Answ. to *T. P.* and saith, [The Holy Ghost made the *Officers of the Church* Overseers; and that made the *Officers* the *Overseers* to be *Invisible*. For they saw with an *Invisible* Eye, and so, they were in the *Spirit*, which is *Invisible*, and not in the Flesh, else they could not be *Overseers in the Church* of God: and you are the *Visible Apostatized* from them]. —— And *R. W.* replyeth, and saith; *This is one of the most impudent Fooleries, that either* Fox *or (as the Proverb is) any Dog could be impudent in.*

Answ. Here you may see, how *R. W.* beginneth with *Railing Language*, which he had better applyed to his own Spirit, which cometh from it: but he hath not proved out of the Holy Scripture his *Lying Proverb*.

R. W. And thou say'st, *G. F. acknowledgeth a publick Assembly of Christians, as well as of other pretending worshippers* Turks, Jews *&c. and also he acknowledgeth the Ministers, Officers and Over-seers of their Assemblies.* P. 42.

Answ. Doth *G. F.* here mention the *Over-seers made by the Holy Ghost* of the *Turks* and *Jews*, but them in the Apostles days? why dost thou abuse his Words?

R. W. And thou say'st, *G. F's. Reason is notoriously silly and impudent*: why? *Because* G. F. *saith, The* Church *is in God, and the* Overseers *are made by the Holy Ghost.*

Answ. Doth not the Apostle say, *The* Overseers *were made by the*

the Holy Ghoſt? and, the Church *was in God,* as *Act.* 20, 28, and *Theſ.* 1? and is this Doctrine of the Apoſtles *notoriouſly ſilly and impudent? why? becauſe* you are not in the ſame *Holy Ghoſt,* and your *Church* is not in *God,* as theirs was.

R. W. And thou ſay'ſt; *Are the Secrets of God always ſecret, and never to be Revealed? the Child in the Womb, the precious Stones* &c. *when brought forth, are no more* Inviſible, *than the Sun in the Firmament.*

Anſw. Were not the *Children* in the *Womb,* or *precious Stones Inviſible,* before they were *brought forth* in themſelves? how proveth *R. W.* and the *New-England* Prieſts that to be like unto the things of God? The *Secrets of God* are *Revealed* by his Spirit, which is *Inviſible:* and ſo, they are *Secrets* to them ſtill, to whom they are not *Revealed* by the ſame Spirit. And this Spirit, that doth *Reveal* the things of *God,* doth make them *Overſeers.*

R. W. And thou ſay'ſt; *The Chriſtian Profeſſion and Profeſſours, how-ever they were wrought and prepared, and by divers Means by God's Spirit; yet* &c.

Anſw. But what theſe *divers Means* are, *R. W.* hath not told the World. But what is this in oppoſition, that *the Holy Ghoſt made not Overſeers in the Church* in the Apoſtles days? it is nothing to that.

R. W. And thou ſay'ſt; *Yet the Lord* Jeſus Chriſt *compareth them to the moſt Viſible, Conſpicuous, and Glorious Things and Perſons, to the* Sun *and* Moon *in the Heavens, and the* Heavens *and* Stars *alſo; to* Mountains *and* Cities *&c. and to* Kings, *their* Houſes *and* Palaces *&c.*

What is all this to oppoſe the Apoſtle's Doctrine, and ſay, *The Holy Ghoſt did not make them* Overſeers? which is the Conſequence of *R. W's. Jangling.* For we do grant, what the Lord *Jeſus Chriſt* doth *compare* his Holy People to in Scriptures; but that's not thy State.

R. W. And thou ſay'ſt; *Although the* Lord Mayor *of* London, *and the ſeveral Officers of the City are not made and ordained in the publick Streets; nor* Generals *&c. are they not therefore* Viſible *&c.*

Anſw. What a Story is this! who oppoſeth thee in this? who ſaith, They are not *Viſible?* But what is this to oppoſe the Apoſtle's Doctrine ſtill, who ſaid, *The Holy Ghoſt (that is* Inviſible) *made them* Overſeers? Will *R. W.* ſay, *It is the Holy Ghoſt,* that

maketh all *Mayors*, and *Generals*, and *Officers*, which are *Visible Officers* by *Visible* Commissioners? else what doth he bring this *Comparison* for? The Work of Christ's *Overseers* is Spiritual; it is with a Spiritual Eye and a Spiritual Discerning, and by a Spiritual Power, and to watch over the *Invisible* Spirits of People, the Souls of Men and Women.

R. W. It is most true &c. *that the Church is in God:* [and then thou Contradictest thy self, and say'st,] *And is it not also true in one Sense* [that is, thy *Sense*, not the Apostle's 1 *Thess.*] *We live in God, and move in God, and have our being in God* &c.

Answ. What *Roger*! one while a *Church*, and *not in God*, and yet *Live in him, and move in him*, as thou confessest? Thou say'st, *The whole* Creation *is Gloriously Visible.* Who saith to the contrary of that, which is *Outward?*

R. W. And thou say'st; *The* Saints, *their* Assemblies *and* Officers *are in God* Visible *to the world* &c. *though in an Heavenly* Spiritual *Sense, transcending the being of the Creation.*

Answ. And yet *R. W.* bringeth *J. M.* to Contradict himself; [in his *Append.* pag. 21.] and saith; *The Wise* Heathen-*Philosophers had a greater measure of Light in them* (*which is the first* Adam) *than any I can find now.* And *R. W.* opposeth *G. F.* for setting up Christ the *Second Adam*, and his New Covenant, and his New Creatures above the *First Adam* and the *Heathen-Philosophers*; and now [*in his* 42 *Page*] he confesseth, *This transcends the being of the First* Creation: Why didst thou oppose *G. F.* then (*in thy* 21 *Page*) and there Contradict what thou say'st in *page* 42? But where doth the Scripture say, *That the* Saints, *and their* Assemblies *and* Officers *are in God Visible?* for God is a *Spirit*, and they that are joined to the Lord, and are in the Lord, it must be by the *Spirit:* for none knoweth his things, but by his Spirit, that is *Invisible.* And *G. F.* never denyed, that the Bodies of the *Saints* and *Officers*, and *Assemblies* were *Visible* now, and in the Apostles dayes, and they were and are to be seen with *Visible* Eyes; or else how could they have been persecuted in the Apostles days, and in *New-England?* if you had not seen *Quakers* there, you could not have hanged them. —— And thou say'st; *It is most true and most sweet, that the Church is in God:* yet again, G. F's. *Reason is notoriously Silly and Impudent,* [because he saith to the Priest, *R. W.* defendeth, *that the Church is in God:*] So *Roger*, put thy Words together and see, what Sense thou canst make of them?

R. W.

R. W. Thou ſay'ſt; *Yea, G. F. and his &c. for all their being in God, and ſome of their proud and ſilly Anſwerings in* Courts, *that they* Live in God, *and* Dwell in God *&c.*

Anſw. See *R. W's.* Contradiction before in the ſame *page*, where he ſaith; *We live in God, and move in God, and have our Being in God* &c: we muſt not now confeſs this (that he juſt *now* owned) without being called *Proud* and *Silly*. But why! muſt not we tell, where our *Living* and *Being* is, before your *Courts?* and are not they *Silly* and *Proud* (as thou ſpeakeſt) and *live* not *in God*, that cannot endure to hear People tell you, where their *Living* and *Being* is? And yet thou ſay'ſt; *They diſown not their own* Viſible Congregations *&c.* Why ſhould they diſown their *Viſible Aſſemblies*, or *Teachers*, or Overſeers? which are gathered together in the Name of *Jeſus*, and are Miniſters of the Spirit; and are made *Overſeers* by the Holy Ghoſt, that is *Inviſible:* and their *Singing* and *Praying* in the Spirit they own. As for thoſe *Audible Performances* thou ſpeakeſt of, the Saints *perform* their *Worſhip*, *Praying*, *Preaching* &c. by the Spirit: is the Spirit and Truth *Viſible*, in which God is *worſhipped?* let *R. W.* and all the Prieſts prove that by Scripture, if they can.

R. W. And thou ſay'ſt; *VVhy doth this poor notoriouſly* Viſible Cheater *thus prate of* Inviſibilities, *eſpecially in times of Peace, and not in* Elias *his Caſe?* } P. 43.

Anſw. What! muſt they not talk of *Faith*, by which the *Inviſible* God is ſeen? nor the *VVord of God*, which was made Fleſh, by which all things were made? nor talk of the *Holy Ghoſt*, which made *Overſeers?* And did not the Apoſtle ſay, *Te are not in the Fleſh, but in the Spirit*, (Rom. 8, 9.) and yet all theſe were *upon the Earth?* but thou art dark, not knowing the things of God. But you Profeſſors, that *prate* ſo much of *Viſibility*, are *Inviſible* enough at *Times*, running away and flying your Teſtimony: but the things that are ſeen, that are Temporal, your ſtriving is in: and ſo thou pleadſt for *Viſibility*. And though we are for God's *Inviſible* things, againſt your Carnal envious Minds; yet, have we not been *viſible* in Tryals and Perſecutions? did we hide from you?

R. W. And thou bringſt *M. Bine*, which ſaith [*The Scriptures may be underſtood by the Help of Tongues.*] And *G. F.* Anſw. ["All "*Scriptures* were given forth by Inſpiration: and ſo without the "ſame Inſpiration it is not underſtood. Again, *Pilate* had the

"*Scrip-*

" *Scriptures* and *Tongues*, and yet did not *underſtand the Scripture*
" nor Chriſt the Subſtance of them: and this you have ſet up
" ſince the Apoſtacy, your *Tongues*, you Raveners from the Spi-
" rit.] —— *R. W.* replyeth and ſaith, *That* G. F. *confeſſeth, that every Syllable or Title in the Scripture is the* Word, *or immediately revealed VVill of God, againſt his and the* Quakers *common Song, hath God any more* Words *than one?*

Anſw. Doth *G. F.* ſpeak theſe Words in his Anſwer? did ever *G. F.* or any called *Quakers* deny, but the *Scripture* was given forth by *Inſpiration*, and was *Revealed* from God and Chriſt to his Prophets and Apoſtles, which were the *VVords of God* and Chriſt, and he the *VVord?* And, *Thou ſhalt not kill, and ſteal* &c. was not that *Revealed* to *Moſes*, and the *VVords of God?* for Chriſt ſaith; *I am the Door*, and, *I am the Bread of Life*; he doth not ſay, That he is an outward *Door*, or outward *Bread*, that is made of Corn. And was not the *Promiſe* of God *Revealed*, and his *Commands?* and muſt they not be known by the ſame Spirit, to anſwer them in Man *&c?*

R. W. And thou ſay'ſt; *I obſerve, the end of* G. F. (*and eſpecially of the old* Fox *and Serpent that acts him*) *is, to deſtroy the coming of* God's Holy Records *and* Writings *to poor loſt Men to their Salvation.*

Anſw. Are the *VVritings to Salvation to loſt Men?* is not Chriſt their *Salvation?* May not the *Devil* and the *Phariſees* have the *VVritings*, and yet be Enemies to Chriſt the *Salvation?* did not the *Jews* think to have Life in the *Scriptures*, which teſtifyed of Chriſt, and would not come to him, that they might have Life and *Salvation?* And doſt not thou ſay (in the ſame Page) *That* G. F. *confeſſes, how all Scripture was given forth* &c; and now, doſt thou Contradict thy ſelf, and ſay'ſt; *His end is, to deſtroy the Scriptures?* No, no; We love the *Scriptures:* and thou mighſt have kept all thy bad Words at Home. —— And thou ſay'ſt; *He may foiſt and whiſp in, what his* Helliſh Malice *pleaſeth to their Damnation.* —— *Roger*, this is thy own Condition, and not the *Quakers*, as thy Lyes have manifeſted.

R. W. And whereas thou ſay'ſt; *If no Knowledge of the Tongues, in which the Moſt-wiſe, Holy Lord pen'd his Letters or* Writings *to us, then no Preaching of the Doctrine in them to the world without ſome* New miraculous way, *then no Tranſlating and Reading of them, which is, that the* Devil *in all Ages and at this day aims at with all his might.*

Anſw.

Answ. Doth *G. F.* deny *Tongues* in themselves here, which are natural things? and what must be inferred from thy Words, but that *Men may understand the Scriptures with Natural Tongues?* then I query; How was it, that the *Pharisees*, and the *Grecians*, and all other *Languages* did not understand them? and how is it, that Christ saith, He *thanketh the Father, that he hath revealed these things unto Babes?* And the Apostle saith, *No Man knoweth the things of God, but by the Spirit:* and *G. F.*'s Answer is, *That all Scripture was given forth by Inspiration; so without the same Inspiration it is not known:* and if this be to *deny the Scripture*, let the Righteous judge. And as for all thy bad Words here against us, thou mightst have kept them at home.

R. W. And whereas thou say'st; *I charge upon this proud* Ignoramus, *and all his blind Disciples* &c. *the horrible Crime of* Unthankfulness *and Ingratitude; for were it not for* Tindal *burnt to Ashes, and other* Heavenly Spirits *set on work from Heaven to dig out the Knowledge of* Hebrew *and* Greek, *and turn it into* French, Dutch *and* English *&c, how should these* Seraphical Doctors *know, whether there were such a* Creation *of* Heaven *and* Earth, *and a Man and his Wife, which we talk of.* p. 44.

Answ. Dost thou not Contradict thy self (in thy 22 Page), when *Plato* granteth a *Creation*, and a kind of *Father* and *Son*, where thou setteſt up the *Heathen*-Philosophers? and dost thou not say, what *Aristotle* confesseth of the *God-head?* and what Scripture had they? and dost thou not say, Thou *findest in all Mankind a Conviction of the Eternal Power and God-head?* And doth not the Apostle say, *He understood by Faith, the World was made or framed by the* Word *of God*, Heb. 11? and doth not *John* say the same *Joh.* 1? And is not God the same now to his People in Christ, as he was to *Moses?* and doth he teach his People in the *New-Covenant* short of *Moses?* And as for thy Charge of *Unthankfulness* &c. keep it to thy self: for we can praise the Lord for the *Scriptures*, and such as honest *Tindal*, that did translate them; who was burnt and persecuted by the same *Bloody Murdering* Spirit of *New-England*, that kill'd our Friends. But what hast thou to do with *W. Tindal?* hear him in our Defence against thee and thy Brethren, saying: "*It is impossible to* understand *in the* "Scriptures *more than a* Turk, *for who-so-ever hath not the Law* "*of God writ in his Heart to fulfil it.* Again: *Without the Spirit*

"*it*

"it is *Impossible to* understand *them* (W. Tindal's *Works* p. 319, "p. 80). What is this, if People have the *Scriptures* in all the *Languages*, and yet oppose that, which must lead them into the Truth of them, or inspire them to know them? and though they have the *Scriptures* in all *Languages*, can any know *Adam* and *Eve*'s State in Paradise, except they be brought thither by Christ? And it's true, they may have an outward *Knowledge* by reading of *Adam* and *Eve* &c; but in this thou confoundest thy self, and say'st, *A Parrot may talk of* Heaven *and* Hell, *and the Grace*, and so, may not a *Parrot* be taught to *talk* of *Adam* and *Eve?* (read thy 33 Page). And then *R. W.* telleth of a *Question put to a Soul, and the dreadful end of that Party*; but he hath particularized no body: so, it is like the rest of his Stories.

R. W. And then thou chargest the *Quakers* with *Laziness, because they do not study the* Original Language *themselves*, saying; *It is a shameful Trade, and deceitful, when Persons have money in their hands, to take up all on Trust.* And further thou say'st, *I never knew any of these* Foxians *so inclined; but according to the* Lazy Fool *under the* Fig-tree *&c.*

Answ. R. W. Contradicteth himself: he saith, (*pag.* 43.) John Stubs *vapour'd and said; He understood as many Languages as I:* [and in another place] *That he understood the* Greek, Hebrew, *and* Latine. And the *Quakers* have their Schools, that teach all these Naturals: but what is all this to *know Christ* and *the things of God*, which are Revealed by his Spirit? And Christ saith, *Flesh and Blood had not revealed him to* Peter, *but his Father:* and was not *Peter*'s and the *Jews* Language *Hebrew*, that opposed Christ? And as for all thy *foul* Words, thou mightst have kept them at Home; for they are not worth Answering. But we challenge *R. W.* and all the *New-England* Priests to prove by Scripture, where-ever Christ or his Apostles charged one of their Believers with the *Horrible Crime of* Laziness, *for not studying the Original Languages*, as the means, by which they might *know the Scriptures and Christ*, without the Revelation of Christ and his Spirit?

R. W. And thou say'st; *I judge, that* G. F. *with his* Wild Spirit *cannot prove, that* Pilate *had the* Hebrew, Greek *and* Latine.

Answ. That is not the Matter in hand: for *G. F.* his *proof* was, That the *Scriptures are known again by the same Inspiration*: and that is thy part and the *New-England* Priests, to disprove, that

that *Pilate* had not the *Hebrew*, *Greek* and *Latine*, which he cauſed to be ſet up upon Chriſt, when he Crucifyed him.

R. W. And thou ſay'ſt; *Thou knows, that the* Devil *abounds in Tongues, and can ſpeak all Languages; and I know and have ſeen his* Inſpirations, Three thouſand Verſes, *in a ſhew very Heavenly inſpired by him, by an* Engliſh *VVoman of this Country.*

Anſw. But what this *Engliſh Woman* is, thou haſt not named in thy *long Story* of her. And it's like, thou art more acquainted with the *Devil* and his Works, than with Divine *Inſpiration:* and if he *knoweth all Languages*, what is this in oppoſition to *G. F*, that ſaith, *The Scripture is known by the ſame* Inſpiration, *that gave them forth?* But I believe, the *Devil* and thee art little acquainted with this *Inſpiration*; if thou wereſt, thou wouldſt not give *G. F.* ſo much *foul Language*, that holdeth it forth. And it's like, this *VVoman* thou ſpeakeſt of, is one of your own People; for if ſhe had been a *Quaker*, we ſhould have had her Name in Print before now. And the Apoſtles were *Inſpired by the Holy Ghoſt* with *Tongues:* and if the Lord ſhould *Inſpire* any now, I queſtion not, but you would ſay, It was of the *Devil*. But we charge thee and the *New-England* Prieſts, to ſhew us by Scripture, where Chriſt or his Apoſtles commanded to ſet up *Schools*, and to *Study Tongues* and *Languages*, and then go to Preach? for the Scripture ſaith, That they had ſometimes *Interpreters* (as 1 *Cor.* 14): and if they had not, they were to be ſilent.

R. W. And whereas thou ſay'ſt; *Thou art ſure, that we talk (like little Children) without the leaſt Knowledge at all (generally) of any thing but their* Mother Engliſh; *and yet ſo proudly and imperiouſly vapouring and triumphing* &c: p. 45. and yet thou ſay'ſt; *I perceive, that* John Stubs *was a Scholar; and had* Hebrew, Greek, *and* Latine; [He was a *Quaker*, that diſputed with thee.]

Anſw. And what *Contradictions* are theſe *R. W!* And what canſt thou tell, what they do in their *grave Conſultations?* what doth *Roger* make himſelf here? But what is all this as *knowing the Scriptures* again by *Inſpiration?* and the *Quakers* can praiſe God, for what they are through his *Grace.* —— And then thou telleſt a Story of *Theora John*, and ſay'ſt; *The* Quaker's *Inſpirations are like unto his:* Nay, this thou might'ſt have kept at home; for we own no *Inſpiration*, but by the ſam Holy Ghoſt that gave forth *Scriptures.*

R. W. And thou ſay'ſt; G. F. *is no wiſer in affirming, that the* Tongues *came in place of the Spirit ſince the* Apoſtacy: *for before the* Apoſtacy *the Lord furniſhed his Servants with the Underſtanding of ſeveral* Languages *miraculouſly; and with the* Apoſtacy *thoſe* Heavenly miraculous Gifts *ceaſed.*

Anſw. And therefore you have *ſtudied the Tongues* in the *Apoſtacy*, and ſet them up in place of the *Spirit:* but are not the *Gifts of the Spirit* known again out of the *Apoſtacy?* And is *Inſpiration* known by *ſtudying* Natural *Languages?* and what is this to the purpoſe of the *Apoſtles knowing Tongues by Inſpiration?* G. F. oppoſeth not that; by which *Inſpiration* they gave forth Scriptures: which *Inſpiration* maketh wiſe. And thou confeſſeſt, *The* Devil *can ſpeak all Languages:* ſo if you ſtudy to know *all Languages*, they are but *Natural* things; and are you any thing wiſer with your Natural *Languages* than he? for can any know the Prophet's, and Chriſt's and the Apoſtle's Words, and Chriſt, but by Revelation of the Holy *Spirit* and *Inſpiration* —— the things of God?

R. W. And thou ſay'ſt; *In the* Apoſtacy *the Father of Spirits gave to his* Two Witneſſes *Power, and Authority, and Ability* &c.

Anſw. But prove this out of the *Revelations*, that the Lord Commanded them to ſet up *Schools* and *Colledges* to learn *Languages* to ſet up Miniſters: for the Papiſts (that thou ſpeakeſt of) had *Schools* and *Colledges* to make Miniſters, before *Calvin* and *Luther* roſe; and ſo have you. And as for the true *Proteſtants* and *Martyrs*, that ſuffered Perſecution (as we have done by the ſame Spirit of *New-England*) we own all thoſe true *Proteſtants*; and how the Lord upheld them in their Teſtimony: and this is nothing to you Profeſſors of *New-England*, who are found like theſe *Foxes* and *Popiſh* Spirits, worrying the Lambs, and ſpeaking evil of things you know not.

R. W. And thou ſay'ſt; *Thou wilt not diſcourage the weakeſt* Engliſh Man *or* Woman *(in Chriſtian Humility) to ſound forth the Praiſe of God in* Writing, Speaking *and* Printing *in* Engliſh, *what they have Experimented of the* Son of God *&c:* And then thou Contradicteſt thy ſelf, and haſt been ſpeaking againſt *He-Apoſtles* and *She-Apoſtles* of the *Quakers*, ſpeaking by the ſame *Spirit:* and thou ſay'ſt; *But when they lift up their* Horns *on high* (*or their* Bruitiſh Ears, *as* Foxes *do, inſtead of* Horns) *then I muſt.*

must tell G. F, *that although he prattles amongst the* English, *and they be cheated with his dying* Spirit *&c.*

Answ. As for *Cheating* and *dying Spirit*, *R. W.* may keep at home, with the *Bruitish Ears* thou speakest of, and his and the *New-England* Men's *Horns*. For it is with the Holy *Spirit of God*, that we do exalt the *Horn* of our Salvation; through which Spirit we have had *Experience* of his *Son*, and of his Light, Faith, and Mercy and Grace manifested to us: and this we have been moved of the Lord to *Speak*, *VVrite* and *Print*; which hath made the dark *Spirit* in thee and the *New-England* Priests to rage and persecute. And it was not a *Simple Pretending* (as thou scoffingly say'st) of some of our going to the *Turk* and *Pope*; but a Motion of God, whether they will hear or forbear. But *R. W.* may Rail against them *behind their Backs* in his *Tongues* and *Languages*, but before their Faces he dare not shew his Face: and therefore the *Lazy Spirit* he had better applyed at Home.

R. W. And then thou say'st; *They must either be furnished with the Gifts of Tongues* Miraculously *&c*; *or else they must fling off their Lazy* Devil, *and* Study *the Tongues of other Nations, to whom they carry their* (*pretended*) Glad News.

Answ. Is the *Devil Lazy*, and can *speak all Languages*, as *R. W.* saith? Must the *Quakers study the Tongues* to Preach the *Glad News?* and what, if they have them already? Did none *speak by Interpreters?* read 1 *Cor.* 14. And what, if they can speak all these *Tongues*, and be out of the Spirit of *Inspiration*, that gave forth Scriptures, and Revealeth the *Son*, it would but bring People into a *Form*, like the *New-England* Professors and others, and to speak of *Heaven*, and *Hell*, and *Grace* (as thou say'st) like the *Parrot* (in thy 35 Page). So, compare this with thy 45 Page and see, what a great *rambling* thou hast made against *G. F*'s. Words to no purpose, who saith, [" The Scripture must be known by " the same *Inspiration*, that gave them forth]; and for all thou hast said, thou hast not disproved it. And the *Glad News* of Christ and his *Gospel* was and is Preached by his Spirit: for the false Christs and *VVolves* may get the Sheeps-cloathing, as you Priests have done, and have worryed the Lambs in *New-England*.

R. W. Bringeth *M. Bines* (*fol.* 86.) saying [*Notwithstanding thy passing through the First and Second Resurrection* (*as he saith*) *there remains a* Torment *for thee at the last Day, and* Woe. And *G. F.* Answ. [" They are blessed, that } p. 46.

" have Part in the *First Reſurrection*, the Second Death hath no " Power over them; but are made free from Wrath that is to " come, and are paſſed from Death to Life: and are tranſlated " into the Kingdom of the Son of God; and are in Union with " the Son of God and the Father both]. *R. W.* replyeth and ſaith; G. F. *arrogates to himſelf and his* Foxians, *a paſſing through the Firſt and Second Reſurrection; he triumphs in their Bleſſedneſs pronounced to their Firſt Reſurrection, viz. of Communion with God, and Freedom from VVrath to come.*

Anſw. The *Reader* may ſee, how *R. W.* falſly applyeth the Prieſt's Words to *G. F*, which ſpeaketh of the Firſt and Second Reſurrection: but doth *G. F.* mention the Word of *paſſing through the Second Reſurrection?* For doth not *John* ſay in the *Revelations* (and is it *Arrogancy* in him?) *Bleſſed and Holy is he that hath part in the* Firſt Reſurrection, *on ſuch the Second Death hath no Power; for they are Prieſts of God* &c, *(Revel.* 20)? And doth not the Apoſtle ſay (*Rom.* 5, 9,) *We ſhall be ſaved from* Wrath *through him* (to wit, *Chriſt* &c)? and, *Thanks be to* Jeſus, *which hath delivered us from* Wrath *to come* (1 *Theſſ.* 1, 10)? and *(Chap.* 5, 9) *God hath not appointed us to* Wrath? And the *Saints had* Fellowſhip *with the Father and the Son* (1 John 1)?

And *R. W.* ſaith; *That* G. F. *is in his Burrough of Words of divers Significations* &c. Nay *Roger*, *G. F*'s. Words are plain; and thou art in thy *Burrough*, that ſeeſt them not. And then thou ſay'ſt; G. F. *wreſts and winds, what is for his wicked Ends.* This is falſe, and thy own Condition; and wherein doth he *wreſt*, when he ſpeaketh plain Scripture?

R. W. And thou ſay'ſt; *You ſhall never take him in diſtinguiſhing and defining, what is the Firſt and Second* Death, *and what is the Firſt and Second* Reſurrection.

Anſw. What need he, when *John* hath plainly *defined* and *diſtinguiſhed* it in his *Revelations?*

R. W. And thou ſay'ſt; *The Truth is, as ſoon as they hearken to this* Familiar Spirit, *they are ſo elevated, that they be in* Heavenly Glory: *the* Reſurrection *is paſt, and* (*with* K. Agag's Dream) *the* Bitterneſs *of* Death *and* Wrath *is paſt for ever with them.*

Anſw. This thou mightſt have applyed at home, with thy *Familiar Spirit*, thou ſpeakeſt of. And doſt thou not here again abuſe *G. F*'s. Words? doth he ſay here, *That the Reſurrection is paſt?* and are they not the Prieſt's *M. B*'s. Words of *Paſſing through*

through the First and Second Resurrection? But where doth the Scripture say, *They that have part in the First Resurrection, there remaineth a Torment for such at the last day and VVo,* as the Priest saith? thou shouldst have made this good by Scripture. And as for the *Thorns* and *Thistles*, thou may'st keep them at home, which grow in thy own Nature.

R. W. And thou say'st; *If we talk of Escaping Wrath to come, and of Enjoying* Blessedness, *we must prove it to others, as well as to our selves.*

Answ. Roger, thou and the *New-England* Professors have no more Ears to hear it, than the *Jews* had to hear Christ and his Apostles, who said, *Christ had a Devil:* and *Paul* was a *Babler*, and a *Pestilent Fellow.*

R. W. And thou tellest us; *That the Expectation of the* Jews *and the* Mahometans *expecting a* Catnal Blessedness *to come, is false: and We must prove,* Papists *and* Common Protestants (*for all their Prayers and Alms* &c.) *are under that Sentence,* Depart from me, ye Workers of Iniquity.

Answ. Thou didst very well *Roger*, to confess thy self (*at last*) to be *One of them*; and we do believe, thou hast spoken forth thy own *Sentence.* But dost thou believe, that none of the *Papists* and *Common Protestants* will repent? and *Jews* and *Mahometans?* Cold Charity, *Roger*!

R. W. And thou say'st; *The Lord* Jesus *being ask'd about the great Point of* Salvation, *he seems to answer two things,* 1. *That the Most will hang their Souls upon the* Hedge, *and venture like the* Highways *and* Hedges *&c.*

Ans. We do charge *R. W.* and the rest of the Priests in *New-England* to make this good by Scripture, where ever Christ said, *They hanged their Souls upon Hedges, and ventur'd like the Highways and Hedges?* or else acknowledge, thou hast abused Christ's words, as well as *G. F's.*

R. W. And thou say'st; *Some will endeavour to seek to enter* (*I judge*) *both* Jews, Mahometans, Pagans, Papists *and* Protestants, *and shall not be able.*

Answ. And why did'st thou not put-in *thy self* and the persecuting Professours in *New-England?* And why *shall they not enter?* is it not, because they do not *believe in the Light,* as Christ commandeth? therefore they do not *Enter* into the Rest because of *Unbelief* (as in *Hebrews*)?

R. W.

R. W. And thou say'st *Of such, as are sensible of the* Narrowness *of the Way, and* Streightness *of the Door, and the* Infinite Necessity incumbing, *and the* Infinite Excellency inviting, *that fling away Preferments, Profits and Pleasures, and chuse to enjoy the* Mediator, *as lost and damned in our selves, and follow him from his* Cradle *and* Manger *to his* Cross *and* Gallowses, *and labouring to draw other poor drowning Souls out of the Pit of Eternal Rottenness and Howling with us.* p. 47.

Answ. If *R. W.* and the *New-England* Professors were in this, as he saith, he and and they would never have been so *Envious* (as they have been) against the People called *Quakers*; for *R. W's. Words*, and the *New-England* Priests and Professors *Actions* give them the Lye. For he is persecuting God's People with his *Tongue*, and desireth, *they may be punished:* and the others have **Purged** them upon their **Gallowses**, and **Banished** and **Whipt**, and **Spoiled** *Goods.* And if this be a Spirit, that *followeth Christ in his Cross, in his Straight way from his Manger, and Cradle and Cross to the Gallowses*, who rebuked them, that would have had Men's Lives destroyed; and told them, *They knew not, what Spirit they were of*, and said, *He cometh not to destroy Men's Lives, but to save them*; let all the *Sober Christians* judge.

R. W. And thou say'st; *The Spirit of God tells us of three sorts of perisht Souls, 1. Those without the* Law, *of which are Millions of Millions innumerable.* And yet thou say'st (*Append.* p. 28.) *There is generally in all Mankind in the world a Conviction of an Invisible, and Omnipotent and Eternal Power and Godhead; and thou findest, all Men will confess, that the Mind of God is pure* &c. *that it was ever and is wickedness, to sin against it. All Mankind having the* Law *&c.*

Answ. How stand these together *Roger*, and with *Rom* 1, and 2, which thou say'st, *The Spirit of God tells thee, that those without the* Law *are Millions of Millions innumerable?* For if thou meanest the *Outward written Law*, whether that of God in the *Gentiles* was not one with it, which *did the things contained in the Law?*

R. W. And then thou say'st; 2. *Such as had the Law and Will of God revealed to them in the Covenant of Works* &c. 3. *Of such, to whom Infinite Pity hath vouchsafed the Joyful Tidings of the Son of God his* Mediation *and* Intercession *&c.*

Answ. Art not thou and the *New-England* Professors like unto the

the *Jews*, that *had the Law* of God, and did it not? that have the *Joyful Tydings of the Son of God, his Mediation and Interceſſion* &c. who dyed for Enemies, and ye perſecute his Friends, like the *Jews*, that perſecuted the Prophets, that *had the Law?* But what is all this to *G. F*'s. Words, [" *Bleſſed are they, that have* "*part in the* Firſt Reſurrection]? thou haſt gone *beſide the Matter*, which thou took in hand to reply to; for thou findeſt fault with *G. F.* for not *defining and diſtinguiſhing, what the Firſt and Second Death* is; and yet thou haſt not done it thy ſelf.

R. W. And thou telleſt us of a Story of the *Papiſts, and Proteſtants againſt the Papiſts* &c.

Anſw. This thou mightſt very well applyed to thy ſelf and the Profeſſors in *New-England*, that are crying againſt the *Bloody Papiſts*, and ye have been as *Bloody* in this Age, as they.

R. W. And thou ſay'ſt; *Theſe* Quakers *pretend the Higheſt, but no otherwiſe, then* Thou O Capernaum, which art exalted *&c.* And thou ſay'ſt; *Tyre and Sidon, Sodom and Gomorrah, and the poor* Jews *and* Mahometans, *yea the Papiſts and Common Proteſtants ſhall have an eaſier Cup to drink, than theſe* (thou here and often elſe-where calleſt *Foxians*) *that are ſo high, pure and lofty, yet abound with Luciferian Filthineſs.*

Anſw. R. W, as thou *Judgeſt, thou wilt be Judged*; thou *wouldſt* have it ſo: but none of theſe things thou haſt proved, but miſapplyed *Chriſt*'s *Words*; which is to thy ſelf. And as for *Capernaum, Tyre, Sidon* and *Sodom* &c. it may be well ſaid to thee and the *New-England* Profeſſors, who would neither *hear Chriſt nor his Servants, but ſlew them.* And as for our *Cup*, trouble not thy ſelf with it, who know the *Cup* of Chriſt's Suffering, and the *Cup* of Salvation; who learn of Chriſt to be Meek and Low, and to deal truly with *Hypocrites.* And as for *Luciferian Filthineſs*, thou mightſt have kept that at home. And Chriſt doth teach and exhort, and maketh his People *Clean* by his *Blood*; and they can praiſe God for it, though thou ſcoffeſt at *God*'s *Work* and them: and we know, that Chriſt hath taught thee none of this *foul Language.*

R. W. And thou bringſt *M. Bines* (Fol. *G. F.* p. 89.) ſaying [*The Saints are neither in the Fulneſs of the Godhead, nor in part; away with this Blaſphemy, that ſaith, this is*]. *G. F.* Anſw. "The "Work of the Miniſtry was, To bring People to the Knowledge "of the *Son of God*, to a *perfect* Man; to the *Unity* of the Faith,

to

"to the Measure and Stature of the *Fulneſs* of Chriſt; and Chriſt "would dwell *in the Saints*, and God would dwell *in them*. And "thou ſay'ſt, *They have no part of the Fulneſs of the Godhead*; "but *John* ſaith, *Of his* Fulneſs *we all have received, in whom* "*dwelleth the* Godhead *bodily*. And ye be all in the Blaſphemy, that "be out of this *part* of his *Fulneſs*]. *R. W.* replyeth to *G. F.* and ſaith; *It was an* Horrible Crime, *which the* Jews, *though maliciouſly and falſly objected againſt the Lord* Jeſus, *that he being a Man makes himſelf God.*

Anſw. Who denyeth this, but the *Jews* did ſo? and what is this to the purpoſe? but was Chriſt ever the worſe for their *Blaſphemy?* or his Servants the worſe for thy *Railing* againſt them, and for *New-England* Profeſſor's perſecuting of them?

R. W. And whereas thou ſay'ſt; *What ſhall we ſay to theſe* Bruitiſh, Blaſphemous *vile Worms of the Earth, Yeſterday creeping out of their Holes,* Slaves, Hell-hounds *(as we all by* Nature *are) ſo horribly to ſet their Faces (as* David *ſpeaks) againſt the Heavens, vapouring themſelves to be in the Godhead, and that alſo* Bodily: *ſo that what was applicable to the* Body *of the Son of God, is proper and applicable unto them* &c.

p. 48.

Anſw. Let the *Reader* read *G. F's.* Anſwer and ſee, if there be any Colour for him to *forge* theſe Words, *That which was applicable to the Son of God, we ſhould take to our ſelves?* Or, is there any thing, that *G. F.* ſaith, *The Saints are in the Fulneſs of the Godhead?* but as the Apoſtle ſaid, What was the Work of their *Miniſtry*, which was for the *perfecting of the Saints* &c. and the *Edifying of the* Body *of Chriſt, till we all come in the* Unity *of the Faith, and the Knowledge of the* Son of God, *and unto a* Perfect Man, *and unto the Meaſure of the* Stature *and* Fulneſs of Chriſt. And *John* ſaith (1 *Joh.* 16.) *Of his Fulneſs have we received Grace for Grace.* And the Apoſtle ſpeaking of Chriſt ſaith; *He hath put all things under his Feet, who gave him to be Head over all things to the Church, which is his* Body, *the* Fulneſs *of him, that filleth all in all:* And the Apoſtle ſaith; *To know the Love of Chriſt, which paſſeth Knowledge, that ye might be filled with all the* Fulneſs *of* God (*Epheſ.* 1, 23; and 3, 19) And the Apoſtle ſaith; *In him* (to wit, *Chriſt*) *dwelleth all the* Fulneſs *of the Godhead* bodily; *and ye are compleat in him, which is the Head* &c. (*Coloſſ.* 2, 9): was the Apoſtle a *Blaſphemer*, and a *Hell-hound* &c. that ſpoke

theſe

theſe Words? and doth not the Apoſtle ſay, *That God will dwell in his Saints?* read *Coloſſ.* both the 1. and 2. *Epiſt.* And as for *Setting Face againſt Heaven,* with all thy bad Words and Languages thou might'ſt have kept at Home.

R. W. And thou ſay'ſt; *See the horrible* Egyptian *Darkneſs, the Lord hath juſtly poured upon theſe feigned* Goſhenites, *they exclaim againſt us for uſing the word* God-man, *and aſk us, where we find ſuch a Phraſe in Scripture?* [and why ſhould you not prove by the *Scripture,* what you do ſay?] And thou ſay'ſt; *They reſt not in the Title* Immanuel, *God with us; nor the Fulneſs of the Godhead bodily in Chriſt* [that is *Scripture-Language*]. And *R. W.* ſaith; *But Sacrilegious Robbers (in effect) Arrogate to themſelves to be God-men and God-women, the Godhead dwelling in them* Bodily.

Anſw. We do charge *R. W.* or any of the *New-England* Profeſſors, to ſhew out of our *writings,* and name the *Perſons,* that ever ſpoke any ſuch Language; but as the Scripture ſaith, *Chriſt dwells in his Saints, and they ſhall ſup with him; and they are the Temples of God.* And this the Scripture declareth, which we are Witneſſes of, praiſed be the Lord for ever.

R. W. And thou ſay'ſt; *Whereas G. F. here ſaith, The Work of the Miniſtry was, to bring the Saints to a Perfect Man; he groſly abuſes that Heavenly* Eph. 4, *which concerns the Fulneſs and Perfection of all the Elect of God* &c.

Anſw. Then were not the *Epheſians concerned?* And doth *G. F.* mention the *Epheſians* only in his Anſwer? are not his Words general? ſo the *Groſs Abuſe* is thy own, and not *G. F's.*

R. W. And thou ſay'ſt; *Applying it to every particular deluded Convert of theirs, as being as much Holy, as much God as Chriſt* Jeſus &c.

Anſw. Let the *Reader* ſee *G. F's* Anſwer, if *R. W.* hath not *groſly Abuſed* his Words here again? for there are no ſuch Words in his Anſwer of the *Saints being as much God, as Chriſt.* But doth not the Apoſtle ſay, *That we may preſent every Man* Perfect *in* Chriſt Jeſus, *Col.* 1. 28.? And *He ſpoke Wiſdom among them that were* Perfect, 1 *Cor.* 2, 6? And *Col.* 4, 12, *That ye may ſtand* Perfect *and compleat in all the Will of God.* And doth not God and Chriſt exhort to *Holineſs* and *Perfection?* and *Without* Holineſs *none ſhall ſee the Lord.* And Chriſt ſaith; *Be ye* Perfect, *as your Heavenly Father is Perfect,* (Matth. 5) and muſt they not be

perfect in their Love and Meaſure of the Spirit of God, which they have from him the Fountain, who are *Sealed by his Holy Spirit of Promiſe*, Epheſ. 1, 13: and 1 *Theſ.* 4, 8? And doth not *Peter* ſay, *Ye are a Royal Prieſthood, and* Holy *Nation*, (1 Pet. 2, 9)? and doth not the Apoſtle *Paul* call the Saints *Holy Brethren* (1 Theſſ. 5, 26, 27)? And their *hands* were to be *Holy*, that they lifted up to God (1 *Tim.* 2). And (2 *Tim.* 1) the Lord called them with a *Holy Calling*: and (1 *Pet.* 1) *Be ye* Holy *in all manner of Converſations*; *Be ye* Holy, *for I am* Holy, *ſaith the Lord*. So, is not the *Veſſel* to be *Holy*, and *Potle*, that holdeth the Heavenly Treaſure of his Spirit, which they have from the *Holy God*, the Fountain? But to ſay, *The Saints are as much God, as Chriſt*,, I ask thee, how the little *Veſſels* or *Potles* can contain him, who filleth Heaven and Earth? But what is thy end in all this? that thou wouldſt not have *God* and *Chriſt dwell in his Saints* by his Spirit, and by his Faith.

R. W. Thou ſay'ſt; *I may uſe the Exprobrations of* Moſes *againſt* Korah, Dathan *and* Abiram; *Is it not enough for you, but ye will ſeek the* Prieſthood *alſo?*

Anſw. This thou mightſt well have applyed to thy ſelf, and the Prieſts of *New-England*, and not to the *Quakers*: for it is through the *Grace* and *Mercy* of God, that we are, what we are.

R. W. And thou ſay'ſt; *Is it not enough, that the Moſt-High* Potter *hath made us Men and Women, and not Serpents and Toads, and not* Pagans, Turks, Jews, Papiſts, *but* Engliſh Proteſtants.

Anſw. Are not the *New-England* Prieſts and thou in the ſame Nature and Spirit (that the *Turks, Pagans, Jews* and *Papiſts*) that perſecute with Tongue and Hands, yea to *DEATH*, as witneſs the *New-England Laws?* and did not Chriſt call the perſecuting *Jews Serpents*, and of their Father the *Devil*, that did not do the Works of *Abrahah?* and what may be ſaid to you, that do not do the Works of *true Chriſtians?*

R. W. And further thou ſay'ſt; *We muſt alſo be Infinites, Eternals, Omniſcients* &c.

Anſw. If thou chargeſt this upon the *Quakers*, we ſay, they are *Words of thy own forging*; and do challenge thee to make it good out of the *Quakers* Writings, or name the Perſons that ſaid ſo: which we know thou canſt not.

R. W. And further thou ſay'ſt; *Will not the infinite Favour of*

Leave,

Leave, *to drink of ſome Heavenly Drops of the Infinite and Inconceivable Ocean of his Goodneſs. ſatisfie and content us; but we will be Gods with the* Devil, *and our firſt Parents, we will be the* Inconceivable Ocean *it ſelf.*

Anſw. I never did hear ſuch Lies before come out of a Man's Mouth, that any of the People of God uſed any ſuch terms, as, *They were the Inconceivable Ocean it ſelf,* and *that they would be Gods.* They might ſay, they were *God's People;* and he would dwell in them; and, *Chriſt was in them,* and all their *Springs were in him:* and this is according to Scripture. But let the *Reader* ſee, if there be any ſuch *Occaſion* in *G. F's.* Anſwer for him to uſe this *forging Language.* And if thou wereſt one of thoſe *proud Rebels* (thou ſpeakeſt of) that was fetcht *from the Gallows by the Smile of a Prince,* thou would never have uſed theſe Expreſſions againſt us. But thou ſay'ſt; *They muſt be the* Prince *and* King *himſelf:* Thou haſt not proued this; though we muſt tell thee, Chriſt makes his Redeemed Saints both *Kings* and Prieſts, to Reign over the Deuil, and *offer up Spiritual Sacrifice to* God, (*Revel.* 1).

R. W. And thou ſay'ſt; *The* Pagans *of the World, as they are wild to all Civility, ſo to all Divinity, and Heavenly matters.* And then thou telleſt a great Story, what they Worſhip, *Lyons, Dragons* &c. And ſuch *as cryed out of* Paul *and ſaid, he was a God* &c. And thou ſay'ſt; *They apprehend a Deity,* (it's like thou meaneſt a *Deity,* if thou hadſt Printed it right) &c. { p. 49.

Anſw. And what is all this to the purpoſe, to prove, that the Saints did not receive of *Chriſt's Fulneſs,* and grow up to a *perfect* Man? For may be ſome of us have read the Story of theſe things, as well as thou: but thou ſhouldſt have brought *Paul's* Anſwer to thoſe.

R. W. And thou ſay'ſt; *It pleaſed the Moſt-High* &c. *often to meet with* Pharaohs, Abſoloms, Nebuchadnezars, Hamans, Herods *of this World, with Nations, Cities, Armies for their* Pride, *as he did with* Sodom *with remarkable Strokes of Judgment* &c.

Anſw. Let thee and *New-England* take heed of this, who boaſt your ſelves againſt God's People, Sons and Servants; take heed, that God's *Remarkable Stroke* do not come upon you: for be ſure it will, if you do not find a day of Repentance.

R. W. And thou ſay'ſt; Paul *in danger to be puffe up in Voices*

and Queſtions out of the Whirle-wind &c.

Anſw. But it were well, if *R. W. ſaw himſelf*, then he would not be againſt the *Quakers*, who ſay, *God's Grace is ſufficient both to* teach *and bring Salvation.*

R. W. And thou ſay'ſt; *Till we more and more come to ſee, how Perfect we are in Dirt and Stink, and Filth and Death and Hell, Crawling like Monſters of Pride and Self-conceitedneſs upon this Earth* &c.

Anſw. It ſeemeth, you do not ſee your *Stink* to the full yet, of *Filth*, *Death* and *Hell*, and your *Crawling*, *monſtrous Pride of Self-conceitedneſs:* and how ſhould you without the *Light* of Chriſt, which giveth the Knowledge of Chriſt, and his Blood, that cleanſeth from Sin, and maketh their Garments white.

R. W. And thou bring'ſt *M. B.* (Fol. 90.) ſaying, [*There is a kind of Infiniteneſs in the Soul, which cannot be Infinite in it ſelf*]. And *G. F.* Anſwereth and asketh the Queſtion, [" Is not the *Soul* " without beginning, coming from God, returneth to God again, " who hath it in his hand? which Hand goeth againſt him that " doth Evil; which throweth down that which warreth againſt " it. And Chriſt *the Power of God*, is not he the Biſhop of the " *Soul*, which bringeth it up unto God, which came out from him? " and hath this a Beginning or Ending? Is not this *Infinite* in it " ſelf more then all the World?] *R. W.* replyeth, but he doth not anſwer *G. F's. Queſtions*, that he asketh; but falleth a railing, and ſaith, *That the* Soul *or Spirit of Man ſhould be boundleſs or without limits, without* Beginning *or* Ending, and cryeth, *A blaſphemous Monſter, begotten of* Helliſh Pride *the Father, and* Helliſh Ignorance *the Mother:* And thus *Roger* falleth a Railing inſtead of Anſwering. And then thou ſay'ſt; *For* Infinity *and* Infiniteneſs *in that Senſe can be no other, but the Infinite and Eternal Power and Godhead, tranſcending the Capacity of Men or Angels to receive it, or conceive the Nature of it.*

Anſw. Did not the Apoſtles *receive* Chriſt by his Spirit, in whom the *Eternal Power* and *Godhead* dwelt? how did they preach Chriſt then both in his Fleſh and *Divinity?* But what is this to *G. F's.* Queſtion? he doth not ſay, That the *Soul* is *God* or *Chriſt*, and his *Eternal Godhead*; but he asketh the Queſtion, Whether the *Soul* did not come out from God; that is, from his Breath, *who breathed into Man the Breath of Life, and he became a Living Soul?* and whether or no the *Souls* of the Righteous do not return to *Chriſt and God?*

R. W.

R. W. And thou ſay'ſt; *It is true in a Secondary way (a Poſteriori) as they ſay, the Spirit of Angels and Men are as* Lamps, *lighted up by the moſt-High and Infinite Majeſty never to go out or be extinguiſhed in Joy or Sorrow* &c.

Anſw. And doſt not thou call the *Spirits of Men* the Soul? now if the *Lighted Spirits of Men* &c. *by the moſt-High and Infinite* are never to go out, as thou confeſſeſt, that the *Spirits of Men* &c. *are Lighted, and never go out*; are they not *Infinite* then in a *Secondary way*?

R. W. This Notion dazles the moſt ſober and ſteady Eye and Brain &c. [If *G. F's. Queſtion dazle the Eye and Brain*, it's like it doth thine.] And then thou telleſt a Story of *Emperours*, and the *Sun* and *Moon*, and *Days* and *Nights* &c. And thou ſay'ſt; *All have their* Hitherto *and* No further, *by the Infinite Eternal Arm* [The *Quakers* do not deny that]. And thou ſay'ſt; *Of all the Opinions of the* Soul's *Being and Riſe, this of* Infinity, *making it God himſelf* &c. *and this is to deſtroy* Souls, *and the* Infinite *God himſelf.* p. 50.

Anſw. How can *G. F's* Queſtion *deſtroy Souls* or *deſtroy God*? for can he be *deſtroyed*? no; he is a *DESTROYER* of the *Deſtroyer*: for *G. F.* in his *Queſtion* doth not ſay, the *Soul* is God. *Mag. Bine* affirmeth, that *there is a kind of* Infiniteneſs *in the* Soul; but what *kind* of *Infiniteneſs* it is, *R. W.* hath not explained: whether it be *Infinite* in it ſelf, or *Finite*. And *Job.* 22, 5, *Is not thy VVickedneſs great, and thy Iniquities* Infinite? *R. W.* will not ſay, that this *Infinite VVickedneſs* was *God*, becauſe he uſeth the Word *Infinite*. And *Habbakuk* ſaith; Ethiopia *and* Egypt *were her Strength, and it was* Infinite (*Nahum* 3): now thou canſt not ſay, that this was God, becauſe he uſeth the Word *Infinite*: neither canſt thou ſay, *The Soul is God*, becauſe *M. B.* ſaith, *There is a kind of Infiniteneſs in the Soul.* And *G. F.* asketh, Whether it be not *Infinite in it ſelf*, and more than all the World? And doth not *Job* ſay, *In whoſe Hand* (to wit, the Lord's) *is the* Soul *of every living thing, and the Breath of all Mankind* (Job. 12, 9)? And is not Chriſt called the *Biſhop and Shepheard of the* Souls *of the Saints* (1 *Pet.* 2, 25)? and if Chriſt be the *Shepheard* and the *Biſhop*, is not he both the Nouriſher and Feeder of the Immortal *Soul*? And what! doſt not thou confeſs, *the* Soul *is Immortal*: and that which is *Immortal*, is not that Everlaſting? and now would it be well for *G. F.* to conclude and to ſay, that *R. W.* ſaith, *The*

Sou.

Soul *is the Everlasting God*, according to thy own Argument? nay, *G. F.* hath more Charity. And doth not *R. W.* acknowledge the *Soul* to be *Immortal*, *and the Souls of the Godly going unto* Jesus? and *their Bodies uniting to the Spirit in Eternal Life?* Well then, what doth *R. W.* make of the *Bodies of the Saints*, who is so offended at *G. F's. Question*, because he asketh, whether the *Soul* be not *Infinite in it self?* and yet *R. W.* saith; *We use to say Hyperbolically, that such and such a doing is* Infinite *Pride.* But if *G. F.* should have said, Thou makest *Pride* God, thou wouldst have been offended, who art offended at this *Question*, who asketh, Whether the *Soul* be not *Infinite?* and thou callest him a *Blasphemer*: and yet thou say'st, *Pride is Infinite.* And we know, that the Word *Infinite* properly belongeth to God: *David* saith, *His Understanding is* Infinite: and thou say'st; *God proclaims his* Infinite *Power and Wisdom* &c. Now my Question is to *R. W* and the Priests of *New-England: Whether the Prophets and Apostles of God did receive any of his* Infinite *Wisdom and Power by his Spirit from above*, though God be *Infinite* and Incomprehensible in himself in all his *Wisdome* and Goodness and Justice? And did not God say, That *Job* was *Perfect*, though he *abhorred himself in Dust and Ashes?* And thou confessest, that *God is not only Infinite, but Infinity it self, Omnipotency it self, Wisdome it self, Goodness it self, Justice it self in all their Eminencies* &c. But *G. F.* doth not say, the *Soul* is so: and if thou didst own this in deed and in truth, thou wouldst not speak against the *Quakers.* And a great deal of Rambling thou makest concerning the *Soul*, but thou hast not Answered *G. F's.* Questions, "Whether the *Soul* be in "God's Hand? Whether Christ be the Bishop of it? And whe- "ther the *Souls* of the *Righteous* Christ brings to God? or whe- "ther the *Soul* did come out from God's Breath?

R. W. bringeth *R. S.* who saith, [*The Mystical Body may be sometimes subject to Distempers, and Humours, and Wants.*]

p. 51. } And *G. F.* answereth, and questioneth ["Are you Judges? "can you judge of the *Mystical Body*, which the Saints "are Baptized into? are there *Humours*, *Wants* and *Distempers* "in the *Body*, which the Saints are Baptized into? are not the "*Wants*, *Distempers* and *Humours* in your *Bodies?* Do you here "in this divide the Word aright? or distinguish things in the "Ground, and speak right of things? and yet ye would not be "judged, and say, *Judge not*: and is not *Mystical* Spiritual?] —

R. W.

R. W. replyeth and ſaith, W. Edm. *affirmed, God was a Spirit literally and properly.*

Anſw. Wilt thou ſay, That *God is* not *a Spirit, as literally and properly* as the Scripture declareth him? And thou ſay'ſt again, *That* W. Edm. *ſhewed but little Philoſophy and Divinity.* Doth not the Apoſtle bid the Saints, *Beware of Philoſophy?* and if they had known *God* and *Divinity* by it, the Apoſtle would not have bidden them, *beware of it*, ſurely. And thou ſay'ſt, *That* W. Edm. *affirmed, that properly and really that Scripture of* Wolves *coming in Sheeps-Cloathing, was to be underſtood* Literally *without Meaning.* And what *meaning* wilt thou give to Chriſt's Words? are not Men called *Wolves really*, that worry Chriſt's Sheep about Religion? for Chriſt doth not ſay, They are *Wolves with four Feet*; and when Chriſt ſpoke *Parables*, he ſaid, *He that hath an Ear, let him hear:* and ſometimes he expounded them to his Diſciples. And the Scripture calling *God a* Father *and a* Husband, *and Chriſt a* Rock: and Chriſt's Believers are called a *Body*, a *Houſe*, a *Flock*, are they not *really* ſo? for it doth not ſay, They are a *Flock* of *Sheep* as *outwardly*, or other Creatures, nor an *outward Houſe* &c. —— And then thou goeſt on with a great *Tale*, and tell'ſt, *What the Papiſts hold, and what is among ſt them. Roger*, though thou and you of *New-England* are ſeparated from the *Church* of *Rome*, yet you are found in the ſame *Old Spirit* of Perſecution.

R. W. And whereas thou ſay'ſt; *By God's holy and wiſe Permiſſion the Devil ſends out his old known Spirit of pure Inviſibles, and pure Immediates, and pure Worſhippers in Spirit and Truth.* { p. 52.

Anſw. Roger, do not Blaſpheme againſt the Holy *Spirit* of God. For is not God's *Spirit* and *Truth* Holy and *Pure*, in which he is Worſhipped? and is not God's Holy *Spirit Inviſible*, or is it Mediate?

R. W. And thou ſay'ſt; *This Spirit* (to wit, of the *Quakers*) *being Cozen* German *to, or* Sworn Brother in *Helliſh Equivocation with the* Jeſuites *&c.*

Anſw. Theſe are thine and the *New-England* Prieſts Conditions, as your *Fruits* have declared it: for the *Quakers* obey the Commands of Chriſt, who ſaith, *Swear not at all.*

R. W. For thou ſay'ſt; *The* Quakers Churches, *they are* (*as they Childiſhly vapour*) *Bodies without Wants or Diſtempers* &c.

Anſw. Reader ſee, if there be any ſuch Words in *G. F's.* Anſwer: for *G. F.* ſpeaketh of the *Myſtical* or Spiritual *Body*, he doth not

ſpeak

ſpeak of *Naturals*, not *Bodies* of outward Families, or *Bodies* of Nations *and* Cities, *or* Armies: Nor *Viſible Churches*, nor the *Body* of *Viſible Churches*, but the Spiritual *Body*. For doth not the Apoſtle ſpeak of a Spiritual *Body*, and a Natural *Body*? and ſo it is God, that doth ſupply both. And *G. F.* doth not ſpeak of the outward *Bodies* of the Saints; for is that *Myſtical*?

R. W. And then thou ſay'ſt; *What known Diviſions and Paſſions about* J. Naylor's *and others Caſes? what Envyings, Curſings, Apoſtaſies and Moral Idolatry: as that of Covetouſneſs in this* Colony *known notoriouſly?* p. 53.

Anſw. Thou haſt not particulariz'd who they be, and what is their *Covetouſneſs*, who is *known ſo notoriouſly* (as thou ſay'ſt) *in that Colony*; therefore we look upon this as a *Slandering* of thy Neighbours: for we queſtion, whether thou haſt admoniſhed them (if it was ſo) before thou told the *World*. And as for *Curſings*, and *Envyings* and *Diviſions*, thou mightſt have kept that amongſt you *New-England* Profeſſors: but if any one do not walk, *as becometh the Goſpel*, we do *Admoniſh* them. And if there be any *Difference about outward Matters*, according to the Apoſtle's Doctrine, we do end it amongſt our ſelves, according to Truth and Righteouſneſs, *1 Cor.* 6; and God hath given us *Judgment* in ſuch Matters, as well as Spiritual.

R. W. And thou ſay'ſt; *I have fairly Collected, that the Spirit of the* Quakers *tends to Incivility and Barbariſme; and to ſuddain Aſſaſſinations, Murthers and Perſecutions.*

Anſw. This is thine and the *New-England* Spirits, whoſe *Perſecution* is known, for you have proved it already. And thou wouldſt have us puniſhed, and yet thou wouldſt not have it called *Perſecution* (as in thy 200 *page*). Is not your *Law* ſtanding, by which you *Murdered* God's People; and do not your *Laws*, and thy ſtirring up to *Puniſhment*, *Collect* or declare your own *Spirit* not to be the *Spirit* of Chriſt? for where would it have any to be *puniſhed* for Matters of Religion and Conſcience towards God? And ſo as for thy *Lies* and abuſive Speeches, we can ſay, *The Lord forgive thee*, if it be his Will.

R. W. And thou ſay'ſt; *I believe, that I have, and can further make it good, that the Eternal Father of Mercies ſtops millions of Miſchiefs in the world daily, which the Natures, Grounds and Principles of Men* (*and the* Quakers *Spirit alſo*) *now to turn and overwhelme the world withal.*

Anſw.

Anſw. Here thou haſt manifeſted thy ſelf to be of the Spirit of them that oppoſed *Paul*, who ſaid, he was a *Peſtilent Fellow*, and a *Turner of the World upſide down.* And as for the *Principles of Men* beſide the *Quakers*, they may anſwer for themſelves: and thy *Slanders* may ſerve ſuch, as are given up to believe *Lies*; but ſober People that know us, will not receive nor believe thy *Lies:* but it will make more to believe the *Truth*, which thou canſt not *ſtop.* But let the *Reader* ſee, if *R. W.* in all his *Rambling Reply* hath ſaid any thing to the Spiritual or *Myſtical Body*, which was *G. F*'s. Queſtion.

R. W. And thou bringſt *J. Clapham* his ſaying, [*Men may be called of Men* Maſters, *and it is but a Cavel to deny it: and they may deny to be called* Father, *as well as* Maſter]. And *G. F.* Anſ. ["Thou haſt in this denyed the *Doctrine of Chriſt*, and ſlighted "it, who ſaith; *Be not ye called of Men* Maſter, *for ye have all* "*one* Maſter, *which is Chriſt, and ye are all Brethren:* and thou "haſt ſhewed thy ſelf out of that *Brotherhood.* And there is a "Birth to be born, which *calls no Man* Father *upon Earth*, which "thou art ignorant of]. And *R. W.* replyeth and falleth a Railing, and calleth it *G. Foxs's lame Anſwer.*

Anſw. Let the *Reader* ſee, if it be not *Chriſt's Doctrine*; which he might as well have called *Chriſt's* Doctrine *Lame*, which he Preached to his Diſciples.

R. W. And thou ſay'ſt; *Among other* Fooliſh Paſſions *and* Affections *haunting all Men* (*and the* Quakers *eſpecially*) *theſe two are notorious*, (viz.) *Pride, and a lazy Ignorance*; *theſe two are the* Sir *and* Dame *of moſt of theſe* Wild Monſters.

Anſw. R. W. might have kept this at home, for it is his own Condition, who kicketh at *Chriſt's Doctrine*, that *G. F.* brings, who ſaith; *Neither be ye called of Men* Maſter, *for one is your* Maſter *even Chriſt, and ye are all Brethren.* And *he* manifeſts himſelf to be in the ſteps of the *Phariſees*, who love to be called of Men *Rabbi.* And ſo for his *Fooliſh Paſſion* and *Pride* &c and *Lazy Ignorance*, and *wild, Monſtrous Spirit* he may apply at home, who doth not obey Chriſt's Doctrine. —— And we know, that thoſe *Oppoſites* have written againſt Chriſt's Doctrine, (who love to be called of Men *Maſters*) and againſt us, becauſe we hold it forth. —— And is it *Scornful Pride*, and a *Robbing all Mankind of their due*, to obey Chriſt's Doctrine (as thou ſpeakeſt of)? for thou ſay'ſt of *their due Reſpects and favourable*

Glaunces of God's Care, of Order and Prudent Diſtinctions and Differences amongſt the Sons of Men in Families, Cities, Nations, Armies, Navies &c. *Anſw.* Doth *G. F.* mention any of theſe, either *Families, Cities, Nations,* &c? for *G. F.* ſpeaketh, how Chriſt taught his diſciples, that they ſhould not be called of men *Maſters:* And did Chriſt *Rob them of all theſe titles,* and break *God's care* or *order,* when he ſaid, *Be not ye called of men* Maſters?

R. W. Thou ſayſt: *Sure he cannot but Remember, and his own, and all the Light in the Quakers (if ſeriouſly minded) will tell them, that in robbing all the world of their ſeverall due, moderate and ſober Titles and Reſpects, they do it but by a* Jugling Hocas Pocas, *a* back door, &c. *rob all others of their* Points, Ribbonds *and* Laces *&c.*

Anſw. You may ſee, what work *R. W.* maketh here againſt *Chriſt's doctrine* to his diſciples, and how like the *Scribes* and *Phariſees* and *Hypocrites* he appeareth? it's like, *R. W.* and the *New-England* Prieſts are offended, becauſe the People called *Quakers* do not call them *Maſters.* And thou ſayeſt; *The* Pope *and the* Quakers *are compared.* Nay, *R. W.* is *nearer* unto them, who pleadeth to be called of men *Maſter,* like the *Papiſts*; for their *Jeſuites* and *Prieſts* are called of men *Maſter,* and plead for it, as thou doſt, and calleſt them *Civill Reſpects:* and therefore it is plain, that thou art found *in their Spirit.*

R. W. And then thou ſay'ſt; *The* Dogged *and* Scornful Quakers *are far from, their Spirit being prouder than the* Papiſts. And thou Contradicts thy ſelf and ſay'ſt; *The* Pope *and* Quakers *compared.* p. 54.

Anſw. For the People of God called *Quakers,* obeying the Doctrine of Chriſt, cannot call your Teachers *Maſters*; and if you did not love it *Phariſee*-like, you would never make ſuch work about it: and Chriſt hath interpreted, what the *Maſter* ſignifieth. And did Chriſt only condemn the *Phariſees,* and not ſuch as your Teachers, for being called of Men *Maſters?* did not he teach his own Diſciples the contrary?

R. W. And thou ſay'ſt; *The* Foxians *itch, of being called of Men* Maſters *&c. in Religion, undervaluing and ſlighting others.*

Anſw. Theſe are *Falſe Charges*, as our Practice declareth it.

R. W.

R. W. And then thou tellſt a Story of *James Naylor*, and *what one ſhould call* G. F.

Anſw. But who that *One* is, thou haſt not dēclared. And as for *James Naylor*, he *Repented*, and the World knoweth it: therefore it's *no Credit* for thee to Publiſh that.

R. W. Thou ſay'ſt; *Half a* Humane *and* ſober Eye *may ſee, that in all his* Declamations *againſt the* Phariſaical *or* Popiſh, *or* Foxians Rabbies *&c.*

Anſw. Theſe are *Railing Accuſations.* For where do the *Quakers* own that Title *Rabbi*, as they are *Preachers of Chriſt* (as thou and the *Phariſees* and the *Papiſts* do) thou ſpeakeſt of, in a *Religious* Account, as they were *Teachers*? but in a *Civil* Account, as *Fathers*, *Maſters* and *Mothers* by Children and Servants, we never deny this in a *Civil* account, but practiſe it. But what is this to oppoſe *Chriſt*'s *Doctrine*, and not to obey his Command, which thou art now Fighting againſt? we believe, many a Prieſt could have wiſhed, that Doctrine of Chriſt had been *torn out of the Bible*, it cutteth your *Pride* ſo.

R. W. And thou ſay'ſt; *How childiſhly doth* Fox *Anſwer this his* Oppoſite, viz. *That although it be unlawful to call* Maſter, *yet not unlawful to call* Father: *for there is a Birth, which his* Oppoſite *is ignorant of.*

Anſw. We ſay, *Yes*, and thou too. But doſt thou ſay, It is *Childiſh* for Chriſt to ſay, *Call no Man* Father *upon the Earth*, Matth. 23, 9? is not this *Childiſhneſs* or *Ignorance* in thee, to *oppoſe* his Doctrine? And did not the Diſciples of Chriſt believe in the Light, and ſo became *Children of Light?* and as many as are led by the Spirit of God, are the *Sons of God?* (*John* 12, *Rom.* 8) And this is according to true Chriſtian *Regeneration* and Change.

R. W. And thou ſay'ſt; Paul *ſaid*, *Though you have ten Thouſand Teachers, yet I have begotten you. Sure it is, their Immediate denyes the Mediate.*

Anſw. What is all this to the purpoſe to oppoſe *Chriſt*'s *Doctrine* in *Matth.* 23? But *R. W.* hath left out *Paul*'s Inſtrument, through which he begot them, to wit the *Goſpel*, which the Apoſtle ſaith, *Is the Power of God unto Salvation* (Rom. 1, and 1 Cor. 4, 15): and he told them, *That they had not many* Fathers *in* Chriſt: and why didſt thou leave out that?

R. W. And thou say'st; *How simple is that Consequence, that because God is an* Extraordinary Father, *therefore I may call all Men* Fathers, *but not* Masters, *when God is both* Father *and* Master; *and both Titles are forbidden in a true Sense* &c.

P. 55.

Answ. And yet thou wilt not obey them thy self, but railest against the *Quakers* that do: and *God* is the *Father* of his People, and *Christ* is the *Master* of his Followers. But come *R. W.* and the *New-England* Priests, shew us a Scripture out of all the *New-Testament* of *Master Matthew*, *Mr. Mark*, *Mr. Luke*, *Mr. John*, or *Mr. Peter*, and *Mr. Paul*, and *Mr. James* &c? and if *Roger Williams* and the Priests of *New-England* will be called of Men *Master*, how is it, that they do not give the Title *Master* to the Apostles, when they read their *Epistles*, or to the *Evangelists*? And hast not thou written in thy Book, and applauded thy self to the *World*, how that one called thee *Master Williams*? and so hast set forth thy Title to the World, in opposition to *Christ's Doctrine*.

R. W. Bringeth *W. Thomas*'s saying, [*Men are saved, but not by Christ within us*]. *G. F.* (Fol. 106) Answereth *W. T.* [" How " is Man's *Salvation* wrought out, but by the Power of *Christ* " *within*? How is the Old Man destroyed, but by *Christ within*? " how is Justification felt, but by *Christ within*? " * And the *Seed* Christ made manifest, that suf- " fered without, is made *manifest within*, there " is Redemption and Life. *He that hath the Son* " *of God, hath Life:* Redemption to God out " of the *First Adam*; and who feel *Christ* " *within*, feel *Salvation*; and who do not, are " *Reprobates*, though they may talk of him.] —— *R. W.* replyes to *G. F.* and saith; *This Subtle* Fox *is in his* Burrough, *confounding (under the Term* Christ) *the* Person *of Christ, and the* Love *and* Spirit *und* Grace *or* Favour *of Christ, as if they were all one.*

* *Here he quotes G. F's Words falsly, saying* [Seeds we manifest] *to make them* Non-sense, *which are not G. F's Words.*

Answ. Let the *Gentle Reader* judge, Is not the *Love*, and *Spirit*, and *Grace* and *Favour of Christ* to be *manifest within*, who suffered *without*? But let the *Reader* read my Words here, and mine in *R. W*'s. Book, and compare them together and see, how many he hath left out. And see the *Abusive* Words of *R. W's.* who saith, *Confounding under the Term of* Christ *the* Person *of Christ.* &c.

And

And how can *G. F.* ſay, That Chriſt ſuffered *without his Perſon* without the Gates of *Jeruſalem*, who yet is *manifeſt within* his People, according to the Apoſtle's Doctrine? And it was the *Favour* of Chriſt and the *Love* of God, that Chriſt ſhould die for Sinners; and it is the *Love* and *Favour of God*, that he ſhould be made manifeſt in his People.

R. W. And then thou telleſt a ſtory of a *King*, and *General* or *Admiral*, which is to no purpoſe: And *the writings of* G. F. *where they come, there is not* G. F. *except he be there.*

Anſw. But what is this to the purpoſe, that Chriſt, that ſuffered *without* the Gates of *Jeruſalem*, muſt not be manifeſt in his people by his *Spirit?* Many may have the Scriptures, that ſpeak of *Chriſt*, but if they have not the *Son*, *they have not Life*; as *John* ſaith. And if thou owned'ſt that in the Truth, which is ſpoken of *Epheſ.* 2. and *Gal.* 2. thou wouldſt not oppoſe the *Quakers.*

R. W. And thou confeſſeſt, Faith *is given of God*, &c. *and this* Faith *and belief is wrought by* Chriſt Jeſus, *and finiſhed by him*; *and may with a good ſence be called* Chriſt himſelf.

Anſw. Let the *ſober Reader* ſee, if *G. F.* do mention in his Anſwer (or any where elſe) that *Chriſt is* Faith; but the *Author* and *Finiſher* of it. And how can *Faith* be *wrought in Men's Hearts*, if *Chriſt* the Worker of it, be not there alſo by his *Spirit?* And then thou goeſt on in thy Story, and telleſt us a Story of *Humph. Norton*, *That he reſolved* Chriſt *only into a* Spirit *&c.* This is like the reſt of thy *Slanders*; for we do not believe thee, that *Humphry Norton owned not* the Man *Chriſt Jeſus:* but the Queſtion is, Whether *R. W.* and the *New-England* Prieſts will *own Chriſt* to be a *quickning Spirit?* And as for *Paul's* ſaying to the *Corinthians*, *He was abſent in* Body, *yet preſent in* Spirit; this will prove, that *Chriſt by his Spirit* is in his People, though he be at the Right Hand of God. } p. 56.

And then thou telleſt us a Story of *Souldiers* to no purpoſe againſt *G. F's.* Anſwer, of Chriſt being manifeſt in his Saints, that ſuffered *without.* And can any ſee Chriſt *Jeſus* at the Right Hand of God, but by his *Spirit* and his *Light* within? did not *Stephen* ſee him by the *Holy Ghoſt*, and was not that *within?* And that is true, which was ſent to them that ſtood gazing, *As they ſaw him go, ſo ſhould he come*; (as in *Acts* 1, 10, 11,) which alſo ſaid, *Ye men of* Gallilee, *why ſtand ye gazing up into heaven? the ſame* Jeſus

ſus, *which is taken up from you into Heaven*, ſhall come *in like manner, as ye have ſeen him go into Heaven.* And did not *Chriſt*, appear to his Diſciples after his *Aſcenſion*? and to *Paul?* and was *manifeſt in his Saints?* and will come and Reward every man according to his Works, (as in *Revelations.*)

And thou goeſt on, and uſeſt many words, but to no purpoſe. And if Chriſt be felt in the *bruiſed Reed*, and the *ſmoaking flax*, and the *poor in Spirit*, and *to feed the Hungry and Thirſty*, is not this all *within?* and is not he the *Hope of Glory* manifeſted within his People? and doth not he ſup with the Saints, and the Saints ſup with him the *Heavenly Supper?* And doth not he *ſtand at the door and knock?* but you will not *open*, and cleave to his Light, and receive him. And without his *Light* you may ſeek *Day* and *Night*, and grope in the *dark*, and never find him.

R. W. And thou ſayſt. *There is a falſe* Feeling *of Chriſt, a falſe Conception in a Woman: and how many are bold to cry*, Lord, Lord open, for we have Prophecy'd in thy Name.

Anſw. Truly *Roger*, this is thy own Condition and the *New-England* Prieſts and Profeſſors, in the *Falſe Feeling* and *Conception*, that do not believe in the *Light*, as Chriſt Commands; but perſecute them that believe in the *Light*, and truly *feel*, and are become Children of the Light, and have brought forth the true *Birth*, and are graffted into Chriſt.

R. W. Thou ſay'ſt; *I will not ſay as* G. F. *hath ſaid, All that have not my* Feeling *or Working of Chriſt, are Reprobates.*

Anſw. G. F's. Words are the Apoſtle's Doctrine, who ſaith, *If Chriſt be not in you, you are* Reprobates *&c.* (2 *Cor.* 13) and therefore he bids them, *Prove and Examine* themſelves; and ſo it is every true Chriſtian's Duty.

R. W. And whereas thou ſay'ſt; *Yet this I ſay, as* Solomon, *A Whore is loud and clamorous:* [Truly *R. W.* thou art of her: for I never heard ſo many *clamorous* Words from a Man's Mouth in my Life, as from thine: but it is well thou haſt ſhewed thy Spirit, which will be abhorred by all *ſober* Men and Women.] —— And then thou ſay'ſt; *The Devil ſpoke as Holy and Heavenly Words, as Angels could have ſpoken, yet it was but the* Devil *in* Samuel's Mantle.

Anſw. R. W. this is thy own Condition; for thou may'ſt *bring the Scriptures*, as the *Jews* and the *Devil* did, that tempted Chriſt, and oppoſe

oppoſe him, as the *Jews* did in they days of his fleſh, as he being the man Chriſt: So now thou oppoſeſt his *Divinity*, and the divine *Light*, which is the *Life in the Word*, which *Light* his believers believed in, and which *Light* ſhines in their hearts, and gives them the knowledge of the glory of God in the face of *Chriſt Jeſus* (2 *Cor.* 4.)

R. W. And thou bring'ſt *Giles Ferman* (*G. F.* Fol. 117.) Saying p. 57. [Paul Swore *after Chriſt*, *and the Angels* Swore: *I wonder Paul ſhould ſo forget himſelf*, *and Sin ſo fearfully in* Swearing. *So the Quakers* Light *that denyes* Swearing, *is of Satan*, *and not the Light of Chriſt.*] G. F. Anſwers to *G. Ferman* "[Chriſt the *Light* (which *Satan* is out of) who is the *Oath* of God, "endeth all *Oaths Sworn* by Prophets or *Angels* whatſoever: and "who *Swear*, be fallen into the Condemnation of the Devil. "And it is no where ſaid, that *Paul Swore*; but ſuch as thou art, "matter not what you ſpeak: So that ſpirit, that Preaches for "*Swearing*, is not the ſpirit of Chriſt. But the Spirit of *Anti-*"*Chriſt Preacheth up* that, which Chriſt and the Apoſtles *Preached* "*down*, and Preached condemnation to them that *Swear.*] *R. W.* Replyeth. [though he hath left out, [*Preacheth Condemnation to them that* Swear] of G. F. words, and alſo hath left out, *That which thou preacheſt up*, to wit *Swearing*, *Chriſt and the Apoſtles Preached down.* So here and there thou haſt taken ſome of G. F's Words] And further thou ſay'ſt, *that G. F. dare not deny*, *but the Angel and* Paul Swore *after Chriſt*; and yet thou ſay'ſt, *that Chriſt put an end to* Swearing, *and that it is not ſaid*, *that* Paul Swore, and calleſt it *G. F's old Song.*

Anſw. Here thou contradicts thy ſelf; for *G. F.* ſaith, *It is no where ſaid*, *that* Paul Swore. And if the *Angel* did *Swear*, is it not ſaid in the Scripture, *I will bring forth my Begotten into the world*, *let all the* Angels *worſhip him*; that ſaith, *Swear not at all?* But what is this to the purpoſe? the Command was to men, *not to Swear*, and to the Apoſtles; to whom Chriſt and the Apoſtle forbids *all Swearing.*

R. W. And thou ſay'ſt; *If the* Atteſtation *in the Name of God be the formality of an* Oath, *then if ever any man Swore in this world*, Paul *did*, *Saying to the* Corinthians, *I call God to Record on my Soul: &c.*

Anſw. Roger doth not ſpeak plainly, whether *Paul Swore*, or no, but is in his *Ifs.* And we know, that this, which *Paul* ſpeaketh

to

to the *Corinthians*, will not be taken for an *Oath*.

R. W. And thou telleſt us, *How* Nations *uſed to* Swear, and *appealed to the Gods* &c: *And how they uſed to put Creatures in the Room of God, as the* Jews *did: And ſome write out of a* Superſtitious Reverence, *in forbearing the Name of God, and indeed the Reaſons that Chriſt gives, look that way.*

Anſw. Chriſt and the Apoſtles forbid all *Oaths* (as in *Mat.* 5. and *Jam.* 5.) not only to *Creatures*, but the *Oathes* that were to be performed to the *Lord*.

R. W. Thou Say'ſt: *There ſeemes to be a very fair Colour put on an univerſal prohibition of* Swearing *by Chriſt Jeſus, by his Apoſtle* James, Swear *not* &c. [Is it no more, but a *ſeeming fair Colour*? are not *Chriſt* and the *Apoſtle's words* real?] and yet *R. W.* p. 58. } ſaith, I *muſt proclaim againſt G. F. in his lame and ſimple Return to his Oppoſite Concerning* Paul *and the Angel:* and further thou ſay'ſt, *Why may not* Paul *and all the Apoſtles* &c. *and all the Angels of heaven, and all the Saints of God upon the Earth in* Pauls *words call God to* Record *upon their Souls* &c. *in caſe of Truth?*

Anſw. Yes, they may, and G. F. doth not deny it: and if thou ſay'ſt, that was an *Oath*, thou art both *Lame* and *Simple*, and haſt not proved it ſo. And as I ſaid before, Chriſt forbidding *Swearing*, and the Apoſtles, it was to men that had *Oaths* and Shaddows, yea and all *Oaths* were forbidden, as well as the true. And the *Angel Swearing* (in the *Revelations*) was, that *time ſhould be no longer* &c. (Rev. 10.) but what is this to Chriſt's forbidding men *not to Swear at all?* And this we can ſay Inſtead of an *Oath*, and have profered to Rulers and Magiſtrates, that If we break our *Yea, Yea*, „ and *Nay Nay*, then let us ſuffer the ſame puniſhment, as they „ do, that are *perjured perſons:* for our *NOT SVVEARING* is in o- „ bedience to the Command of Chriſt and the Apoſtle's Doctrine, „ who ſaith, *Swear not at all.*

R. W. And thou ſay'ſt: *As the* fear *of* God *is put for the whole worſhip of God, ſo alſo is* Swearing *in the holy Scripture.*

Anſw. This is but R. W's. ſaying ſo; but he hath brought no *Chapter* and *Verſe* for it, nor tells us, where it is written ſo? but ſpeaketh contrary to Chriſt and the Apoſtle's Doctrine, who ſaith, *Swear not at all.* And where doth *R. W.* prove, that *God commanded Swearing, before* Moſes *was born?*

R. W. And thou ſay'ſt, *Thou knoweſt, the* Foxians *make* Baptiſme

&c.

&c. And ere long, if they continue to hearken to Samuel *within them, they will account Prayer and Preaching but Types and Shaddows.*

Answ. These are *Scoffing* and *Jearing* expressions, as any sober people may see. And *John* saith, that *he must* decrease, *and Christ must* encrease, *that cometh after him, who is mightier then he, that was preferred before him* (who is *Mightier* in *birth* and in *power* &c.) *and he shall* Baptize *you with* fire and the Holy Ghost, and he shall *encrease.* Now I query of *R. W.* Whether he hath known *John*? whether his *Rough way* be made *Smooth*, and his *Crooked way straight*, and his *Mountain* be down? and whether he doth believe, that *Christ Jesus is come after* John? And what reason hath *R. W.* to say, that the *Quakers will look upon* preaching and praying *to be* Types and Shaddows, *if they hearken to* Samuel *within them?* do these words savour of the *Spirit* of *God*, let the *sober Reader Judge.*

R. W. And thou say'st, *That* Swearing *is as real worship of God, as* preaching *&c: and the* fear *of* God *and* Swearing *by him is put for his whole worship.*

Answ. And were not Offerings and Sacrifices the *Worship of God* in the time of the Law? and doth not Christ say, *before Abraham was, I am?* who saith, *Swear not at all?* and doth not Christ end the Offerings and *Swearing* as well before the Law, as after the Law, and so all *Oaths?* For the Apostle that forbids *Swearing*, Exhorteth to *prayer:* and therefore thou *Preacheſt* a *false Doctrine*, to bring people into Evil and Condemnation, that preacheſt up *Swearing*, against *Mat.* 5. *James* 5.

R. W. And thou say'st; *It is a gross fancy to Imagine, that the Lord Jesus in Mat.* 5. *gave* New Commands *to contradict the holy pleasure of his Father Concerning* Oaths *&c:*

Answ. Christ there expoundeth the *Law*, and tells them, how they were not to *forswear* themselves, but perform their *Oaths* to the Lord in the *Old time:* and what *Old time* was that? But Christ saith, *I say unto you, Swear NOT AT ALL:* so this was the true *Oath* of God, that he forbiddeth amongst the *Jews*, which was a *part* of their worship. And Christ, he putteth down their *Worship* at *Jerusalem*, which the *Jews* went there *yearly* to *worship*; and setteth up a worship in *Spirit* and *Truth:* and dost thou say, that the *Jews worship* lay in *nothing* but the *fear of God, Swearing* and *Prayer?* and were they not to obey many other things in their Worship?

And for all *frivolous Oaths* Christ reproved the *Jews*, and the *Law* forbad false *Swearing*, as well as Christ: and what the Prophet under the *Law* called *Swearing*, the Apostle under the *Gospel* calleth *Confessing*, (Phil. 2, 10, 11.)

R. W. And thou sayst: *A Sober Eye may see, that Christ intends only to reduce them to an Holy* Swearing, *only by God's way.*

Answ. Thou hast not proved this out of the *New Testament*, but they proceed from thy own dark *Imaginations*. And are thy own *Traditions* contrary to the mind of Christ and the Apostle, who denys *all Swearing*, and setteth up *Yea* and *Nay* in the *Lieu* of it? and he plainly forbiddeth that *Oath*, that the *Jews* were to *perform to the Lord* in the old time.

R. W. And thou bring'st *F. H.* and say'st; *The* Quakers *plainly Confess* Swearing *in cases* Lawfull.

Answ. In this thou abusest *F. H.* and the *Quakers:* but to use those words, as *F. H.* and the Apostle do, is not *Swearing*. And hadst thou been in the same *tenderness* of *Usher* or the *Waldenses*, thou wouldst not have pleaded so much for *Swearing*. And dost not thou tell in one place of thy Book, how thou *Suffered'st, because thou could'st not take an* Oath (but now it seemeth, thou art *hardened*) as in pag. 60. wherein thou say'st, thou *could not yeild to the formality of an* Oath; and it seemeth, now thou canst *Swear*, and *deny Christ and the Apostle's Doctrine*, and plead for it.

p. 60. And why should the *Parliament and all Lawiers search well and appoint a* Committee *to examin, if their* Laws *upon* New appearances *from Heaven have not need of* Rectifying? &c. And (as *R. W.* saith) If *Swearing* be a *part of God's worship* &c. then did not *R. W. Sin in not Swearing in the Chancery in* England, in leaving off a *part of God's worship*, which he saith, *Swearing* is? But in this you may see, how *R. W.* Contradicts himself, and hath manifested, what *Love* he hath to Christ and his Apostles, who *perverteth* their words (as he doth G. F's) and *Slights* their Doctrine, who saith, *Swear not at all.*

R. W. And thou bring'st *T. Moor* saying [*It is not properly, nor in a full sence, that God is manifested in the flesh of his Saints.*] (but *Roger* hath quoted no page for this.) G. F. Answ. "[The *Saints* "are the Temples of God, and God dwells in them: and they come "to witness the *Flesh of Christ*, and they glorify him in their Souls "and bodies, and the Lord is Glorifyed in their bringing forth "much

"much fruit, and they witneſs his *Seed* (to wit *Chriſt*) the *one* "*Offering* for Sin to be *manifeſted within*. And ſuch are not *Repro-* "*bates*, that witneſs the *One Offering*, *Chriſt Jeſus*; and they that "have not him *within*, they are *Reprobates*.] *R. W.* replyeth and ſaith, *A great deſigne of the Devil in all Ages hath been to Cavil at, and hinder God's Love to mankind.*

Anſw. What! doth this *hinder the Love of God to mankind, and* to have *Chriſt manifeſt within* them, which is *God's Love to the World?* And is it not the *Devil's deſigne*, to deceive *Man* and keep his houſe, and will ſuffer him to *talk of Chriſt* as long as he will, but will not ſuffer the *ſtrong one to be bound and caſt out?* And they that are *Married to Chriſt* (who bruiſeth the Serpent's head) are they not of his *fleſh* and of his bones? and they that have the Son, can praiſe God for his *Love to fallen mankind.*

R. W. And thou ſay'ſt: *Againſt this Lord* Jeſus *Chriſt this old Serpent hiſſeth and rageth before his birth, at his birth and after his birth* &c.

Anſw. We, who have *Chriſt formed in us*, have felt the *Rage* of the *Old Serpent in this Age* both in *R. W.* and the *New England*-Prieſts and profeſſours, as Chriſt and the Prophets and Apoſtles did in their *Age* by the *profeſſors* of Chriſt in *words*, as the *Jews* profeſſed him to come in words.

And whereas thou rank'ſt the people of God called *Quakers* amongſt the *Libertines*, *Manicheans*, *Adamites*, *Ranters* &c. theſe *R. W.* and the *New-England*-Prieſts might very well apply'd at home, who have manifeſted your *Order* in the *Dragon's* power, thou ſpeakeſt of, perſecuting with *Tongue* and *Hands*, as *Michael* the *Arch-Angel*, when Contending with the Devil he diſputed about the *Body* of *Moſes*, durſt not bring againſt him a *Railing Accuſation*, but ſaid, *The Lord Rebuke thee.* And now art not thou with thy *Railing Accuſations diſputing about the Body and Fleſh of Chriſt?* as thou may'ſt ſee in *Jude* and *Zach:* 3. } p. 61.

R. W. And whereas thou tell'ſt us, *What the* Arrians *hold* [But thou had'ſt better to ſee, *what* thou *held'ſt* and did'ſt poſſeſs of Chriſt thy ſelf.] And thou ſay'ſt, *But with* Chriſt's Man-hood *and the* Scriptures *the* Devil *and the* Papiſts *and the* Quakers *for the moſt part of them could with all their heart make an* Everlaſting *parting. The* Devil's *End is, to deſtroy this Saviour and Salvation to poor loſt man; she* Quakers *pretend, their End to be the Exalting and Glorifying God in the* Fleſh *of his Saints.*

Anſw. As for what the *Papiſts* and the *Devil* do, thou may'ſt apply that at home, who ſo often haſt the *Devil* in thy Mouth. And as for *parting Chriſt Jeſus* from his *God-head*, that is not our work; for he is called the *heavenly man*, *the Second* Adam a *quickning Spirit*. And the *Scripture* we own: and alſo are to *Glorify God* with our *Souls and bodies*, which are his. And we tell thee, the *Devil* cannot *deſtroy* our *Saviour* Chriſt *Jeſus*, for he *deſtroyeth the Devil* and his *Works*: but it's like, he may *deſtroy* your *Imaginary* Chriſt or *Anti-Chriſt*, and ſet up another; for *Chriſt was dead, and is alive, and liveth for Evermore.* (Revel. 1, 18)

R. W. And thou ſay'ſt, that *G. F. plays upon the various meaning of the word* Fleſh; *he plays alſo upon thoſe holy Scriptures, viz.:* God is glorifyed in the Souls and bodies of his Saints, *&c.*

Anſw. As for ſaying, *G. F. plays*, that thou might'ſt have applyed at home; for his words are *Scripture*-phraſes. For muſt not all the Children of the *New Covenant* witneſs their *bodies* the *Temples of God, and him to dwell in them*, and *walk in them* by his Spirit? and they to bring forth *fruits* of his *Spirit*, and to *Glorify God* in their *bodies* and *Souls* &c? And we do know, what the *Proteſtants do hold*, and what you do *hold in words* concerning *Chriſt*, who perſecute us, that do poſſeſs him: and you had better *poſſeſs him*, and let him Rule in your hearts by Faith, and not the *Dragon*, the *Old perſecutor*. For we own *Chriſt* in the *promiſe* in the prophecies, who was born of a *Virgin*, his *Sufferings*, *Reſurrection*, in whom the *fullneſs* of the *God-head* dwells bodily; and *of his fulneſs have we Received Grace for Grace* (Col. 4).

R. W. And thou ſay'ſt; That *G. F knowes*, *his* Oppoſite *intends ſuch a manifeſtation of* God in the Fleſh, *that renders the one Single perſon* Chriſt Jeſus *the* head *of the Church: and that they hold, there is as much difference between that one* Individual perſon Chriſt Jeſus *the* Head, *and his* Followers, *as between our heads and our bodies* &c.

Anſw. If you hold this, this is a *Nighneſs* betwixt Chriſt and his Church; but do you poſſeſs it? And *G. F knoweth his Oppoſites* in the *other Power's* days; it was a wonder to them, to hear of *Chriſt's dwelling in people:* ſo *G. F. knew their meaning* very well. And muſt not *God*, that was *manifeſted in the Fleſh of Chriſt*, that *one Single perſon*, muſt not he and his Father be *manifeſt* in his people by his *Spirit*, and he to *dwell in them Now*, as he did in the Apoſtle's days?

R. W.

R. W. And thou say'st; *How poor and lame is it, that because the Saints are* God's Temple, *therefore they must be God himself?* } p. 62.

Answ. Let the *Reader* see, if there be any such words as these, in *G. F's.* Answer: for *G. F's.* words are, *The Saints are the Temples of God, and God will dwell in them* (as 1 Cor. 6. and 2 Cor. 6.) *G. F.* doth not say, *The Saints are* God, as thou hast falsly forged. And doth not the Apostle *Exhort the Saints*, that *Christ may dwell in their hearts by* Faith? (Eph. 3.) and therefore thou say'st, *They say, they are Christ himself:* Let the Reader see, if there be any such word in *G. F's.* Answer? and whether he has not abused *G. F's.* words here also? Must not Christ *dwell* in his people? and are not the *Saints bodies members of Christ?* and are they not *Christ's Temple* for to *dwell* in? And doth not the Apostle say, *Ye are not your own, ye are bought with a* price? &c. is this to affirm, *They* are *Christ himself?* Or doth it hence follow, *That those particulars affirmed of the man* Christ Jesus (1 Tim. 3.) *are inverted*, and *dreadfully turned upon their proud*, deviliſh *Flesh, because* God was Manifested *in the Flesh* &c? (1 *Tim.* 3, 16.) see, what *false* Charges and *Inferences* he frameth! But doth not Christ destroy the *Devil*, and *proud Flesh* in people? for doth not the Apostle say, *If Christ be in you, the* body *is dead, because of* Sin: *but the* Spirit *is life, because of* Righteousness. (Rom. 8.)

R. W. And thou say'st: *The* Devil *is manifest in their Flesh*, Condemn'd *of the holy Spirit of God*, abhorred *of the heavenly Angels, the world shall abhor their* Memory, *and except* Repentance *they shall descend with all the Enemies of the true Lord Jesus into the Lake, that burns with unquenchable fire* &c.

Answ. R. Williams might have applyed this *Judgement* of his, to his own Spirit, and the professors of *New-England*, of the *Devil being manifested in their Flesh*, whose work of *Lying, Murder* and *Persecution* they have done; and its well, if they do see a day of *Repentance*, that they and he may escape the *Lake*. Thus we do Confess with the Apostle, *The Law of the Spirit of Life in* Christ Jesus *hath made us free from the Law of* Sin *and* death: *for what the* Law *could not do, in that it was weak through the Flesh, God sending his own* Son *in the likeness of Sinful Flesh, for sin* Condemnes Sin *in the Flesh, that the* Righteousness *of the* Law *might be fulfilled in us, who walk not after the Flesh, but after*

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the Spirit, (Rom. 8.) And as for *R. W's.* saying, *The world abhorring of our memory* &c. we know, the *World hated Christ our Lord and Master*, and so it is no marvel, if such *worldly minds*, as *R. W.* is, *hate* us. God *Loved* his people, yea all his *Saints* are in his hand, and they sit down at his feet, and receive his words, and his *Angels* do pitch their Tents about them: and we know, that their *Ministring Spirits* are sent forth to Minister to them, that be *Heirs* of *Salvation* (Deut. 33. Hebr: 1.)

R. W. And thou bring'st *Tho. Moor* saying [*Christ is distinct from every one of us, and without us and our particular persons.*]

" And *G. F.* Answers *T. M.* [The Apostle saith, *Christ* was *in them*, " except they were *Reprobates*; and they were of his *Flesh* and " of his *Bone*, and they *eat his flesh, and drank his blood*, then it " was *within* them. And he is *distinct from none*, but *Reprobates*, " who hate the *Light*.] And is not this *truth* according to Scripture? for the Apostle saith, *We are members of his body, of his flesh and of his bone* (Ephes. 5, 30:) and (2 Cor. 13) *Christ is in you, except ye be Reprobates.* And doth not *Christ say*, he is the *Living bread, that cometh down from heaven?* and *Whoso eateth my flesh, and drinketh my blood, hath* Eternal Life, *and I will raise him up at the last day*; *for my* flesh *is meat indeed, and my* blood *is drink indeed*; *he that eateth my* flesh, *and drinketh my* blood, *dwelleth in me, and I in him:* and is not this *Scripture? R. W.* Replyeth to *G. F.* and falleth a Railing (as he used to do) and saith, *G. F's. words carry* two faces, *one to* God, *and another to the* Devil.

Answ. As for that word, *face to the Devil*, he might have kept it at home, for it is his own. And as for the *Papist's Transubstantiation*, which he calleth *Rome on Hell*, let them answer for themselves, we have nothing to do with them: and Christ saith, *his words are Spirit* and *Life*, and *flesh profits nothing*. And as for thy saying, that the *Quakers have printed, that their* flesh *and* blood *is as good as Christ's and of as much vertue* &c. These are more of thy Lyes, but no book nor *page* hast thou mentioned for this.

R. W. And whereas thou bring'st *Act.* 20. and say'st; *Hence many of them contend, that God's* blood *and God's* flesh *redeems them.* p. 63.

Answ. What! must they not use the *Apostle's* Expressions, who said, *Take heed unto your selves, and to* feed *the* Flock, *which the* Holy Ghost *hath made you* Overseers *to feed the* Church *of* God, *which*

which he hath purchaſed *with his own* blood? And in Contradiction to thy ſelf thou ſay'ſt, *That God pay'd his* blood *to* redeem *thee* (page 156): but I muſt tell thee, Chriſt *as God*, did not die; but Chriſt ſuffered *according to the Fleſh*.

R. W. And thou ſay'ſt, *Gods Fleſh redeemes us.*

Anſw. Was not Chriſt *God?* and doth not the Scripture ſay (*Rom.* 9, 5.) *Chriſt is* God? but *God* is a *Spirit*. And where did ever the *Quakers* print or ſay, it was *God's Fleſh?* it is called, the *Fleſh of Chriſt*: but what, if the *Quakers* uſe the Apoſtle's words, *Great is the Myſtery of Godlineſs!* God *was manifeſted in the Fleſh*, juſtified in the *Spirit* &c. (1 Tim. 3).

R. W. And thou ſay'ſt, *That their* blood *and their* ſufferings *are God's* Fleſh *and* Blood Redeeming *and* Saving *&c.*

Anſw. The *Reader* may ſee, there are no ſuch words in *G. F's* Anſwer. For I ſay, It's *Chriſt's blood*, who dyed at *Jeruſalem*, that *Javeth*; and yet the Saints cannot deny, but that *they are* Chriſt's, and *Chriſt is God's, and their* bodies *are his to dwell in.* And thou tell'ſt of *One, that would not ſpeak all at once*; but *who* it is, thou tell'ſt us not: ſo its like, thou haſt *Abuſed* him, as thou haſt done others.

R. W. And thou ſay'ſt: *Theſe* Foxians *are* God *and* Chriſt, *Spirit, Reſurrection, Life and Heaven.*

Anſw. Theſe are more of thy Lyes and Forgeries, let the *Reader* ſee, if there be any ſuch thing in *G. F's.* Anſwer, and whether thou haſt not *abuſed* his Anſwer. And muſt not *Chriſt* dwell in his people, who is the *Reſurrection* and the *Life*, and his *Kingdom* be in them? and doth not he *dwell* in all his true believers? And did not *Chriſt appear again* to his Diſciples according to his *Promiſe?* and Chriſt ſaith, *He that loveth me, and keepeth my words, my Father will Love him, and we will come unto him, and make our Abode with him* (John 14.) And that of *Joh.* 16. is true, as Chriſt ſpeaketh, and the true *believers* do behold his Glory (as in *Joh.* 17).

R. W. And thou ſay'ſt, *I know, theſe poor* Foxians *ſay, that he did come again to them* (to wit *Chriſt*) *and I know alſo, that a man may feel this Lye with a pair of Mittins: for I know, the* Comforter *came not unto them upon his* Reſurrection, (*for then he was* forty days *with them*) *but after his* Aſcenſion.

Anſw. As for *poor* and *Foxians*, thou might'ſt have kept to thy ſelf, and *Lye* (for thou call'ſt it *Uncivil* for *G. F.* to ſpeak the word *Lye*, and is it *Civil* for thee?) with the *Mittins.* And

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we know, that *Christ* after his *Resurrection appeared unto his Disciples*, and that the *Holy Ghost came to his Disciples after his* Ascension: but what is all this to the purpose, to disprove *G. F's.* Answer, *That* Christ *doth not dwell in his Saints* now, and *that the Holy Ghost is not in them* now? And we do believe of *Christ's birth, sufferings, Death* and *Resurrection*, and *Manifest in people*, who will Judge the world in *Righteousness*.

R. W. And thou say'st, *That we maintain Christ's* Second Coming *to be Spiritual.* [And doth *R. W. maintain his coming to be Carnal?*] And thou say'st, *They count all* gazing fools, *that look after a man*; *for* Christ *is come unto them in* Spirit, *and in them he maintains his great* Assizes, *and now passeth* Judgment *upon men by them* &c.

Answ. Doth not *Christ* dwell in his peoples hearts by his *Spirit?* and doth not he there *Judge* down Sin & Evil, that is in the hearts of *Men?* and doth not he give a *Judgement* to his Saints to *Judge* the Evil of the *world?* (read 1 *Cor.* 5) And must the Saints deny this *Judgement*, that he giveth his people, because *Christ will Judge the world in Righteousness, and reward every man according to his works?* Nay *Roger*, thou must feel it for *belying* and *vilifying* his people. And if you *look after* Christ, *as a* Carnal Man, may they not call you *Fools?* who is called the *Second Adam, THE LORD FROM HEAVEN.*

R. W. And thou say'st: *If these* poor, filthy dreamers *lived without food and* Physick &c. *without procreation* &c.

Answ. We may say to thee, as *Christ* said to the *Devil*, *Man liveth not by* bread *alone, but by every word, that proceedeth out of the mouth of God.* And as for thy saying, *Without procreation, and bringing forth of* Children *without the* Stinks *of* Nature *&c.* and a great deal of such *Rambling stuff*, which thou hast filled thy book up withall, thou may'st keep at home: and where did ever the Prophets or Apostles use such Language concerning *Marriage*, which is an *Ordinance of God*, or of *Nature*, which is *good* in it self? And as for thy speaking of *Eating of the flesh of Christ, until they become Christ himself*, which thou say'st, is *Simple, Monstrous and Blasphemous* &c. let the *Reader* see, if there be any such words in *G. F's* Answer, or if they be not words of his own *forging*, and *Lyes*. But we cannot deny our *bread from Heaven*, for all *R. W's. Lyes* and *Slanders*, for which we can praise God for it, as the Apostles did, who are *flesh of his flesh, and bone of his bone.* And thou

thou tell'ſt of *Manicheans*, and of a *Frantick Spirit*: As for the *Manicheans*, theſe thou might'ſt have kept at home.

R. W. And thou ſay'ſt, *This* Frantick *Spirit ſaith, Is not* Chriſt *in us? how is he diſtinct from us? what need you ask me, how I do? can Chriſt be ſick? can Chriſt do but well (ſpeaking of themſelves)* And thou *Obſerveſt God's wonderful Stroke in this world upon three ſorts of perſons* &c. { p. 64.

Anſw. It were well, if *R. W.* did ſee the *Stroke of God upon* himſelf, and let others alone, to *ſtand or fall to their own Maſter.* And *Reader*, is there any of theſe Expreſſions in *G. F's.* Anſwer to *Tho. Moor?* for he hath not named any, that hath ſpoken ſuch words, as he hath *forged* here. And was that a *Frantick Spirit* in the Apoſtle, who ſaid, *Chriſt is in you, except ye be Reprobates?* but doth not Chriſt ſay, *I was thirſty, hungry, naked, in priſon, a ſtranger* and *ſick* &c. whether this was not *Chriſt in his members?* and if ſo; then whether *R. W.* and the *New-England* Profeſſors have not been perſecuting him all this while, as the perſecuting *Jews* did, who *looked on him as a* Deceiver? And as for the other *Scoffing* words, we leave them, they are not worth mentioning, (as in the 62, 63, 64 *pages* may be ſeen).

R. W. And thou bring'ſt *S. Hamond* (Fol. 186) who ſaith, [*What Warrant have you to go out to the* Quakers? *ſhall a Man go hear the* Jews *and* Popiſh *Maſs, becauſe* Paul *bids*, Try all things? *No, no.*] And *G. F.* anſwereth, [" Paul *biddeth us, Quench not* " *the Spirit*; and where the *Spirit* is *not quenched*, they may *try* " *Papiſts, Jews, Proteſtants*, who *quench not the Spirit:* But who " *quench the Spirit*, and draw People from the *Light within*, they " draw them from that they ſhould *See withal:* then you ſtuff " them up with *Old Authors* and *Lying Stories*, as you Print a- " broad.] *R. W.* inſtead of *Replying* he asketh Queſtions, *Whether the* Jews, Papiſts *or* Idolaters *have the Holy Spirit? and whether they may go to hear God ſpeaking in his Holy* Promiſe *among them?* &c.

Anſw. Have not the *Jews* the *Old Teſtament?* and the *Papiſts* the *Old* and *New*, as well as thou to *ſpeak of?* And do not they hate the *Light* of *Chriſt*, and *quench the Spirit* as well as thou, and perſecute them that believe and walk in it? and I ask *R. W*, Whether he can *judge* of them, without *hearing* of them, or reading of their Books? And doth not the Lord ſay, He would *pour out of his Spirit upon all Fleſh*, as well as thee, though they

grieve it? and *lighteth all* as well as thee, though they and thou *hate* it.

R. W. And thou say'ſt; *May I hear a* Papiſt, *a* Jew *or an* Idolater, *a* Falſe Worſhipper *&c. when I am convinced, that they ſpeak not from the Holy* Spirit? *&c.* Or, *May I go to worſhip God with them, when thou believeſt, they worſhip a* Falſe God.

Anſw. If thou waſt *convinced* with the *Holy Spirit* of God, as we are, then thou couldſt not *join* with any *falſe Worſhip*, nor *hear* them to uphold them in it: for with the *Spirit* they are *tryed*, and not *followed*, in which *Spirit* of *Truth God is worſhipped*. But is it not *Sam. Hamond*'s and *R. William*'s Intent here, that they would not have the People to *hear the Quakers*, and to *worſhip God in the Spirit and Truth?* Though the Apoſtles went *up and down* into *all Nations to Preach the Goſpel*, yet they did not *join* with their *Worſhips*, and hold them up: and they that are *convinced* of the *Falſeneſs* of them, they have tryed them.

R. W. And thou say'ſt; *May I hear a* Falſe Prophet, *or be preſent at any* Falſe Worſhip, *but with Actual* Reproving *of them, and labouring to reduce them* &c.

Anſw. If thou wereſt in the *true Spirit* out of the *Falſe, lying, ſlandering Spirit*, thou mightſt Admoniſh and *Reprove*, if thou waſt in the *Spirit of God*, as the Apoſtles were in: but how cometh it to paſs, that the *New-England* Profeſſors, who are the Peſecutors and *Falſe Prophets*, cannot bear ſuch, as *Actually reprove* them? And why do the *New-England* Profeſſors make the *Quakers pay Five ſhillings a day*, that do not go to *hear* them, when they are *convinced* and have proved them, and tryed them that they do not *ſpeak from the Spirit of God*, and know them to be in the ſame Perſecuting Spirit, that the *Jews* and *Papiſts* were in?

R. W. And thou say'ſt; *Thou waſt ſtopt by a* Sudden Spirit *of* Prayer *in a Woman at* Newport, *and an* Unſeaſonable Spirit *of* Prayer *in a Man, which forced me to ſtop, and occaſion'd me to take this way and* Diſpute *with them.*

Anſw. And why could not *R. W.* have had Patience to have ſtayed, till they had done *Prayer?* but he hath ſhewed his *bad Spirit* againſt *Prayer*, who calleth it *unſeaſonable*. And I do believe, that the *Spirit of God*, that led the *Man and Woman to pray, ſtop'd thee*, and therefore thou haſt brought forth this bad *Birth of Lies* and *Slanders*, which thou haſt caſt upon God's People: and be-

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fore thou comeſt to *try Falſe Worſhips, or Prophets, or Preachers*, thou muſt deny the *Falſe Spirit* in thy ſelf.

R. W. And thou ſay'ſt; *I ask, May any Soul out of* Curioſity *go to hear a* Strange Preacher, *in whom I have not Faith, that he is ſent from God? eſpecially if there be not a* Free Liberty *for my Queries, and Objections and Searchings, as the* Bereans *did.* p. 65.

Anſw. Doth not *R. W.* find fault with *G. F's. Senſe of Engliſh*, who ſaith, *I or any Soul?* but others may have *Liberty to go, where thou haſt not Faith.* But if *R. W.* and the *New-England* Prieſts and Profeſſors do practiſe this *Queſtion*, which he asketh, then why do not they practiſe the Royal Law, *To do to another*, and let them have the ſame *Liberty, as they would have* themſelves, which *G. F's. Oppoſites* (which *R. W.* ſeemeth to maintain) would not grant? for *Tho. Good-year* was caſt into Priſon for ſaying *HUM*, when *R. Baxter* was Preaching in *Oliver's* days. And why is there not ſo much *Liberty* then amongſt the *New-England* Profeſſors and *Meeting-Places*, but they muſt be *FINED* for not going to *hear* a *Preacher, on whom they have no Faith, nor Liberty to object and* [illegible]*y, nor ſearch, as the* Bereans *did?* if *R. W.* and the *New-England* Prieſts *granted this Liberty* to others, as they would have themſelves, their *Foundation* had been *down ere now:* and they needed not to have made *Laws*, to *HANG, WHIP, BANISH* and *IMPRISON.* And we do take heed *what* we *hear*, and *how* we *hear*, and *what* we *join* unto, with the *Light and Spirit* of God; though we are commanded to *try all things, and hold faſt that which is Good.* And why doſt thou ſay, it was the *Unſeaſonable Spirit of Prayer?* becauſe it eroſſed thee in thy *Imaginations* and *Evil Work* then, which thou now haſt brought forth?

R. W. And thou ſay'ſt; *What do we mean by the* Spirit's Quenching? *can the Spirit of God be* Really quenched?

Anſw. Haſt not thou *often quenched the Motions of it*, by following thy *Imaginations*, and thy own *dark* Spirit, and not being led by it? and therefore doth the Apoſtle Exhort the Saints, *Not to quench the Spirit.* And when thou comeſt to *obey* it, either in *Praying* or *Prophecying*, or *Rejoycing*, or *Giving of Thanks*, or *Proving all things* with it, then thou wilt know, what it is to *quench* it, and to ſee *thy ſelf* in the *Spirit* of the *Jews*, who were ſo much againſt *Chriſt* and his Apoſtles, and thought, they *did God*

Service in ſo doing: and that *Light of Chriſt* which thou hateſt, and the *Spirit of God* which thou *quencheſt*, will be thy Condemnation, except thou Repent. But if the *Theſſalonians* ſhould have asked *Paul, Can the Spirit of God be quenched*, as thou doſt? they that go from the *Motions* of it, *quench* it as to themſelves, and come to be led by an *Evil, falſe Spirit*, as leadeth thee; and ſuch come to err from it and grieve it: but they that obey the *motions* of it, do receive from God his Heavenly Refreſhings, and are ſealed with the Spirit of *Promiſe*, Epheſ. 1, 11.

R. W. And thou ſay'ſt; *Why do theſe* Lazy Souls *ſo horribly ſlight* Reading *and* Studying *Books, yea God's Book, as one of their Chief ſaid to me, laying his hand upon the Bible of* Junius, *Art not thou paſt theſe yet?*

Anſw. What this *One* is, he hath not named; if this *One* had been a *Quaker*, it's like we ſhould have had his Name in Print: and ſo this is like the reſt of his Lyes. And we do *read* the Scriptures (if he do mean that to be *God's Book*) and alſo may be ſome of us have *Read* other *Books*, as well as he: and as for his Scornful Expreſſions of *Proud* and *Lazy Souls*, and *Horrible Slighting*, theſe are the *Fruits of his bad Spirit*, which he may apply at home. And what good hath it done *R. W.* all this time, *Reading and Studying Books*, or *God's Book*, and bring forth no better *Fruits?*

R. W. And thou ſay'ſt; *And why do they worſhip a* Dumb Devil *in their* Dumb Meetings, *and ſtand ſtill and liſten, and lie upon their Beds of* Lazineſs *for* Revelations *and* Notions *&c.*

Anſw. Let the *Gentle Reader* ſee, if this be not from *R. W's. malicious* Spirit. For firſt, he hath not proved, that we *Worſhip a Dumb Devil in Dumb Meetings*; for he ſaith (*page* 64, and 65) That *at the* General Aſſembly *of the* Quakers *at* New-port *he was ſtopt by a Woman's* Praying *and a Man's* Praying: Now is not this a plain *Contradiction?* and hath not *R. W.* confounded himſelf here, and his *Evil Birth* he hath brought forth? We do *Wait* upon the Lord God in his Spirit and Light, who Revealeth his things unto us by his Spirit: and he doth Teach and Inſtruct us in the *Night-ſeaſon*, and gives us of his Songs, and to *ſtand ſtill and ſee* our *Salvation*, and to *worſhip God in the Spirit and Truth*, which thou and the Devil is out of: and to *Look unto* Jeſus, *the Author and Finiſher of our Faith.* And why doſt thou ſcoff at our *Liſtning* unto the Lord? for doth not the Lord ſay; *Liſten,*

O ye Isles, unto me, and hearken unto me ye People afar, for the Lord hath called me from the Womb, from the Bowels of my Mother hath he made mention of my Name &c. (*Isai.* 49, 1). And as for *Lazy Revelations and Notions*, thou must keep that at home, for they are none of ours; who are Diligent in serving the Lord. And *G. F.* doth not *slight* any *Old Authors*, (*who hath laboured in God's Service, and broken the Ice*) as thou falsly say'st; but such, as draw People from the *Light* of Christ *within*, that they should see withal, and then stuff People with *Old Authors* and Lies, which they Print abroad, as thine is here. And thou say'st, W. Edm. *did frequently call thee at* Newport, Old Man Old Man; which (it seems) thou countest as a great *Disgrace* to thee; but that is not to be compared with all thy *foul* and *ungracious* Words in thy Book against us. And dost thou see thy self, and how thou *callest* thy Neighbour *White Devil?* and what *Abusive Names* thou hast given to the People of God in scorn called *Quakers?*

R. W. And thou bringest in *John Burton* (Fol. 206) saying [*It is a Scripture of the* Devil's *making, to apprehend* Christ within]. *G. F.* Answereth, ["If there be any other *Christ*, but he who "was Crucified, *within*, he is the False *Christ:* and the *Scripture* "holds forth this, and the *Devil* never *made it*; but he and his "*Messengers* are against it. And he that hath not this *Christ* (that "was Crucified and Risen) *within*, is a *Reprobate*; though *Devils* "and *Reprobates* may talk of him *without*.] And *R. W.* replyeth, and telleth a *Story of* Pagans, Mahometans *and* Christians *and* Jews, *of their Dispute about* Christ, *which is to no purpose.* p. 66.

Answ. The *Quakers* do acknowledge the *Birth, Death* and *Resurrection* of Christ; and it's to *no purpose* for thee to *alleadge* the contrary (and his *Doctrine* and *Preachings*, and his Apostles) and all this is true.

R. W. And thou say'st; *Certain it is, that he that shall turn over all the former Relations and Histories, and all the Writings of the Apostles, and predicate a* Christ, *that was* Risen within, *and* Crucified within, *in opposition to that* Jesus *of* Nazareth without *&c.*

Answ. Here dost not thou Confess, that that *Christ*, which dyed at *Jerusalem*, must be *within* People, and not *opposite?* but what *Sun of Righteousness* is he that shall *arise with Healing in his Wings* to them that fear God's Name? (*Mal.* 4).

R. W. And thou tellest, *What the* Protestants *do believe of the* Birth,

Birth, Life *and* Death *of* Christ *&c. and of applying the Promises and the New Covenant* &c. *and* bargain *in his Blood for a* New Spirit *and a* New Heart *&c.*

Answ. Do not ye believe, that *G. F.* and the People called *Quakers* do not know, that *R. W.* and the *New-England* Professors and these Persecutors, and his old *Opposers* do *apply the Promises and the New Covenant to their* old *Heart and their* Persecuting *Spirit?* But where is the *New Heart*, and where is the *New Spirit?* and how do ye *dye with Christ*, and how are ye made *Conformable to his Death?* do not the Children of the *New-Covenant* (that are born again of the Immortal Seed, and are Heirs of the *Promise*) feel the Blood of Christ in them, to sprinkle their Consciences *&c.* and make their Garments white? But where doth Christ or the Apostles use that Expression of a *Bargain in Christ's Blood?* where is thy Rule for it in Scripture?

R. W. And thou say'st; *G. F. is believing in a Christ* Crucified within, *in opposition to Christ Promised and Prophecyed of, brought forth, Living and Dying, so preached, so believed on; and what a* Forehead *of* Hell *must he have, that calls all those* Reprobates *and* Devils, *that talk of Christ without*, &c.

Answ. Now, let the *Reader* see, how *R. W.* abuseth *G. F's.* Words! For *G. F.* doth not say, *The* Devil *and* Reprobates *may talk of a* Christ without; but *G. F.* is proving, that it is *Christ*, that was *Crucified*, and is *Risen* (to wit, at the *Right Hand of God*); it is he, that is to be *within* his Saints. And we know, that the *Devil* and his *Messengers* cannot endure to hear tell, that *Christ* should *Rule in the Hearts* of his People, because he destroyeth the *Devil* from Reigning: and we know, that the *Devil* may suffer *R. W.* to *apply* to him *Christ's Sufferings, Death* and *Resurrection* and *Promises*, so that he will not have *Christ* to *Reign* in him. And we own *Christ*, as was *promised* and *prophecyed* of, and his *Birth, Life, Death* and *Resurrection*, and yet *manifest within* us; who will Judge the World in Righteousness, and Reward every Man according to their Works, Glory to God for ever! And as for *Fore-head of Hell*, it becometh *R. W.* best; the *Sober-minded* who read his Book, may see his Fruit, (as ye may see *page* 66).

R. W. And thou bringest *The* Elders *and* Messengers *of the Churches in* Wales *saying, We are* Conceived in Sin, *and brought forth*

forth in Iniquity]. And *G. F.* answereth (Fol. 214) [" And *Da-*
" *vid* doth not say, *YOU, who were Conceived in Sin*, but [*I*]:
" and *W. P.* saith, John *was Sanctified from the Womb*; and the
" Scriptures speak of such, as were *Sanctified from the VVomb*,
" and *Children that were Clean*. And so you do not speak, as the
" *Elders* and *Messengers* of the true *Churches*, or Men *dividing the*
" *VVord aright*; but you are one against another, though you
" are all against them you call *Quakers*, that be in the Truth.]
R. W. replyeth, and falleth a railing and saith; G. F. *discovers to any* Intelligent *and* Savoury Spirit *not only a* weak *and* deluded Soul, *but a* Popish *and* Arminian Poyson *about the State of all Mankind in the* First Birth, *a strong* Presumption, *that he never felt, what the woful Estate of all Mankind by* Nature *is, and what to cry out in his own particular with* David, *I* was Conceived in Sin, and brought forth in Iniquity: *which Cry is one of the first* Soul-Cries *of every Child of God.* p. 67.

Answ. Let the *Reader* judge betwixt *R. W.* and *G. F.* For *G. F.* doth not speak of the *State of all Mankind*, but of *John Baptist*, and such as the *Scripture* speaketh of, that were *Sanctified from the VVomb*, and such *Children*, as the Scripture speaketh of, that were *Clean* (as 1 *Cor.* 7.) that *Paul* speaketh of: did *John* and those that were *Sanctified* and *Clean*, *cry* out to God, that they were *Conceived in Sin, and brought forth in Iniquity?* prove this, or else confess thy *unsavoury Spirit* and *weak deluded Soul*. And as for *Pope* and *Arminian Poyson*, thou mayst keep that to thy self. And the *Estate of Mankind by Nature* I have known; yet I must put a *Difference*, as the Apostles and Holy Men of God have done, and will not say, as thou and thy *Messengers* of such, as were *Sanctified from the VVomb and Clean, That they were brought forth in Sin and Iniquity*. And what is all the Work of *R. W.* (in his 67 and 68 *pages*), who telleth of the *Pelagians*, and the *Forces of the Prince of* Orange against them? and *David's crying out*, that he was *Conceived in Sin, and brought forth in Iniquity*? this doth not prove, that *John* was *Conceived in Sin, and brought forth in Iniquity*, nor prove, that *Jeremiah* was not *Sanctified in the VVomb*, (*Jer.* 1): but here thou hast justified the Persecution and the *Force* against *Pelagians*. And thou hast *rambled over* a great deal, and tellest of the *Spots of the* Leopards, *and the Blackness of the* Negroes: and *Gen.* 6, *Psal.* 51, p. 68.

and

and *Rom.* 5, all this doth not prove, that *Jeremiah* and *John*, nor the *Children that were Clean*, were *brought forth in Iniquity*.

R. W. And thou ſayeſt: *Theſe* Rotten *and* Crooked diſpoſitions *in every Child bring forth* wild Aſſes-fruit *in* Youth *&c.*

Anſw. Wherein did *Jeremiah* and *John Baptiſt*, or ſuch as were *Clean* or *Sanctified in the Womb, bring forth ſuch Fruits*, as thou ſpeakeſt of? prove it by the *Scripture*. For thou ſay'ſt, *Every Child*; here the *Child Jeſus* hath not eſcaped thy *Cenſure:* was not he called a *Child?* (Luk. 2, 27) who was the *Holy One*.

R. W. And thou ſay'ſt; *The* Experience *of all the Saints of God in the Holy Scripture, who maintained a* Battle *between the Fleſh and the Spirit* all their days *&c.* (*Gal.* 5) *like the two Houſes of* Saul *and* David, *in* Abraham *and* Iſaac, Paul *and* Peter; *and* Paul *crying out, that the Good that he would, that he did not* &c.

Anſw. All theſe *Scriptures* do not prove, that *Jeremiah* and *John*, that were Sanctified in the Womb, and the Children that *Paul* ſpeaketh of (*Cor.* 7, that he ſaid, were *Holy*) that they were *Conceived in Sin, and brought forth in Iniquity*, becauſe *David* ſaid, *He was*. Neither doth *Gal.* 5. ſay, *That the Saints have a* Battle *between Fleſh and Spirit within them* all their days: neither doth the *Scripture* ſay, that there was a *Battle between the Houſe of* Saul *and* David *all* David's *days*; for *David* ſaid, *All that is within me, praiſe the Lord:* and his *Sins* were removed as *far, as the* Eaſt *is from the* Weſt. Neither did *Abraham* nor *Iſaac* ſay, that they had a *Battle in them all their days*, nor *Paul*, nor *Peter*; but *Paul* ſaid, there was *No Condemnation to them, that were in Chriſt* Jeſus, *who walked not after the Fleſh, but after the Spirit:* though he had cryed out, *That Good that he would do, he did not*; but after he ſaith, *The Law of the Spirit of Life in* Chriſt Jeſus *hath made me free* (mark, *me* Paul *free*) *from the Law of Sin and Death*. Nay, did not he ſay, They were *more than Conquerours?* and doth not he ſay, *That he had fought the good Fight, and kept the Faith?* then he was not *Fighting*, when he *had Fought*, and was a *Conquerour*. And *Paul* ſaith, *I am Crucified with* Chriſt (mark, *I AM*), *and* Chriſt *Liveth in me*; *and the Life that I now live in the Fleſh, is by Faith in the* Son *of* God *&c.* is not the *Faith Victory?* And thou falleſt a *railing*, and ſpeaking of our *Conditions*, which thou art ignorant of, and thy own, and haſt abuſed both the *Scriptures* and *Us*.

R. W.

R. W. And thou bringeſt *John Jackſon* (*G. F.* Fol. 217.) ſaying, [*Falſe Prophets and Chriſts, and Deceivers many ſhould come, if it were poſſible, to deceive the very* Elect.] And *G. F.* Anſw. [" Yea, Chriſt ſaid, *They ſhould come*, to " the Apoſtles; which before their Deceaſe *they did come*, and " went forth from them, which Chriſt ſaid, ſhould inwardly Ra- " vin, and get the *Sheeps-Cloathing*: which ſince the Days of the " Apoſtles *all the VVorld went after them*, as thou may'ſt read in " the *Revelat.* And now are People but coming from them to the " *Rock*, and now ſhall the *Everlaſting Goſpel* be Preached to them " that dwell upon the Earth, over the Heads of the *Beaſt*; and " their *Falſe Prophet* and *they* ſhall be taken, and the *Lamb*, and the " Saints ſhall have the Victory.] *R. W* replyeth and ſaith; *That great* Fox *the* Pope *of* Rome, *and his* Foxians (*the Worſhippers of the* Beaſt) *maintains, that* Anti-Chriſt *is not yet come.* [This is nothing to my Anſwer]. And thou ſay'ſt; *That* G. F. *&c. crys out* [Anti-Chriſt, *why, he is come and gone long ago*], *as if* Falſe Chriſts *might not be then, and now too.* } p. 69.

Anſw. Let the *Reader* ſee, if he hath not wronged *G. F's.* Words; and ſee, what Senſe thou canſt make of *R. W's.* Words. For *G. F.* doth not ſay, *Why, he is come and gone long ago* (to wit, *Anti-Chriſt*) *&c.* theſe are thy *forged Lies*: for we ſay, Thou and the *New-England* Prieſts are in the *Spirit* of *Anti-Chriſt*, as your Fruits have manifeſted: *Act.* 20, and *Matth.* 7, and 2 *Pet.* 2, and 2 *Cor.* 11, and *Jude* have ſufficiently diſcovered you. And thou runneſt on in a long Tale of *Pope* and *Proteſtants* to no purpoſe; but why doth *R. W.* and the *New-England* Prieſts cry againſt the *Pope*, and are found ſo much in this *Spirit?*

R. W. But thou ſay'ſt; *What Ignorance doth this little* Fox, *this great* Boaſter *diſcover in ſaying, Now are People come forth from them* (to wit, *Anti-Chriſt*) &c. } p. 70.

Anſw. Herein thou haſt *diſcovered thy own Ignorance* of both the Scripture and the Spirit, and Power of God and the Goſpel. For we muſt tell thee and the perſecuting Prieſts, that the *Goſpel* is *Preached again* freely, as it was in the Apoſtle's days, and *People are coming again* to the true Lord *Jeſus* Chriſt by the Light and Grace of his *Everlaſting Goſpel, from* ſuch *Falſe Teachers*, as thou and the reſt of the Perſecuting Prieſts.

R. W. And whereas thou telleſt of the *Jews* and *Romans mocking and murthering Chriſt* Jeſus *&c. juſt as the* Pope *and the great* Fox,

p. 71. } *and theſe little* Foxians *pretend to be ſole* Heir *unto the* Crown *of* Heaven, *and all others* Reprobates *from their Heavenly* Majeſty.

Anſw. Let *R. W.* look at home amongſt his *New-England* Prieſts and Profeſſors, who have *mocked* and *MURTHERED* the Members of Chriſt: and doſt not thou encourage them to *Perſecute and Puniſh* them? (as in *pag.* 200) what could your *Father* the *Pope* do worſe, or the *Romans*, or the *Jews?* And bleſſed be the Lord, we are *Heirs* of the Kingdom of *Heaven*, and do know the *Crown* of *Life:* and we do know, that thou, that doſt encourage to *Puniſh* us, and the Prieſts, that *Perſecuted* us, and they that *MURTHERED* us, are in a *Blind Zeal* and *Reprobate Spirit*, and *Rebel againſt* the Commands of *Chriſt*, that ſaid, *Love one another*, and *Love Enemies:* and Chriſt ſaid, He came *to* Save *Mens Lives, and not to* Deſtroy *them.*

R. W. And thou ſay'ſt; *The* Proteſtants *maintain, that the* Pope *is the* Anti-Chriſt, *the Man of Sin*, (pag. 70).

Anſw. If *R. W.* and the Prieſts and Profeſſors of *New-England* do bring forth the ſame *Fruits*, that the *Pope* hath done, are not they *Anti-Chriſt?*

R. W. And thou bringeſt *John Jackſon* (*G. F.* Fol. 218) ſaying, [" *I hope, you will not Condemn the Generation of the* Righteous, *becauſe they are not* Perfect.] *G. F.* Anſw. [" That which *Con-* " *demneth*, is *Righteous*; it *Condemns* that which is not *Perfect:* and " that which is *Righteous*, is *Perfect*; and the *Generation* that's " *Righteous*, is not to be *Condemned.*] *R. W.* Replyeth and ſaith, *That Our ſelves being* Perfect, *are not to be* Condemned: *the Summe of his Anſwer is*, Himſelf *and the* Foxians *are* Gods, *as* Pure *and as* Holy *as God is.*

Anſw. Let the *Reader* ſee, if there any ſuch Words as theſe in *G. F's.* Anſwer; and Read *G. F's.* Anſwer and ſee, if *R. W.* hath not forged all theſe Words; therefore they are *Slanders.* But doth not the Lord often Command, that his People ſhould be *Holy, as he is Holy?* I ſay, let the *Reader* examin *G. F's.* Anſwer and ſee, if he calls Men *Gods?* Though we cannot deny, but we are the *Temples of the Living God*, and that he *Dwelleth in us by his Spirit*, as the Apoſtle ſaith, *Who is in you all, and over you all, God bleſſed for ever*, (Eph. 4): again, *He that* Sanctifieth, *and they that are* Sanctified, *are all of One*; thus ſpeaketh the Scripture. And *R. W.* is made to confeſs, that all that is not *Perfect*, is not *Righteous.* *R. W.*

R. W. And after thou haſt *rambled* a great while (but nothing to purpoſe to *G. F's.* Anſwer) thou ſay'ſt; *In the laſt place I affirm* (*and have made it good*) *that the* Generation *of the* Papiſts *and* Quakers *are ſo* Pure *in their own Eyes, yet they are not cleanſed from their own* Filthineſs: *the* Papiſts *are juſtly charged with* Superſtition *and* Idolatry, *and* Drinking *the* Blood *of Saints*; *and have not the* Generation *of the* Quakers *their* Images *and* Idols *alſo? as I have manifeſted their* Pride, Ignorance *and* Idleneſs *in not uſing* Means, *and their Paſſionate Railings* &c. *And if this Spirit had got the Sword, it would drink the* Blood *of its* Enemies, *as* Hereticks, Idolaters, Reprobates *and* Devils. p. 72. 73.

Anſw. Roger Williams, thou haſt meaſured the People of God (in ſcorn called *Quakers*) with *thy own Meaſure* and *Rule*, which thou haſt put with the Prieſts and Profeſſors of *New-England*, and Judgeſt *Us* thereby like unto *Your ſelves*. Have any of the People called *Quakers*, that have had the *Magiſtrates* Power in their hands, uſed any of theſe *Weapons* to *Diſſenters* in *Rode-Iſland* or elſewhere? Nay, have not ſome ſuffered in *New-England*, and *Run* the *Gantlop*, becauſe they would not *take up the Sword?* And as for *Drinking* of *Blood*, *Railing*, *Paſſion* &c. let the *New-England WHIPS*, *GALLOWS* and *Laws*, and *SPOILING* of Goods, and *R. W's.* own *Deſire* (in his *page* 200) to *Magiſtrates* to *Puniſh* us, ſpeak, which is *moſt like*, We or They, to the *Papiſts?* And why was our *BLOOD DRUNK* in *New-England?* was it not, becauſe we could not bow to their *Image* they ſet up, like *Nebuchadnezar* and the *Papiſts?* And as for *Pride*, *Ignorance*, *Paſſion*, *Railing*, *Curſing*, let *R. W.* look at home, and his *New-England* Brethren, the Prieſts. And for their *Ignorance* and *Idleneſs in not uſing* Means, what *Means* are they, they ſhould *uſe?* any that come from this *Perſecuting Spirit?* nay, you may keep it your ſelves: for we do tell thee and the *New-England Prieſts*, *There is no other Name given under Heaven for* Salvation, *than the Name of* Jeſus. And for *Idleneſs*, *R. W.* may keep that Charge too at home, that lyeth *Lazily* at home *Railing* in the Woods; for if he be a *Miniſter* of the *Goſpel*, why doth he not go and *Preach the Goſpel* to *Pope* and *Turk*, he ſo much Raileth againſt *behind their Backs?* But it's like he will ſay, He findeth *no Call*, nor the *New-England Prieſts* any further, than they can find a *great Benefice:* but neither *He* nor *They* can ſay, The People

called *Quakers* are *Idle*, that left their own *Country* and *Kindred*, to come to *New-England* to *Preach the Goſpel freely*, whom they *WHIPT*, *IMPRISONED*, *BANISHED* and *HANGED*. But thou doſt *affirm*, *that the* Papiſts *and* Quakers *are not cleanſed from their* Filthineſs. Let the *Papiſts* ſpeak for themſelves: but as for the People of God called *Quakers*, thou dareſt not ſay, that thou haſt an *Infallible Spirit* to Judge; and therefore thou know'ſt not our *Condition*, and *affirmeſt*, thou doſt not know what. But we muſt tell thee, that (as *John* ſaith) *We, who walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the* Blood *of Chriſt* Jeſus *Cleanſeth us from all ſin.* And becauſe thou art not *Cleanſed*, thou meaſureſt us by thy ſelf, who art *pure in thy own Eyes*, but not in the Eyes of Chriſt or his People.

R. W. Thou bringeſt the Prieſt's Words (*G. F.* Fol. 220.) ſaying, [*Man is not able to* Diſcern *the Things of God, till he be* Born again]. And *G. F.* Anſw. ["The Scripture ſpeaketh of "*Diſcerning the Eternal Power and God-head*, and that was a *Thing* "*of the Spirit of God*: and the Apoſtle ſaith not, that they were "*Born again*. And yet I ſay, that *None knoweth the* Things *of* "God, *but by the* Spirit *of* God; *and that which may be known of* "*God, is manifeſt in them, for God hath ſhewed it to them*: for "*that of God in them* was of the Spirit, *who is the God of the* "*Spirits of all Fleſh*, which bringeth them to *Diſcern the Eternal* "*Power and God-head*.] *R. W.* replyes in a *Railing Spirit*, and ſaith; *With amazement at the dreadful Juſtice of God, hardening this* daring Soul *for playing away his own Light, and the Name of God, and the Light, which the Lord hath ſent him from ſo many* Excellent Pens, *out of which he hath raked nothing but handfuls of Reproaches to fling in the Faces of his beſt Friends, and turned Truth into* Lies *and* Poyſon *to Murther himſelf and others.*

Anſw. Now, let the *Reader* read *G. F's.* Anſwer, and *R. W's.* Reply, and ſee, where *G. F.* hath caſt any *Handfuls of Reproaches in the Faces of* thoſe he calleth *his beſt Friends*, which were our *Old Perſecutors* in *Oliver's* days. And as for *Lies* and *Poiſon*, and *Murthering my ſelf and others*, thou mighteſt have kept that to thy ſelf, which is ſufficiently manifeſted in thy own Book: but I know, the *Truth* is the *Savour of Death* unto ſuch as thou art, and therefore it doth *Amaze* thee. For *G. F.* hath not *played away his own Light, that God hath ſent him*, nor *his Name*; theſe Words

Words come from thy *Frothy, Airy* Spirit: but what! doth this prove, that People have not the *Spirit of God*, nor the *Light of Chriſt* nor his *Grace*, which they hate, and turn into Wantonneſs?

R. W. And thou ſay'ſt; *The* Eternal Power *and* Godhead *cannot be ſeen by* Mortal Eyes. And again thou ſay'ſt; *All Mankind are bound by the* Law *of their* Nature, *to put forth their utmoſt in ſearching after God; and we may gain a* Great Sight *of the* God-head *&c.* [Haſt not thou Contradicted thy ſelf? for is not *Nature Mortal?*] And further thou ſay'ſt; *Yet this* Sight *of* God, *which Men and* Devils *may get of God by their* Natural Abilities *&c.* and yet thou ſay'ſt; *No Mortal Eye can ſee the Eternal Power and* Godhead: —— and again, *We may gain a great* Sight *of the* Godhead, *and yet not ſee him, nor gloriſie him*, that is, *Love him, as* Paul (1 Cor. 8). p. 74.

Anſw. Here in thy own *Diſtinction* thou haſt Confounded thy ſelf. For *firſt*, thou wilt grant, that *Paul* was a *Believer* (1 Cor. 8); *ſecondly* thou ſay'ſt, *The Eternal Power and* God-head *cannot be ſeen by a* Mortal Eye: then this *great Sight of the God-head* muſt be ſeen by a *Spiritual Eye*, (according to the Apoſtle's Words and thy *Conſequence*) becauſe *that which may be known of God, is manifeſt* in them, *for God hath ſhewed it unto them.* And this muſt be by the *Spirit*, by which they *know* the *Inviſible things* of him, even his *Eternal Power* and *Godhead:* (*Rom.* 1) and ſo it is by the *Spirit of God* the *Things of God are known*, (according to 1 *Cor.* 2) and ſuch as quench the *Spirit*, and vex and rebel againſt the *Spirit of God*, and reſiſt the *Holy Ghoſt*, and hate the *Light* of Chriſt, and turn the *Grace* of God into Wantonneſs, are thoſe *Born again* of God his Power and Spirit, or *prate* like thee in the *Imaginations?* for *John* ſaith, *He that is* Born of God, *overcometh the World.*

R. W. And further thou ſay'ſt; *Now this* Woful Cheater *finding the word* Spirit, *confounds (as his courſe is) all together, and becauſe God's Spirit Regenerates the* Corinthians, *and opens to them a Glimpſe of the* Godhead's *Power* &c.

Anſw. As for *Cheating* and *Confounding*, thou mayſt keep thoſe Words at home; but the *Apoſtle* telleth the *Corinthians* (that were the *Believers* and *Babes* in Chriſt, and *Born again*) *That the* Light, *which ſhined in their Hearts, giveth the Light of the Knowledge of the Glory of God in the Face of Chriſt* Jeſus: and calleth

this,

this the *Light* of the *Glorious Goſpel*, which is the *Image* of God. Now, hath *R. W.* manifeſted himſelf to be *Born again*, who doth not diſtinguiſh between them that is *Born of the Spirit*, and them that *Grieve the Spirit?* for *G. F's.* Words were, Such as were not *Born of God* by the *Spirit*, yet they had the *Spirit*, by which they might *Know the things of God:* for how can they *quench* the Spirit and *err* from it, if they have it not? and how will God *Judge the World in Righteouſneſs, according to the Goſpel?* And whether is the *Goſpel Natural*, or all the *Judgments* of God *Natural*, or *Spiritual?* and if *Spiritual*, whether or no it is not according to the *Divine Light* and *Grace*, that enlightneth all Men, and his *Spirit* that he poureth upon *all Fleſh?*

R. W. And thou ſay'ſt; *I fear that* G. F. *&c. never* * *Experimened, though they enjoy in Common a* Light *of* Nature, *though God hath Endowed him and many of them with* Excellent Natural Parts, *yea with a* Light *from the* Holy Scripture, *yea, a* Light *of* Experience *and* Common Motions *from God's Holy* Spirit, *and have been lifted up* &c. and then thou *feareſt, moſt of them will be brought down into* Hell, *and* Caſt into great Condemnation.

* Is this Good Senſe *Roger?*

Anſw. R. Williams, thou haſt ſhewed thy *Ignorance* of *G. F.* and the People, called *Quakers, Conditions.* What! doſt thou call the *Divine* and *Heavenly Light* of Chriſt (which is the *Life* in the *Word*) the *Light of Nature*, which Chriſt commands to *believe* in? this is thy *Darkneſs*, which cannot Comprehend the *Light.* And as for our *Experiences* and *Knowledge of the Holy Scripture*, it is by this *Divine Light* and *Spirit* of the Lord, which if thou didſt Live in, thou wouldſt never Rail ſo much againſt us.

P. 75. And as for thy fooliſh *Fears*, I tell thee, they are *Cain's*: and as for *being lifted up*, as *Capernaum*, & being *brought down into Hell and Condemnation*, this thou wilt know, who haſt been *puffe up* and *erred* from that Spirit, which formerly hath *opened* thee; therefore thou raileſt againſt them that walk in it. And *Roger*, thou reprovedſt *G. F.* too ſoon for *Falſe Engliſh*, and *Boys Engliſh* and *Non-ſenſe* (as thou calleſt it); but indeed I muſt needs tell thee, that here is much *Falſe Engliſh* and *Non-ſenſe* in thy Book: but whether the Fault be in *thee* or the *Printer*, I ſhall leave it; but however I think, the Printer, that hath printed thy Book, hath *grown weary* of it, or at leaſt been *Careleſs*, for it is paged 74, 74, 76, 77, 77, 78, 80: what, is this right *Roger?*

R. W.

R. W. And thou bringeſt in the ſame *Author* (Fol. 222) ſaying, [Salvation *and* Faith *are the Gifts of God, diſtinct from Chriſt*]. To this *G. F.* Anſwereth, ["They are all of him, "and from him, and with him: and how is he the *Author* of "*Faith*, in whom it *endeth*, from whence it cometh?] *R. W.* replyeth; *As* Potiphar's *Wife cries out againſt* Joſeph, *and pretends Chaſtity, ſo doth this ſubtle* Whore-monger, *pretending, that all is pure* Chriſt, *the* Light *is Chriſt, their* Hope, Faith, Saints *and their own* Spirits *are Chriſt, no Diſtinction between* Chriſt *and them, for they are all* of Him, from Him *and* with Him.

Anſw. Thou *Juſtifieſt*, what thou *Condemneſt*: thou *cryeſt out againſt* Potiphar's *Wife*, and thou art guilty *Spiritually* of the ſame *Evil*, that ſhe would *Carnally* have committed. Fain wouldſt thou have enticed *J. T.* and others to thy *Polluted* and *Defiled Bed*; and becauſe they would have nothing to do with thee, nor that Spirit that leadeth thee, but *refuſed Communion* with thee, thou wipeſt thy Mouth, and complaineſt againſt *Joſeph*, and wouldſt *bedirt* him, now thou canſt not have thy will of him, *and* that he refuſeth thy *Harlotry*. Well, but I am an *Whore-monger*, yea a *Subtle One*: how ſo *Roger?* how proveſt thou this *Black Charge?* why! becauſe I ſay, *That* Salvation *and* Faith *are of Chriſt, from Chriſt and with Chriſt?* behold now, ye *New-England*-People, what *Spirit* this Man is of! what *Language* he uſeth! what Compariſons he maketh, and *Slanders* he caſteth upon me! And *for what* doth he theſe things? becauſe I own and declare, *That Salvation and Faith are of* Chriſt, *and from* Chriſt, *and with* Chriſt. I hope then, none will ſay, *We*, but *R. Williams* denyeth *Chriſt*: for they that deny *Chriſt* to be the *Author* of their *Faith* and *Salvation*, deny *Chriſt*; but it's plain, that *R. W.* doth ſo, for his *Salvation* and *Faith* is not of *Chriſt*: and what *Regard* ſhould any have, to what ſuch an *Anti-Chriſt* ſaith? But *R. W.* ſaith, that we ſay, *That the Saints are* Chriſt *&c.* but *Roger*, theſe are none of my Words, but thy Falſe Conſequences. But why! is not Chriſt made to the *Children* of *Light* in this Day *Light*, *Salvation*, *Hope*, *Faith* &c. as well as he was made to them *Sanctification* and *Redemption* in the Days paſt? where haſt thou been? haſt thou loſt thy *Bible* as well as thy *Religion* in the Woods? ſee, what cometh of thy *Unfaithfulneſs*! thou that wereſt an *Oppoſer* of the Prieſts, art turned their *Orator* againſt the People of God.

But

But what a *Forgery* 'tis in thee *Roger*, to ſay, *We make the Saints* Chriſt, *and our own Spirit* Chriſt? were thoſe my Words? to God's witneſs in all Conſciences I appeal againſt thee in this thing, and let my Book be read: True Chriſtians are *of Chriſt*, yet not *Chriſt*, yet *One with Chriſt*; 'twas Chriſt's *Laſt Prayer*, that they ſhould be *One in the Father and the Son*. And for *our own Spirit*, it's *enlightned* by Chriſt, but it is not that *Light*, nor *Chriſt* the *Light*; for he is our *Lord* and *King*, and we are his *Servants*, and *Subjects*, and *Friends*, and *Children*: ſo thy *Malice* and *Ignorance* will not do, the *Day* hath diſcovered thee. Thou goeſt on to prove, *That* Chriſt *is not the* Saints, *nor the* Saints *are not* Chriſt: And who ſaid, *They were?* and calleſt us *Ungrateful Monſters*, and ſuch *Monſtrous* Names for believing ſo, that never *believed* ſo, nor never writ ſo; it's a *Faith* of thy own making. Yet *Chriſt* is *in the Saints*, and the *Saints* are *in Chriſt*: but that the *Devil* cannot abide, for he would fain get at them, but that he cannot do, while they are in *Chriſt*; and this maketh all his Inſtruments *rage*, and thee *Roger*, amongſt the reſt. And thou takeſt up much room to prove, *The Saints are not* Chriſt (from *Col.* 1, *ver.* 11), and who ſaid, they were ſo? ſo that falleth in Corſe.

R. W. Next thou ſay'ſt; *I know, the* Foxians *turn Chriſt, yea his Blood alſo into a* Spirit, *a God.*

Anſw. Where and when did they *ſo ſpeak* or *write?* this *alſo* is one of thy *Calumnies* and *Lies*. *Chriſt's Blood* on the Croſs for the World we own, and *Chriſt's Blood* and *Life* we own and partake of, by which we have *Life Eternal*; but what haſt thou to do with *Chriſt's Blood*, that art not *waſht* from thy *Lies*, nor ſo much as *Repenteſt* of them, that I hear of?

R. W. Thou ſay'ſt; *I have heard alſo the Fooliſh* Blaſphemy *of one of my own Neighbours, ſaying, That the Blood of the* Quakers, *and by Name of* W. B. *was* Saving *and Salvation to the World.*

p. 76.

Anſw. This is a *General* Charge, and therefore *no* Charge, for it's a Charge againſt *No Body*: he nameth not his *Neighbour*, nor have we any Evidence of it; and if he will both add to, take from and wreſt our Words, yea invent Lies againſt us, as he hath done, we have Cauſe to ſuſpect, that this is a *Slander* alſo.

R. W. Again thou ſay'ſt; *What a* Proud Frenzy *is it in the* Quakers,

kers, *to cry out, We are the* Conduit *it ſelf, we are the* Well-head, Fountain *and* Spring, *and (as this* Frantick Fox *once and a again affirms) no Diſtinction between* God *and* Chriſt, *and his* Saints. { p. 77.

Anſw. O *Roger Williams*! that ever thou ſhouldſt at this *Age*, and after ſo long a *Profeſſion* of *Religion*, ſo *Irreligiouſly abuſe* my Book and me, and thoſe that read thee! there is nothing I have ever writ to any ſuch purpoſe, as thou wouldſt have; the Lord Rebuke thee! Nay, thou confeſſeſt a little further, that I call *Chriſt* the *Author* and *Finiſher of Faith*, yea, that I often acknowledge *Chriſt to be ſo*; how then are we the *Well-head*, *Spring* and *Fountain*, if *Chriſt be ſo:* if he be our *Alpha* and *Omega*, our *Author* and *Finiſher* in *Faith* and *Salvation?* Thus thou *gropeſt in the Dark*, and Contradicts thy ſelf, as all *Babilons-Builders* do, which endeth in Confuſion and Deſtruction.

R. W. Bringeth *the ſame Author* ſaying, [*The* Light, *which diſcovers Sin and Iniquity in Man's Heart, is not* Chriſt *the* Door.] *G. F.* Anſwereth, ["The *Firſt Adam* was the *Door*, where "all *Sin* and *Tranſgreſſion* entred; and *Chriſt* the *Light*, the *Se*-"*cond Adam*, which doth *Enlighten every Man* &c. ſaith, *I am* "*the* Door, *the Way*, *the Truth and the Life* &c. which finiſheth "*Sin* and *Tranſgreſſion*, and bringeth in Everlaſting Righteouſ-"neſs, and the *Way* of *Life* out of Death: which *Light* diſco-"vereth *Sin*.] *R. W.* Replyeth, and after he hath rambled a while, he ſaith; *What then do theſe poor* deluded Souls *tell us of a* Light *and* Chriſt within *every Man in the World, diſcovering his* Pure *Eſtate, his* Foul *Eſtate, and his* Raiſed *Eſtate? which no Man or Woman in this world, that I ever read or heard of, by* Nature *had any Spark or Shine of ſuch a* Light *&c. but they have read or heard of ſuch things from the* Holy Scriptures *&c.* { p. 78. Then thou Contradicts thy ſelf, and ſay'ſt in the ſame Page; *It is granted, that* Nature's Light *diſcovers a God, ſome Sins, a Judgment, as we ſee in* Indians.

Anſw. ——— But what *Scriptures* had *Nabuchadnezar* and *Darius*, who ſpoke of the *Kingdom* of *God* and of *Chriſt?* and when he had caſt the *Three Children* into the Fiery Furnace, what *Scripture* had *Nebuchadnezar* for ſaying, *That he ſaw Four*, and one like the *Son of God?* ——— And what muſt we obſerve from *R. W*'s. Words? *that he can ſee his* Pure *Eſtate, and his* Foul *Eſtate, and his* Raiſed *Eſtate* without the *Light of*

Christ within him. And thou may'st say, *John* was a *Deluded Soul*, that came for a Witness to *bear witness* to that *Light*, that *lighteth every Man that cometh into the world*, which he calleth the *Light* in the *Word* (Joh. 1).

R. W. And thou say'st; *Yea, doubtless* Nature's *Light is able (in Self-Deceitfulness) wonderfully to counterfeit true Heavenly* Light, *and the* Devil *seem an Angel or Messenger of* Light *from* Heaven.

Answ. Roger, thou might'st very well have applyed this at home; for these are none of my Words: for the *Light*, which I speak of, that *Lighteth every Man*, that *cometh into world*, is Life in the *Word, Christ* Jesus: and Christ saith, *Believe in the* Light; *and he that believeth in it, shall be saved:* therefore it is *Saving*. And could the *Goaler* and his Company have *seen* their *Sins*, without the Light of Christ to shew them their *Sins*, with which they might see Christ their *Saviour, Physitian* and *Redeemer*, who fed them with his Heavenly *Bread, Water, Wine* and *Oil?* but all this is needless and *loathsom* to thy full, foul *Soul* and *Stomack*. And can any *see Christ*, that pardoneth *Sin*, but by his *Light*, by which they *see* their *sins?* but thou and all thy *Race* would *see Christ*, and not *see* your *sins*; but that cannot be, therefore you hate the *Light*, because *YOUR DEEDS ARE EVIL*.

p. 79. *R. W.* Thou say'st; *How poor a* Plea *is this*, Adam *was a* Door *to Sin, therefore* Christ *is the* Door *to the Discovery of Sin?*

Answ. Have not all dyed in *Adam?* and doth not *Christ enlighten every Man, that cometh into the world*, that they might see their *Sin* and evil Deeds, and him their *Saviour*, and *Door* and *Way* again to God? and with the same *Light* to see, how their *Deeds* are *wrought in God?* and is this *Natural?* and is it not *Christ*, that saith, He is the *Light of the World*, the *Promised Seed?* And as for *Adam's mincing and excusing his Sin, R. W.* saith, *All this is Revealed to us; and not a word yet of* Christ *the* Promised Seed, *or a* Light *Christ, to Convince of Sin* (as *R. W.* saith). But by what *Means* was this Doctrine *Revealed to R. W.* and the *New-England*-Professors, to wit, the State of the *Fall* of *Adam* &c. if

Here thou wrongest G F's Words; for his Words are, Christ is the Door, and the Life, which *maketh an end* of Sin *&c. and G. F's Words are not,* That Christ is the Door, that *discovereth* Sin.

if it was not *Revealed* by *Chriſt* and his *Light?*

R. W. Thou ſay'ſt; *I know, the Song of this great* Deluder *is, Turn to the* Light, *and Hearken to the* Light, *thou ſeeſt, it chideth thee for thy* Lying, *for thy* Stealing *&c. is not this the Chriſt* &c. *obey him, and he will teach thee and ſave thee. But the bottom is, the* Engliſh *and Meaning is, to hearken to* Satan, *the God of this World.*

Anſw. Was it not the Apoſtle's Doctrine, *To turn People from Darkneſs to* Light? and are they not ſuch, as *ſteal* and *lie*, that will not come to the *Light*, becauſe *their Deeds are Evil?* ſuch as thou art with thy *Bottom* and *Meaning, to hearken to* Satan, *the God of this* World, to be ruled and guided by him, and not by the *Light* of *Chriſt* nor to walk in it? how canſt thou and the *New-England*-Prieſts be *ſaved* by Chriſt, and *cleanſed* from all Sin, and not *walk in his Light?* And is it now become with thee and the *New-England*-Prieſts matter of *Deluſion*, to *turn People from Darkneſs to* Light, *to walk in it and take heed to it?* and did the Apoſtle, that *turned People from Darkneſs to Light*, turn People to the *God of the World?* what *Blaſphemy* is this!

R. W. But thou ſayſt; *The* Scripture *is but a Dead Letter, the true* Chriſt *is within thee, he will turn thee from thy Sins, and make thee* Perfect *as he is: and he is come in us* (Ten Thouſand *of his Saints*) &c. Thus thou mockeſt.

Anſw. R. W. hath not proved, that the *Letter* of the *Scripture* is Living; for Chriſt ſaith, *Search* (or, *Ye ſearch*) *the Scriptures; but ye will not come unto me, that you may have Life; for they are they, that Teſtifie of me:* they *Teſtifie* of the *Life*; but Chriſt doth not ſay, *They are Life* or *Living.* And doth not *Chriſt* ſhew People their *Sin*, elſe how doth he *Convince* them of their ungodly Deeds? And doth not Chriſt ſay to his Apoſtles, *Be ye* Perfect, *as your Heavenly Father is* Perfect? and what doſt thou *kick againſt* this Doctrine? We do confeſs, that Chriſt *Liveth in our Hearts*; and if he *live* not in your Hearts, you are *Reprobates*, the Apoſtle ſaith.

R. W. And whereas he ſcoffingly ſaith; *He* within *thee, is the* Word *of God, the* Chriſt *of God, the* Light *of God, the* Spirit *of God*, God *himſelf, and He ſeeks* Worſhippers in Spirit and Truth. And then thou ſay'ſt; *What is in all this, but the noiſe of* Fenny Bitter *in* Hollow Canes *&c? what is here but that two* Common Buſineſſes *may reach to?* 1. *The* Conſcience *of Good*

and Evil, which every Savage Indian *in the world hath.* 2. *The* Whiſperings, *the* Blindings *and* Cheatings *of the* Devil *in* Samuel's Mantle.

Anſw. Here the *Reader* may ſee, that *R. W's* Words are nothing in Anſwer to *G. F's.* Aſſertion. But what muſt we infer from *R. W's.* Words? but that the Preaching of the *Word of God in the Heart,* and *Chriſt within* People, except they be *Reprobates*; and *God* Walking and Tabernacling *in his Saints*; and the *Spirit* of God to lead his Saints into all Truth, that they may be his Sons; and the *Light* that ſhineth in their Hearts, that giveth them the *Knowledge of the Glory of God in the Face of Chriſt* Jeſus; and the *Worſhip* of *God*, that is in the *Spirit*, in which he ſeeketh People to *worſhip* him; Theſe *Doctrines* (ſaith *R. W.* are ſuch a *Conſcience of Good and Evil, as every Savage* Indian *in the world hath.* And further he ſaith, Theſe Doctrines are the *Whiſperings, Blindings and Cheatings of the* Devil, *pretending* (ſaith *R. W.*) Vowing *and* Swearing *to be the* Word *of the* Lord, *to be* Jeſus Chriſt, *yea, and that to your Feeling* &c. This is an *Horrid Lie*, he knoweth it in his own *Conſcience:* for we neither *Vow* nor *Swear*; but *Chriſt Jeſus* the *Word* we *feel* to our Comfort and Salvation: but what *Comfort* in this Doctrine hath he to *poor Sinners?* And after this thou Contradicteſt thy ſelf and ſay'ſt, *That Chriſt* Jeſus *is the Door of* Hope *to poor Sinners:* here thou granteſt, what *G. F.* aſſerts, and what thou haſt been Cavilling againſt; and ſo *Contradicteſt* thy ſelf, which is frequent with thee. But *Roger*, is the *Worſhip of God in Spirit and Truth* a *Temporal* and *Viſible thing?* prove this by Scripture; and prove to us by Scripture, That *God*, and *Chriſt* and his *Spirit* is called a *Conſcience of Good and Evil*, and *whiſperings*, and *blindings*, and *cheatings in* Samuel's *Mantle.* Alſo (*pag.* 74.) he ſaith to this purpoſe; *Natural Men, until Chang'd and Born again, do but prate, as the* Devils *do:* but in *Contradiction* to that he ſaith (*pag.* 79.) That it is by *Outward hearing or reading, and inward Convictions of* Natural Conſcience, God *hath paſſed Sentence of* Eternal Death: *R. W.* muſt this then be an *Inward* or Spiritual *Hearing* of this *Sentence?* And when People come to ſee their *Sins* by the *Light* of Chriſt, then People *Cry out* to Chriſt the *Saviour*, the *Goſpel*, the *Good News* for Salvation, from him they Receive this *Goſpel*, their Healing, and *Setteth them out of Priſon*, and *free* from their Sin: and with his *Light* it is, they ſee themſelves *Blind*, and with his

Light

Light they ſee his Spiritual *Eye-Salve*, and his precious *Blood* which *Cleanſeth from all Sin*. But theſe are too good and ſoft Words for thy *foul Spirit* and full Stomack, who haſt caſt out ſo many *Lies* againſt God's People.

R. W. And thou bringeſt-in *Ellis Bradſhaw* (Fol. *G. F.* 224.) ſaying, [*There is more Words than one.*] *G. F.* Anſw. ["God is the *Word*, and the Scriptures are the *Words*, "which Chriſt fulfilleth.] p. 80. And *R. W.* replyeth, *As the Deſign of the Bloody* Pope *and* Jeſuites *are to kindle* Wars *between the* Proteſtants, *that the* Proteſtants *may do the* Papiſts *work*; *ſo deals the* Devil, *the* old Serpent *with Chriſt* Jeſus *and the Holy Scripture, which are but one in a Senſe, as the* Sun *and the* Sun-Dial: *his end is, to tear down the* Sun-Dial *&c. under pretence, that the* Sun *is* within *them, and they need no* Dials *or* Clocks, *no Viſible thing, that is Temporal* &c. *and ſo to deſtroy the Perſon and Commands of Chriſt as* Viſible *and* Fleſhly, *pretending all to be* Light *and* Spirit.

Anſw. Reader, what is this to *G. F*'s. Anſwer? But *R. W.* have not the *New-England* Prieſts and Profeſſors *done the BLOODY* Pope's *work*, as thou call'ſt him? and art not thou *a doing it?* and would they be ſo careful of the *Scripture*, but that they make a *Trade* of it; and under a *pretence* of *Scripture* and *Dials* without, *do the* Devil's *work to throw* at the *Spirit* and *Chriſt* in Peoples Hearts, and *tear* him *out* there, if you could? But I muſt tell thee *R. W.* that as to *Chriſt* himſelf and his *Perſon*, though he was Dead, yet he *is Alive, and Dies no more*; and he is *out of your Reach*, and you cannot perſecute him any more: though they and thou may perſecute him in his *Members*, that keep the *Commands of* Jeſus. And as to *Viſible and Fleſhly pretending*, and the *Viſible* and *Temporal things*, thy *Clocks* and *Dials*, (which are *thy Helps* to know the *Inviſible*) know this, thou may'ſt *pore* on them, till thy *Eyes rot in their Holes*, and never know the Lord *Jeſus* Chriſt, but by *Revelation*.

R. W. Thou ſay'ſt; *The word* Dabar *in* Hebrew, *and* Logos *in* Greek *ſignifie the* Word *&c. and that it is a* Metaphor *to ſay, God is the* Word; *for* God *is no more a* Word, *than he is a* Man *or a* Spirit. *&c.*

Anſw. Doſt thou not here *gain-ſay* John's *Doctrine*, who ſaith, *The* Word *was God?* and wilt thou give Chriſt the *Lie*, that ſaith, *God is a* Spirit? (*Joh.* 4.) but prove this by Scripture, that

John

John did ſay, That it is a *Metaphor*, to call *God* the *Word*. Then doſt not thou Contradict thy ſelf and ſay'ſt, [*The* Man *Chriſt* Jeſus *is called the* Word] but was not he called the *Word*, that was called *God?* and did not this *Word* take *Fleſh?* did Chriſt *ſuffer* and *die*, as he was *God*, or according to the *Fleſh*, ſince 'tis ſaid, *The* Word *liveth, and abideth, and endureth for ever?* Thou ſay'ſt, *That* G. F. *confeſſeth, that the* Scriptures *are the* Words *of God:* ſo here thou yieldeſt to *G. F's.* Anſwer; though thou makeſt a great *Smoak* with *words* to no purpoſe.

p. 81. *R. W.* Thou ſay'ſt; *I do affirm, the* Sun, *and the* Moon *and the* Stars *are the* Words *of God* &c. *and the Rain and the Hail, and the Graſs and the Corn, and the Sand* &c.

Anſw. Theſe *R. W.* calls the *Words of God*; but where doth *R. W.* find in the Scriptures, that they are called the *Words of God?* give us *Chap.* and *Verſe.* And as for *David* (*Pſal.* 107. 110: and *Job.* 33. *Luk.* 1.) what's all this to the purpoſe? theſe *Words* are owned, but not *R. W's. Imaginations.*

p. 82. *R. W.* Thou ſay'ſt; *They rob the Scriptures of their Heavenly Title of the* Word *of* God *&c. and alſo turn this* Word *of God and Chriſt into a* Spirit *without any Body* &c. *and part him* (*his* God head *from his* Man-hood) *into a Fancy, a Dream, a meer Whimſy and* Deviliſh *Imagination.*

Anſw. We *Rob* not *the Scriptures of their Title:* thou pretendeſt thy ſelf a *Scholar*, and doſt not thou know, that *Scriptures* ſignifie *Writings*, and are called ſo by Chriſt and his Apoſtles? and we charge *R. W.* to ſhew, where the *Scriptures* do give themſelves the *Heavenly Title* of the *Word* of *God?* And theſe are Words of thy own *Inventing*, as to ſay, *Chriſt is a* Spirit *without any Body*, and our *Parting his* God head *from his* Man-hood; this is thy own *Fancy* or *Dream*, *Whimſy* or *Deviliſh Imagination*, thou ſpeakeſt of: as the *Reader* may ſee, there is no Ground for *R. W's* Words in my Anſwer. And as for thy ſaying, we would *Run the Scriptures out of the world, and by ſeeming to embrace it, deſtroy and kill it*; Theſe are more falſe *words of thy own Inventing:* the Lord knoweth, we eſteem of the *Scriptures* more than thou, by the *Spirit*, that gave them forth.

p. 83. *R. W.* And thou bringeſt *Tho. Weld* (*G. F.* Fol. 228) ſaying, [*There lies a* Myſtery *of* Iniquity, *for to ſay, The* World *calls them ſo, by ſuch and ſuch Names, or gives them*

them their Chriſtian Names.] *G. F.* Anſw. [“There are *Names* “*given* by the *Heathen*, the *Heathen* outwardly, by which Men are “*called*; there is a *New Name written in the Book* of *Life*, “which the World knoweth not: here is the *New Man* known “*after God in Righteouſneſs, Created unto true Holineſs.* Now, “who is this *New Man* and this *New Name?* the World may “call him by the *Old.* So it is not a *Myſtery* of *Iniquity* to ſay, “*The World calls him ſo.*] *R. W.* Replyeth; *As to* Chriſtian *Names or things bearing or pretending to bear the Name*, Authority *or Uniting of Chriſt* Jeſus (*as we know, the word* Chriſtian *ſignifieth*) &c. and thou ſay'ſt; *Every* Chriſtian *Soul ſhould ſearch into the* Riſe, *and* Practice *and* Warrant *of them with holy Fear and Trembling in the Preſence of God.*

Anſw. What is this to the *New Name written in the Book of Life*, to tell us what a *Chriſtian* ſignifieth? but if thou wereſt *united to Chriſt*, thou wouldſt not perſecute him in his People. Neither if thou wereſt in the *Practice* of *that holy Fear and Trembling in the Preſence of God*, thou wouldſt not have uttered forth ſo many *Lies* and *Scorns* againſt them, that be in his *Holy Fear*, and *Tremble* at his Word.

R. W. Thou ſay'ſt; *Is it not a proud Trick of a* Phariſee, *thus to ſcorn the poor* Heathens *and* Publicans, *as not worthy to know the* Quakers *high Names, or to take up ſuch* Sacred Names *and* Myſteries *upon their Lips? yea, is it not a Ridiculous* Fancy *thus to prate and (like* Phariſees) *to ſcold about waſhing of* Hands, *and* Pots *and* Cups, *therein placing invented Holineſs* &c. *Who are* G. F's. Heathen? *&c.*

Anſw. Such as thou, *R. W.* that *knoweſt not* this *New Name written in Heaven*, who calleſt it a *Ridiculous Fancy*, and compareſt it to the *Phariſees waſhing of Hands, Pots and Cups, and invented Holineſs*: and this is an *Invented Lie* of thy own to ſay, *That we ſcorn the poor* Heathens *and* Publicans. And *R. W.* why doſt thou ſo rage againſt me? becauſe I tell thee, *The New Man hath a* New Name? And then thou telleſt us of the *Jew* and *Gentile*, and *how that* Lea *and* Rachel *did give* Names, *that were ſignificant unto the* Twelve Patriarch's: and *R. W.* who knoweth not this, or who oppoſeth it? what is this to *G. F's.* Anſwer?

R. W. Thou ſay'ſt; *Doth Chriſtian Regeneration or New Birth deſtroy Natural* Births *or* Marriages, *or Names and Educations?* } p. 84.

Anſw

Answ. Where did ever any of the *Quakers* say, they did? or *G. F.* in his Answer *destroy* or slighted any of these things? so, it is a *vain* Question. —— And thou say'st, *They quarrel about* Straws; when it is thy self, that setteſt them up and doſt it.

R. W. And thou say'st; *What is this* New Creature *and* New Name *they speak of? how shall the World call them by it, if they know it not?*

Answ. Why is this? because thou and the *World* hate this *Light*, by which it is *seen* and *known*.

R, W. Saith; *Such are their* Non-sensical Fancies *of giving no* Respect *to any in* Word *or* Gestures, *such are their* Fantastical Conceited *Answers, who being asked, where they dwell? they answer, they dwell in* God; *and where they live? they answer, they live in* God.

Answ. And what must we observe from *R. W.* here? but that he would have his *Honour and Respect*, Pharisee-like, which Christ forbad, and cryed *Wo* against: and *Christ* saith, *How can you believe, that seek* Honour *one of another, and seek not the* Honour, *that cometh from God only.* And *R. W.* what! is it a *Fantastical Answer*, to say, *That God's People dwelleth in God, and liveth in God?* and doth not the Apostle say, *In him we* Live *and move, and have our* Being (*as the* Poet *saith*) *for we are his* Off-spring?

R. W. Thou say'st; *Are not* They *to the* Popes *a Kin, because they fling to the World their* Old Names.

Answ. Nay, we say, That *Thou* and the *New-England*-Professors are a *Kin* to the *Pope* both in *Nature* and *Spirit*; and your Nature of *Dogs* and *Swine*, *Wolves* and *Lyons* is not turned into *Sheep*, and *Lambs* and *Doves*. And here thou granteſt, that *as the* Nature *is chang'd, the* Name *is changed:* but thy *Teeth* and your *Fruits* have manifested you to be the *Dogs* and *Wolves*.

R. W. Saith; *That* G. F. *having attained a great* Marriage, *and a new* Carriage *and Civility* —— *and his own former* Rigidity ——.

Answ. R. W. hath manifested his own Ignorance of *G. F.* and he is *busie about that which doth not concern him:* for *G. F.* is of the same *Carriage, Civility* and *Courteſie*, as he was at the *First*.

R. W. Thou say'st; *I am sure, they will do most them* **for wordly Advantages: for as they abuse the Scripture* (Eccles. 11.) The World is in their Heart; *I may truly use it, and affirm it, the World and the*

* Is this Good Sense *Roger?*

Pride

Pride *and the* Advantage *of it* (*though they deny it, as the* Pope *and* Cardinals *do*) *is in their Hearts, and is the* Body *and* Soul, *and* Root *and* Branch *of their whole Religion.* { p. 85.

Anſw. Truly *R. W.* we may uſe the *Proverb* and ſay, *Thy Tongue is no Slander*; for thou art given up to *Lies*, and *abuſeſt us* with them. Neither do we *abuſe the Scriptures*, but eſteem of them: and as for the *Pope* &c. thou ſhould'ſt have gone to *Rome*, and told them theſe Words. And as for *Worldly Advantages*, and *Religion rooted upon*, It is not our *Religion*; but hath been the *Religion* of *New-England*: as witneſs, their *SPOILING of our Goods*, worſe than ever did the *Papiſts*.

R. W. Bringeth (from *G. F's.* Fol. p. 243) *Richard Sherlock's* ſaying, [*We muſt not look for an* Immediate, Extra-ordinary, Miraculous *Teaching from the* Lord.] *G. F.* Anſw. ["Yet he ſaith, "*All Men are Taught Of God*; what Confuſion is here? *The* "*Grace of God, which bringeth Salvation, hath appeared unto all* "*Men*; and this he calleth an *Outward Teaching by the Lord* Je"ſus Chriſt: is that which bringeth Salvation, *Outward?* all in "the Truth may judge this, and try thy Spirit. And the *Teach*"*ings of the Lord* are not only *Mediate*, but *Extra-ordinary* alſo "above all *Yours*, which are Men got up ſince the Days of the "Apoſtles.] *R. W.* replyeth and ſaith; *Although I have ſpoken before of their* Immediate Inſpirations, *yet ſeeing, how greedily and boaſtingly this Deluded Soul with Scorn and Contempt of all his* Oppoſites *ſucks in the Poyſon of* Deviliſh Inſpiration *inſtead of the pure Wine and Milk of the* Chriſtian Truth, *and milks out this* Poyſon *into the Mouths of his* Poor bewitched Followers.

Anſw. Let the *Reader* obſerve, what *Railing Expreſſions* he giveth in the Front of his *Reply*! that *God's Teaching* in his Covenant of Grace, and by his *Spirit* he calleth *Boaſting, Deluded Souls, Scorn* and *Contempt*, a *Sucking-in of Poyſon* and *the* Devil's *Inſpiration, bewitching his poor Bewitched Followers*, that follow *God's Teaching*; as though *God's Teachings* were not *pure Wine and Milk* and *Chriſtian Truths*: but *God's Immidiate Teaching* is *Poyſon* to *R. W.*

R. W. ſaith, *That G. F. affirmeth, That the Teachings of the Lord are not* Mediate, *but* Immediate *and* Extraordinary &c. *Contrary to the whole Stream of the* Scriptures *and Experience*; *Contrary to* Pſal. 9. *Contrary to God's Teachings in every Man's Nature* —— *and God's Teaching the* Fowls —— *and* Abraham's *Teach-*

ing his Children —— *and the ordinary Teaching and Feeding by*
p. 86. } Shep-herds, —— *and Contrary to the Teaching of the Holy*
} Scriptures *written by the Immediate Breath of God.* —— *This*
great Wreſter of Holy Scriptures *ſaith,* They ſhall be all *Taught* of God: *and Contrary to the Ordinary Teachings of the* Prieſts *and* Levites *&c.*

Anſw. The *Teaching* of God in his *New Covenant* is, as the Apoſtle ſaith (*Heb.* 8.) *The* Lord *ſaith, I will put my Laws into their Minds, and write them in their Hearts; and I will be to them a God, and they ſhall be to me a People: and they ſhall not* Teach *every Man his Neighbour and every Man his Brother, ſaying,* Know the Lord; *for all ſhall know me from the Leaſt to the Greateſt* &c. and *Iſaiah* ſaith (*Ch.* 54.) *All thy Children ſhall be* Taught *of the* Lord; and Chriſt ſaith (*Joh.* 6.) *All thy Children ſhall be* Taught *of* God: and this of *God's Teaching* in the *New Covenant* is above *Nature's Teaching*, and *Outward, Mediate Teaching*, and the *Prieſts* and *Levites Teaching* in the *Old Covenant.* And this is not *Contrary to the Scripture*, nor *true Experience*, but according to it; and not *Wreſting the Scriptures*, which ſaith, *They ſhall be all* Taught *of* God. And as for *Abraham's Teaching*, and *that in Pſal.* 9. and the *Apoſtle's Teaching*, what are your *Teachers* to them? who are got up ſince the *Apoſtles.* And if the *Scriptures* were *written by the* Immediate, Divine *Breath* of *God*, and *they were made Miniſters by* Divine Revelation; can any underſtand the *Scriptures*, but by the *Divine Spirit?* and is that *Mediate* or *Immediate?* And doth not *Moſes* ſay, *A* Prophet *will God raiſe up unto you* &c. *and him ſhall ye hear:* and *he that will not hear this* Prophet, *ſhall be cut off.*

R. W. Saith, *What is there in* G. F's. *wild Notion?* [Can that, which bringeth Salvation, be *Outward?*] &c.

Anſw. The Grace *of* God, *which hath appeared to all Men* (*which bringeth* Salvation) Teacheth *us, that denying Ungodlineſs and Worldly Luſts, and to live ſoberly and Godly* &c. (*Tit.* 2.) and this thou calleſt a *Wild Notion:* but that is thy own and *wilful Ignorance.* And is this *Grace of God* Outward, *which bringeth Salvation?*
p. 87. } And as for our *Men-* and *Women-*Apoſtles their *Teaching*, it is in the *Power* and *Spirit* of Chriſt; and they turn People from *Darkneſs* to *Light*, and ſo to *God* and *Chriſt's Teaching*, and to the *New Covenant*; and do not keep People always under *Teachings*, ſaying like the *New-England* Prieſts,

(*Saying*)

Priests. But thou wouldst *see a Sign and a Miracle*, like the *Adulterous Generation*, the *Priests*, *Scribes* and *Pharisees*, thy Fore-Fathers. And as *Assisted by the Devil's Doctrine*, *R. W.* this suiteth thy own Spirit best: and thou hast proved nothing against us, but thy self to be a *Liar*, and Ignorant of *God's Teaching* in his *New Covenant*.

R. W. Thou say'st; *While they cry out*, Light, Light, *there is none (as* Isaiah *speaketh) not a Spark of* Light *within them.*

Answ. Here thou wrongest *Isaiah's* Words, and thou bringest them in Opposition to the *New Covenant*, and givest the *Apostle* the Lie, who saith; *God, who commanded* Light *to shine out of Darkness, hath shined in our Hearts, to give us the* Light *of the Knowledge of the Glory of God in the Face of* Jesus *Christ*: which we and all *true Christians* have and witness in our Hearts. And what must we Conclude from *R. W's.* Words? That he and the *New-England*-Priests have *not a Spark* of the Light *within them*, that the Apostle speaketh of: *John* telleth you, Your *Darkness cannot comprehend it.* Then thou and you are Pitiful *Blind Teachers*, *Disputers* and *Orators*: and ye are like to be no other, that call *Light* Darkness, and Darkness *Light*.

R. W. Goeth on to his 43 *Instance*, where he brings-in *Christopher Wade* (*G. F.* Fol. p. 247.) saying, [*The written Word is the* Sword *of the* Spirit: and he maketh another *Rule* beside the *Scripture* False.] *G. F.* Answ. ["Which (we say) is the *Spirit*, which "gave them forth, whereby *Peace* is known upon the *Israel* of "God. And the *Pharisees* had the *Scripture*, but had not the "*Sword* of the *Spirit*: the *Scriptures* testifie of the *Sword* of the "*Spirit*.] *R. W.* saith; *I reply and affirm, The* Spirit *of* God *cannot here be the* Sword *intended**. 1. *This* Spiritual *Furniture being a Similitude taken from* War-like *Furniture*, Helmet, Breast-plate, Shield, Shoes *&c. and every one applyed to Gifts and Means flowing from God's Spirit, as* Faith, Hope, Sincerity *&c. it were most improper then, to bring in* God *or the* Spirit *to be the* Sword *or any of the other Pieces.* 2. *There is no more Reason to make the* Spirit *of God to be the* Sword, *than the* Shield. 3. *It seems too Low to the Holy* Spirit *and God to be here in this* Similitude.

* And yet in thy book called *Experiments* (1652) thou calleſt the *Holy Spirit* the *Two-edged Sword* (Epistle Dedicat. to *Lady* Vane): see his Contradiction here.

Answ. Stay *Roger*, to the *First*; If the *Written Word* be the

Sword of the *Spirit*, then before the *Written Word* was, it seemeth, the *Spirit* had never a *Sword?* which is false: it had as good a *Sword* before, as since. To the *next:* It is not a distinct *Gift* (though a distinct *Name*) but a distinct *Operation:* and that thou shalt know. Yet if the *Spirit* be *God* (notwithstanding it *proceedeth from the Father and Son*) and the *Spirit* of *God* be *God* (as thou confessest): so may the *Sword* of God be *God*, and the *Sword* of the Spirit be the *Spirit*. —— To thy *Second Particular:* Why not a *Shield*, as well as a *Sword?* Right; and it is so: This sheweth thy Ignorance of *God*, his *Spirit*, *Scripture* and *Experiences* of the Holy Men of God of Old. Was not *God* David's *Buckler* and *Shield?* and was not *God's Name* a *Tower of Defence?* and is that *distinct* and separate from God? Again, is not God's *Word* as a *Fire?* and is not the *Holy One* of *Israel* a *Flame?* yea, *Everlasting Burnings*, that will consume thy *Chaff* and *Stubble?* and therefore is that *Word* not *God?* or is that *Fire* or *Flame* not the *Word?* —— To thy *Third* Allegation: *That it is below* God's Spirit *to be so called or resembled*; this still sheweth thy *Ignorance:* Why not to a *Sword* as well as to a *Lyon*, a *Rock*, a *Door*, a *Man of War*, a *Captain*, a *Stone* &c.? and is not a *Sword* the Emblem of *Justice*, God's great *Attribute?*

R. W. But thou goest on, saying: *(4) This was the* Sword, *the* Only Sword, *is called a* Sword, *with which the Lord* Jesus *fought and vanquisht the* Devil. It's Written, it's Written: *and we may well say of it, as* David *of the Sword of* Goliah, *by which* David *cut of his Head.* There is none to that *&c.*

p. 88.

Answ. O *Roger*, thy great Stupidity! was the *Written Word Christ's Sword*, yea, his *Only Sword?* the *Spirit* and *Power* of *God* is excluded then. And if it be, what had *Christ*, that the *Devil* had not? for he us'd the *Written Words*, and therefore Christ said, *It's Written, it's Written*; and so said the *Devil*: because *Satan* began with him with a *Scripture* in his Mouth. And so, according to *R. W.* the *Devil* had the same *Only Sword*, that *Christ* had. But consider what thou say'st, * *The Scripture is the Only Sword: Roger*, what *Scripture* had Christ for his saying, *Get thee hence, Satan?* Did not he with these Words rebuke the *Devil*, and by his Power resisted him, and overcame him? because thou say'st, *The* Scripture

* *And yet in another Place* R. W. *saith,* The Scripture is of no Value without *the Spirit.*

ture *is the only* Sword, *with which the Lord* Jesus *fought, and vanquished the* Devil: shew us that *Scripture*, from which Christ had that Rebuking, Resisting *Sword*, when he said, *Get thee hence*, Satan.

But what became of poor *Abraham, Enoch, Lot* and the Patriarchs, if the *Written Word* be the *Only Shield, Sword* &c. that had no *Written Word?* But dost thou not commit *Idolatry?* consider it well; to say, *There is none like to* the Written word: What was that *Word*, when it was never *written* or spoken, that *Burnt as a* Fire *in the* Prophets, that which *came to them*, before *Writings* were, and of which *Writings* do but declare, that was an *Ax*, an *Hammer*, a *Sword*, a *Fire* &c? is the *Written Word* more powerful than *that?* yea, than the *Word in the Heart*, the *Word* of *Regeneration* and *Reconciliation*, the *Word* that was *God, that made all things?* O Idolatry! O Blasphemy against God, Christ and Holy Spirit! Besides *Roger*, did Christ the Lord of the New Covenant make the *Old-Testament-Writings* his *Only Sword?* for there were no *New-Testament-Writings* then; if so, then either the *New-Testament-Writings* are none of the *Sword*, or the *Sword* was Imperfect: how say'st thou to that? —— But *Roger*, remember; 'Twas not principally *Goliah*'s *Sword*, that Kill'd *Goliah*; but the *Stone*: so the *Stone cut out of the Mountain without Hands*, (which the *Written Word* was not) is that, which *smiteth the Image, and bringeth it down*; and will bring down thy *Images* and *Imaginations*, with which thou *puffest up* thy self in the *Pride* of thy *Airy* and *Luciferian* Mind against God, his Truth and People. —— Again, the *Sword*, that cut off *Goliah*'s Head, was that which *Goliah* used, as well as *David*; but the *Stone* was that which slew him, that he despised, as thou dost the *Light* and *Spirit* of Christ, and which *Goliah* could never use: which may be called a *Figure* of *Christ*, and not of the *Scriptures*, that wicked Men use as well as good.

R. W. But go on; *The Holy* Spirit, Christ *and* God *are Authors of all those Heavenly Gifts and Graces, the* Beginner *and* Finisher *of Faith, and therefore not* Faith *nor* Hope.

Answ. Here thou prevaricatest and abusest me. Did I say, *the Spirit was* Faith *or Hope? or Faith or Hope the* Spirit? read my words again, even as thou lay'st them down. But why may not *Faith* and *Hope* be called the *Spirit*, that begetteth them, as well as Christ is called *Sanctification* and *Redemption?* but thou art blind.

Again,

Again, the Queſtion is about the *Spirit's power being its own Sword*: the *Sword* the Spirit, the *Spirit* the Sword of God, and not *Faith* or *Hope* the Spirit. But that the *Word* of God (Epheſ. 6, 17) which the Apoſtle calleth the *Sword of the Spirit*, is the *Spirit*, and not the *Letter*, is clear from the *Greek* which is thus; Καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ: where the *Article* ὅ being in the *Neuter Gender*, is *relative* to πνεύματος, which is alſo in the *Neuter*; whereas μάχαιρα is *Fœminine*: and therefore the true *Engliſh* Tranſlation of theſe words is thus: *And the* Sword *of the* Spirit *which* (Spirit) *is the* Word *of* God. And ſo doth *Clarius* (one of the *Criticks*). underſtand them (as may be ſeen *Tom.* 7. *Crit.* p. 3480.) and he doth obſerve, that the words are an *Hebraiſm*; *The Sword of the Spirit*, that is to ſay, the *Spiritual Sword*, or the *Sword of the Spirit it ſelf*, or the *Sword which is the Spirit*, and that is the *Word of God*: for Chriſt, whoſe Name is the *Word of God*, is the *Quickning Spirit*. Even as when he ſaith, *the Breaſt-plate of Righteouſneſs*, he underſtandeth *the Breaſt-plate*, which is *Righteouſneſs*: and the *Sheild of Faith*, that is, the *Sheild* which is *Faith*: ſo, the *Sword of the Spirit*, that is, *the Sword* which is *the Spirit*. Thou talkeſt of thy *Learning* and *Experience*, and either can'ſt not, or elſe *deceitfully* wilt not diſtinguiſh between *Gifts* and *Operations*: *Faith* and *Hope* are *Gifts* to us that believe; but the *Sword*, *Fire*, *Ax*, *Hammer*, *Iron Rod*, *Honey*, *Balm*, &c. are names for the divers *Operations* of the ſame Power.

R. W. But thou ſay'ſt; Chriſt *and the* Sword *with* Two Edges (*which cometh forth of his mouth*) *are diſtinct, and cannot be the ſame.*

Anſw. But where is thy *Reaſon* for this? or where is thy boaſted *Experience?* What! is that which *goeth out of Chriſt's mouth*, that which is *not of him?* was not that of Chriſt, that he *breathed upon his diſciples*, when he ſaid, *Receive ye the Holy Ghoſt?* what was that a *Figure* of, if not of a *Participation* of his own *Breath*, *Life and Spirit?* and if ſo, it ſeemeth, this that *cometh out of Chriſt's mouth*, muſt be his *breath*. *By the Brightneſs of his Coming, and the* Breath *of his* mouth *he ſhall deſtroy the* man *of* ſin (that is, by his *Spirit*:) what now *Roger*, is it not Chriſt's *Breath*, *that goeth out of his Mouth*, that deſtroyeth? and is it not his *Breath* his *Spirit?* doth not both the *Hebrew* and the *Greek* ſay ſo? wherefore the *Sword with Two Edges*, *that cometh out of Chriſt's mouth*, is the *Spirit*, by which he deſtroyeth and will *deſtroy the man of ſin*, and all ſuch *ſcornful men* as thou art, if you repent not.

R. W.

R. W. Theſe great Interpreters *are confounded in themſelves: for in* Epheſ. 4. *the* Spirit *muſt be the* Sword —— *but in* Hebr. 4. Chriſt *muſt be the* Sword *with* two edges, *being the Word of God, and not the Spirit.*

Anſw. Thou *writeſt*, as if thou *raveſt*: there is no ſuch paſſage in *Epheſ.* 4. Next for *Hebr.* 4, there is no ſuch thing, as making Chriſt the *Two-edged Sword.* For the words are, That *the* Word *of God is ſharper, then any* Two-edged Sword; but that the *Scriptures* are not *Chriſt* and the *Spirit* (as thou wouldſt have it) neither can they *pierce even to the dividing aſunder of ſoul and Spirit, and of the joynts and marrow*: nor are they a *diſcerner of the Thoughts and Intents of the Heart*; this were to make the *Scripture* a *Spiritual* and *Inviſible* Being, yea an *Omnipreſent* one, yea *God.* For they declare, that *he that ſearcheth the Heart, and trieth the Reins, and telleth unto man his Thoughts, the LORD OF HOSTS is his Name.* Thou art like the Apoſtate *Jews*, that by thinking to *Honour the Scripture, diſhonour God, Chriſt, Spirit* and *Scripture* too. But thou calleſt us *Juglers, for ſhifting from Chriſt to Spirit, and Spirit to Chriſt* again; what *Unſavoury* Words haſt thou? Is not *Chriſt Jeſus* called the *Word* of *God?* and is he not called the *Quickning Spirit?* and is not the *Spirit* Chriſt's *Spirit?* and can Chriſt be ſeparated from his own *Spirit?* but thou art Ignorant of that *Union*, being in the *Death* and *Alienation* from *Chriſt* and his *Spirit.*

R. W. But it is *Objected* by *G. F. That* the *Spirit* was before the *Scripture*, and gave forth the *Scripture.* I anſwer, *What then?* G. F. *is before his Book, and gave it forth; is it not therefore* G. F's. Word *and* Writing, *but* G. F. *himſelf? Or, is not the* King's Majeſty *before his* Declaration *to the World? is it not therefore the* King's Word, *or is it the* King *himſelf?*

Anſw. What I ſay, is true, and *R. W.* ſhall not be able to deny it, if he own plain *Scripture.* For before the *Scriptures* were, the *Word* was: it was *In the Beginning*; ſo were not the *Scriptures. The* Word *was with God, and was God*; ſo were never the *Scriptures: All things were made by it, that were made:* but nothing was ever *Created* by the *Scriptures*: therefore not the *Word* of *God*, but *Words.* Again, the *Word* of *God*, that came to the Prophets, was not the *Written Word*, yet the *Word*: therefore the *Written Word* was not that *Word*; but a *Declaration* of that *Word*, and came from the *Word*: ſo that which was before the

Scrip-

Scriptures, and from whence they came, is the *Word*, and not themſelves. So, that what thou *Alludeſt* to, confoundeth thy ſelf: G. F. *is before his Writing*; and the *Writing* is not *G. F.*: the *King is before his Declaration*, and the *Declaration* is not the *King*. In like manner, the *Word* is before the *Scripture*, and the *Scripture* is not the *Word*, but a *Declaration* of that *Word*, and the *Words* of that great *Word*. So we are for the *Form* of *Sound Words*, that proceed from that *Divine Word*, that dwelt in *Enoch*, *Abraham* and the *Patriarchs*, before the *Scriptures* were; and in the Holy Prophets and Apoſtles, before they gave forth the *Old-* and *New-Teſtament*-Writings: which they directed the Antient Saints to, and deſired, that it might *dwell richly in them*.

R. W. Thou ſay'ſt: *This* Immediate Inſpiration *of the Holy* Scripture *from the Spirit makes it a Word ſo powerful —— a Standard*, Touch-ſtone *or* Weights *ſo perfect for the Tryal of all* Spirits, Writings, Doctrines, Religions, Worſhips, Actions *&c.*

Anſw. The *Immediate Inſpiration of the Holy Scripture* is no *Scripture-ſaying*, neither can the *Scripture Inſpire*. Thou bringeſt-in, *From the Spirit*: if thou meaneſt, that they are *Given forth by Inſpiration*, we own it: if thou intendeſt more, 'tis Erroneous: for *Inſpiration* is by the *Spirit* of *God* only. Now, the *Scripture* is a *Sealed Book* to thee and thy Generation, neither knoweſt thou the Meaning of it; for it is only given to the *Spiritual Man* to *Diſcern*, he that is lead and guided by the *Spirit*: but thou ſhutteſt the *Spirit* out; the *Scripture* is *ſufficient*. Wherefore thou art ignorant of the *Scriptures*; for they are not to be learned, but by the *Spirit*, that gave them forth: they are ſhut up from all the *Wiſdom* of this *World*, therefore the *Jews* underſtood them not; but perſecuted *Jeſus* by them (as they darkly imagin'd) as thou doſt us, and *thought*, *in them to find Eternal Life*, and not in *Chriſt*, whom they *diſcerned* not, as thou doſt not the *Children of Light*.

But do the *Scriptures* try *Spirits?* they ſay, the *Anointing* is to do it: whom ſhall we believe? But *Roger*, *Tryal* of *Spirits* is more than *Tryal* of *Doctrines*, *Writings* and External Truth. What! if a Man profeſs all the *Doctrines* of the Apoſtles, and were *outwardly* not to be condemned in his Converſation; yet might have a *Deceitful Spirit* to gather to himſelf, and endeavour to ſupplant the true Servants of God: and on all occaſions uſe the Words of the Prophets and Apoſtles, and ſay, *Thus ſaith the Lord*,

Lord, but God never ſpoke by him; how wouldſt thou *try* this *Spirit* and this Power? what *Chapter* or *Verſe* would give thee a *Savour* and *Diſcerning* of the *Spirit* of this Deceiver, this *Wolf in the Sheeps-Cloathing*, to try not the *Words*, but the *Nature*, *Life* and *Spirit*, that uſeth them? But it hath ever been the *Devil*'s Way in his Inſtruments, ſince the *Scriptures* were given forth, to pretend to *Stand up for the Scripture*; when the Deſign is, to *war againſt*, and undervalue the *Power*, *Spirit* and *Anointing*, endeavouring to bring it into *Diſgrace*. But the Lord beholds theſe things, and he will overtake *ſuch Evil Inſtruments* with his Judgments: and his *Power*, and *Spirit*, and *Seed* of *Life*, and *Holy Anointing*, which the *Scriptures* of Truth teſtifie of, ſhall appear more and more, and go over all.

R. W. Thou ſay'ſt further; *But the* Phariſees, *ſaith* G. F. *had the Scriptures, but they had not the* Sword *of the* Spirit. *I anſwer: The* Jews *had and have, and ſo the* Turks *have had much of it, the* Papiſts *and the* Quakers, *and other Blaſphemers, and the* Devils *themſelves may have the* Scripture, *the* Word *of* God *in their Hands and Mouths. For may not a true* Sword, *a choice* Sword *be in a Mad-Man's Hand, whereby he may miſchief, and wound and kill himſelf and others? hence Men make Merchandize of it,* Sophiſticate, *and* Adulterate, *and turn it into a Lie* &c.

Anſw. The Strength of this Argument is; That *as a* Mad-Man *may have a Sure and Choice* Sword *in his Hand, ſo may a* Bad *or* Wicked *Man have the* Sword *of* God's Spirit *in his Hand.* O Blindneſs! O thick Darkneſs! how art thou benighted, that thou ſhouldſt thus groſly write! When did the *Word* of *God* come to *Wicked Men?* how often did *Wicked Men* receive *God's Word?* for the one is a *Fire*, the other is *Stubble*; the one a *Sword*, or *Ax*, and the other an *Old Rotten Tree.* But *Roger*, is it not a *ſaying* of *Wonder* amongſt Men, *What! put a Sword in a Mad-Man's Hand?* and doth God put his *Sword* into *Mad* or *Bad Mens Hands?* what doſt thou make of the Lord? one like unto thy ſelf? tremble at thy *Preſumption* and *Wickedneſs*! What! can *Wicked*, *Carnal* and *Deviliſh* Men handle God's *Heavenly*, *Spiritual* and *New-Covenant*-Weapons? But *Roger*, can *Wicked Men* handle the *Fire*, and *wound* and *kill* with this Spiritual *Sword?* what do they *kill?* not the Good; for God's *Sword* will *wound* and *kill* nothing, but Wickedneſs: ſo this is no *Miſchief.* And when did Wicked Men war againſt and *kill* Wickedneſs with *God's*

Sword, whil'ſt they remained wicked themſelves? *A Kingdom divided againſt it ſelf cannot ſtand.* So that, though *Mad-Men may do Miſchief with a Sword*; yet *Bad Men* cannot with the *Word* of *God*: wherefore Bad Men are as good Servants and Souldiers, as Good Men, for they Fight with the ſame *Weapon* it ſeems, againſt the ſame *Wickedneſs*. But *Roger*, when did the *Scriptures kill* any Body, or do any *Miſchief*? for ſo thy *Folly* has driven thee to ſay. Again, is *God's Sword* ſo common? hath he no more *Care* of his *Weapons*, than to arm his *Enemies* with them?

But every *Sword* muſt have an *Edge*; God's hath *Two*: which be *they*? And ſince a *Sword* can do no Execution without a *Hand*, the *Scripture* is unable, unleſs it hath a *Hand* to uſe it: what *Hand* is this? not the *Spirit*, *R. W.* affirms; who then? *Wicked Men* as well as *Good Men*. This is the *Doctrine* of *R. W. Dedicated* to the *King*, *R. Baxter* and *J. Owen*, as the *New-England*-Prieſts *Oratour* againſt the People of God called *Quakers*. But what is his *Reaſon* for this? *becauſe* (ſaith he) *Men make Merchandize of it*, Sophiſticate *and* Adulterate, *and turn it into a Lie*. *Roger*, Theſe are the trueſt Words, thou haſt ſaid yet: you *New-England*-Prieſts *have made Merchandize of the Scripture*, we know very well, you have *Sophiſticated* and *Adulterated* them with your Inventions, *and turned them into a Lie*, and made them to ſpeak or mean, what they do not mean; and yet call this the *Mind* and *Senſe* of *Scripture*, being *dark* in your Imaginations, and *rebelling* againſt the *Light*, that ſhould enlighten you. But none can *ſell the Lord's Sword*, nor *Sophiſticate*, nor *Adulterate*, nor *turn a Sword into a Lie*. Nor can *God's Sword* be loſt, broken, torn, burnt, drown'd, moulder'd, or any otherwiſe periſh, as the *Scriptures* have by Careleſneſs, Age, in Fires, in Ship-wracks, or on purpoſe by ſome Wicked Men. And hadſt thou known that *Word*, that is a *Fire*, an *Ax*, a *Sword* &c. thou wouldſt not have writ ſuch *Blind Stuff*, as thou haſt done: which ſhall be thy Burthen one day. Nor is this to *ſlight* the Holy *Scriptures*; but ſuch unholy ones as thou art, that war againſt *God's Spirit*, under pretence of *ſtanding for the Scripture*, that came from it, which thou underſtandeſt not; but we dearly *own*, and *love* and *honour* them: and they are good for *Inſtruction*, *Doctrine* and *Reproof*, *that the Man of God may be* Perfect *through the Faith*, *that is in* Jeſus.

But do not you *New-England*-Prieſts *make Merchandize* both of

of *Scripture*, that you call the *Word*, and *Christ* and his *Blood*, and *Miracles*, *Death*, *Resurrection* and *Ascension*, that have *so much a Tear* for telling *Stories* and your *Imaginations* of him? did the Apostles so? And *R. W.* as *Nathan* said to *David*, *Thou art the Man:* as they that read thy *Former* and *Latter Writings*, may see; for thou hast *Sophisticated*, Corrupted and *Adulterated* the Scriptures of Truth (which thou callst the *Word* of *God*) by *mixing* and *adding* of thy *Imaginations* with God's Openings and Discoveries, which thou mightest have formerly had in thy younger Years, when there was some *Simplicity* in thee, and thou werest under Sufferings for thy Conscience. But now thou say'st, *There is neither* Motion *nor* Voice within *to hearken to, to turn to, to listen to in Heavenly things, in matter of* Super-natural Light. Though again thou say'st (*pag.* 28.) *I find in all Mankind a Conviction, that God is* —— *Again I find, there is generally in all Mankind in the World a Conviction of an* Invisible, Omnipotent *and* Eternal *Power and God-head.* And *Roger*, is not this *in all Mankind* to be *listen'd unto?*

R. W. Thou bringest *Henry Hagger* (*G. F.* Fol. 253.) saying, [*You call all Men* Dead *and* Carnal, *in the* Serpent's *Nature, in what Form soever, if they differ from you.*] *G. F.* Answ. [" All that be not in the *Light, that en-* " *lightneth every Man, that cometh into the World,* which is the " *Way* to the Father, *differ from us*; such be *Dead*, such be *Car-* " *nal, in the Serpent's Nature*: for none cometh to the *Life*, but " who cometh to the *Light, in what Form soever* they be. And " such as *differ from us, differ from* Christ: for none cometh from " under the *Serpent's* Head and Nature, but who cometh to the " *Light.*] *R. W.* replyeth and saith; *The* Quakers *and* Papists *are of a* Damning *and* Damned Spirit, *as* David *saith of some, whose Teeth were as Swords*; *and* Solomon *saith, There is a Generation* — *whose Teeth are as Swords* ——. } p. 89.

Answ. And *these* are *R. W's.* and the *New-England-*Priests *Teeth*, as they have sufficiently manifested to the World; for they have *out-stript* many of the *Papists*. And as for *Damning* and *Damn'd Spirit*, this is thy own Portion *R. W.* and God's *Elect* thou canst not charge (whom he justifieth) nor *Damn.*

R. W. And thou say'st; *If ever there were a Generation of such in the World, the* Papists *and* We *are the Generations intended.*

Answ. This is thine and your own Condition. For did we ever

desire, that any should be *punisht* in matter of *Conscience*, as thou dost? although formerly thou hast writ largely against *Persecution* for *Conscience*-sake. Did we ever *WHIP*, *BANISH* or *HANG*, or *SPOIL the Goods* of any for *Religion*, as your *New-England*-Professors have done, unto which thou hast joined thy self? And thou say'st, *It is in vain, to tell us of Christ the* Foundation, *and of Building Hay, Wood and Stubble:* That is thy own Condition, *R. W.* who hatest the *Light*, which cometh from Christ, in which the Saints *Build upon Christ the Foundation*, not *Hay, Wood* and *Stubble.*

R. W. If you come not roundly to the Pope *&c. or to the* Light within *&c. nothing remaineth but* Fire *and* Brimstone *and* Damnation, *&c.*

Answ. Dost thou call the *Light* of *Christ within* the *Pope*, or makest as small a matter thereof? And whom have we burnt with *Fire* and *Brimstone?* let all the People witness against thy *Blasphemous, Lying Spirit.* And for thy *Comparing us with the* Pope, *they* own the *Light within* no more than *thou* and the *New-England*-Priests. And thou further say'st; *Their Idol, called the* Light within: here we do Charge thee with *Blasphemy*, for calling the *Light* of Christ, *which shineth in the Heart to give the Knowledge of the Glory of God in the Face of* Jesus *Christ*, an *Idol.*

R. W. And thou say'st; *The* Protestants *overcome the* Papists *not only by Scripture and Argument, but in* Charity; *for they have hope of many among the* Papists, *as also among the* Quakers. *But the* Papists *and* Quakers *like* Fire-ships *burn and blow up all, that bow not down to their* Image.

Answ. Why how now *Roger?* What! have you *overcome* Papists *and* Quakers *by Scripture, Argument* and *Charity*, and yet *the* Papists *and* Quakers *blow up all, that will not bow to this* Image, the *Light* of Christ, as thou scornfully callest it, *R. W?* it's not the *New-England*-Protestants, that have this *Charity.* But hath the *Light* of Christ *blown up* R. W. and his *New-England*-*Protestants*, and *scorcht* you so, that it maketh thee and you thus rage and blaspheme against the *Light* of Christ, and call it an *Idol*, beast like? But what *Hopes* have you of *Papists* and *Quakers*, if they *burn* you, and *blow* you *up*, as thou say'st? but thou wrongest the *Papists*; for *they* own not the *Light* of Christ *within*, as we do: witness, they persecuted us both at *Rome* and *Paris.*

vii. But this know, this *Light*, thou blaſphemouſly calleſt an *Idol*, will be thy *Condemnation*.

R. W. Then thou telleſt us, *The* Quakers *Spirit is far from the Spirit of Chriſt* Jeſus —— and how the *Poor Woman deſired the* Crumbs, *as a* Dog —— and how Chriſt *Proclaimeth the Kingdom to the* Poor in Spirit —— *and his Bleſſedneſs to bleating* Lambs *and New-born* Babes —— and how Chriſt *Bore with his Diſciples* —— and *their Ignorance of his* Death *and* Reſurrection. p. 90.

Anſw. What is all this to *G. F's.* Anſwer, let the *Reader* ſee; alledging *Chriſt's Promiſe*, and his *Kingdom proclaimed to the Poor* &c. but if they hate the *Light* of Chriſt, they neither receive the *Kingdom* nor *Promiſe*. Neither did the *Woman*, nor *Cornelius* hate the *Light* of Chriſt: for if they had, they would not have *received* him, nor have had *Faith* in him. And as for *Chriſt's Diſciples*, thou art ſhort of them: and the *Quakers* are not *far from the Spirit of Chriſt*, for they have it; or elſe they would be *none of his*, like thou. And we have the *Mind* of Chriſt, 2 *Cor.* 2.

R. W. Thou bringeſt *John Brown* (*G. F.* Fol. 259.) ſaying, [*And them, that bring People to look at the* Light within *them, are as* Korah, Dathan *and* Abiram.] *G. F.* Anſw. [" All that " go from the *Light within them, are as* Korah, Dathan *and* Abi" ram againſt the Lord's Prophets, Exalting themſelves, and Per" ſecuting them.] *R. W.* replyeth, *That this Famous Hiſtory of* Korah, Dathan *and* Abiram's *Revolt, may moſt properly be Applicable to the pretended* Quakers, and ſaith; *I know*, G. F. *chargeth this* (*to wit*, Korah, Dathan *and* Abiram) *upon all, that pretend to Spiritual Miniſtration, and have not the* Immediate Spirit *of God, as the Apoſtles had* —— *The* Proteſtant Religion *is a Religion proteſting againſt the* Bloody Man *of* Sin, *the* Pope.

Anſw. This is not *New-England's Proteſtant Religion*; the *Laws*, their *GALLOWS*, their *WHIPS*, their *BANISHING*, their *SPOILING* of *Goods* declare it to the World. And thou and thy *Miniſters*, that have not the *Immediate Spirit of God and Chriſt as the Apoſtles had*, are in the *Revolting Spirit of* Korah: which is *truly applyed* to thee and thy *Miniſters* (in *Jude*) and not to the *Quakers*. For you, that have not the ſame *Spirit* and Power, *as the Apoſtles had*, are to be *turned away from*; though you may have a *Form*, but denying the *Power*.

R. W.

R. W. And thou say'st; *The* Quakers *are Revolted from the* Protestants Doctrine *and* Worship, *and sets up a* Flag *of* Defiance *against all, but pretended* Immediately Inspired *Persons*, Invisible *Worship and Ministers, and a* Sullen, Proud *and* Dogged *Conversation.* p. 91.

Answ. The *New-England's Bloody Doctrines*, and *Religion* and *Ministers, which are not Inspired by the Spirit of God*, and have not the Mind of Christ and his Spirit, the *Quakers* are turned away from such, who are none of Christ's. And though ye may *Protest against the Bloody Whore*, yet you wear her *BLOODY GARMENTS*, and do her Work with your *BLOODY HANDS*. And as for *Dogged, Sullen* and *Proud Conversation*, *R. W.* and the *New-England*-Professors might have kept at home: for how often have your *Dogs-Teeth* been in the Flesh of the People of God called *Quakers*, with your *WHIPS*, and *HOT-IRON* and *CUTTING OFF OF EARS*? And *R. W.* now thou dost *shew thy Teeth*, who desirest the *Magistrates to punish us, though it be for Conscience*; and thou wouldst not have this called *Persecution*: no more would thy Brethren in *New England*, when they put God's People to Death. And the *Spirit* of *God*, that *inspired* them, and maketh us *Ministers* of the *Spirit*, this *we do set up*, the same Spirit, that the *Prophets* and *Apostles* were in. And thou, and the *New-England* Priests and Professors, that *Worship* not God in his *Invisible Spirit* and Truth, but scoff at it, ye are not in the same *Spirit* and Power, the *Apostles* were in: and so, *have not the Spirit of Christ*. So, out of *thy own Mouth* you are proved to be of *Korah, Dathan* and *Abiram* against God's People, that are in the Spirit of Christ the Apostles were in, and Truth, wherein they Worship God. So it's *You*, that are *Revolted from* the Spirit of Christ and God's *Worship*, and Rebel against his *Light*, as *Korah* did against his Law. And there is no such Word in *G. F's.* Answer, as *Invisible Persons, Invisible Ministers*; they are of thy own shameless *Forging*.

R. W. Thou say'st; *As to the Pretending* Quakers, *it is known, they are not Sons of Obscurity.* as Reeve *and* Muggleton: and then thou fallest a railing against the *Papists* and *Mahometans*.

Answ. Let *R. W.* read his Book again and see, if his *Brethren* be not worse in many things, and as bad as *Mahomet* and the *Papists*: and therefore why shouldst thou rail against your own Spirit, who *manifest their Fruits*. And the People of God called

Quakers

Quakers are not the *Sons of Obſcurity, New-England-GOALS*, and their Perſecution giveth thee the Lie; though Chriſt ſaid to his Diſciples, the World *knew them not*, as it did *not know him:* and therefore thy *Charge is falſe againſt the* Quakers, *as* Korah's *was againſt* Moſes.

R. W. ſaith, *The* Quakers *do advance their own People.*
Anſw. And what! doth this torment *R. W.* and the *New-England*-People? muſt not we *Love one another*, and Eſteem one another? and *Love Enemies, and Pray for Perſecutors?* } p. 92.

R. W. would have us *to obſerve the* Conſpiracy *of* Korah *&c. which was conſumed by* Earth *and* Fire.

Anſw. If *R. W.* had done this, and the *New-England*-Prieſts, he and they had never *Conſpired* againſt God's People; but let them take heed of the *Judgments:* and is it not come upon ſome of them, ſince *R. W.* writ this *Book?* And let the *Reader* ſee, if *R. W.* have touched upon *G. F's. Anſwer*, which ſaith, "They "that do *not bring* People to the *Light* of *Chriſt within*, *are of* "Korah *and* Dathan *&c.* and the *Prieſt* ſaith; *They that* bring *People to the* Light *of Chriſt* within, *are as* Korah, Dathan *&c.* And now, what muſt we obſerve from *R. W's.* and *J. B's.* Doctrine? but that *They, that turn People from the* Light, *are not* Korah; and *they that* * *turn People from the* Darkneſs *to the* Light, *are* Korah. So then, the *Preachers* of Chriſt the *Light within* are *Korah*; and the *Rebellers* againſt the *Light* of Chriſt *within* are *not Korah:* and they, that will not believe the *Doctrine* of *R. W.* and the *New-England*-Prieſts, muſt be *Korahs, Dathans* &c. by them, and muſt be *Puniſhed, Goods SPOILED, IMPRISONED, BANISHED, WHIPT, BURNT in the Hand,* and *EARS CUT OFF* &c. And are not ye herein worſe than *Korah?* And a great deal more *Railing* Language thou haſt here, not worth the taking notice of.

* *Obſerve*, Here *R. W.* &c. maketh the Apoſtle *Korah*, who *turned People from Darkneſs to the* Light, *Act.* 26, 18.

R. W. Bringeth *George Johnſon* (from *G. F's.* Fol. 262.) ſaying; [*The* Americans *were never ordained for* Grace *and* Salvation; *and the* Grace *of* God *never appeared to the* Americans] *G. F.* Anſw. ["Which is contrary to the "Scripture, which ſaith; *The* Grace *of* God, *which bringeth* Sal- "vation, *hath appeared unto ALL MEN* &c. and, *I will give* "*him for a* Light *and for a Covenant to the* Gentiles, *a New Co-* } p. 93.

"*venant*

"*venant to the Houſe of* Iſrael *and* Judah; *and that he may be* "*my* Salvation *to the Ends of the Earth.* And many in *America* "have received Truth and *Salvation.*] *R. W.* replyeth; *To the Covenant or* Bargain *of God with Man,* Firſt *and* Secondly, *I have ſpoken,* [Thou ſay'ſt, *Thou haſt ſpoken*; but thou haſt proved no where in the *Scripture,* where it is called a *Bargain*] And *alſo* thou ſay'ſt, Thou *haſt ſpoken to the* Figurative *Calling of Chriſt to the* Jews *and* Gentiles; *and that this blind Soul taking it* Literally, *he runs upon the Rocks of the* Arminian *General Redemption, and the* Univerſaliſts *General Salvation, and that with a known Contradiction againſt their own* Foundation *of none having any* Benefit *of* Chriſt, *that own not their* Light: *as alſo with a known Contradiction to* Experience, *which ſaith,* The whole World lies in Wickedneſs.

Anſw. R. W. ſaith, G. F. *hath contradicted themſelves:* I ſay, *Nay.* For *R. W.* ſaith, that *G. F.* is a *blind Soul, and taketh Chriſt the Covenant* literally; for he calleth *Chriſt* the *Covenant Figurative*; but he hath not proved it by Scripture, neither told us, what *Chriſt* the *Covenant Figureth* forth? and then in plain Words *contradicteth himſelf* (in the ſame *page*) ſaying, *Chriſt is the* Light, *the* Covenant *&c. as the* Sun *in the Heavens to all the World.* And *G. F.* doth not ſay, that *any are ſaved*; but *who believe in the* Light, as Chriſt commandeth, and ſo *have Faith in him:* this is no *Contradiction* to Chriſt our *Foundation.* And God ſaith, *I will give thee for a* Covenant *to the people* (Eſa. 42.) and what *THEE* is this, if it be not Chriſt? And, *I will give thee for a* Covenant *of the people to eſtabliſh the Earth* (Eſa. 49.) and thou blaſphemouſly calleſt this *Covenant* of *Life* (*which lighteth every man, that cometh into the World*) our *New black Image of Light within. R. W.* why doſt thou *Blaſpheme* againſt Chriſt and his *Light, which ſhineth in our hearts to give us the Knowledge of the Glory of God in the Face of Chriſt* Jeſus? where was ever any of the *Antichriſts* and *falſe prophets,* thy Fore-fathers ſo groſs, as to call the *Light* of Chriſt a *black Image?*

p. 94. *R. W.* And thou calleſt the *Light* of Chriſt Jeſus *within* a *falſe Light and Spirit, which we would infect the* Indians *with.*

☞ *Anſw.* What doth *R. W.* and the *New-England*-Prieſts preach to the *Indians,* if it be not *Chriſt* his *Light* & *Spirit?* and doth the *Light* of Chriſt *Poyſon and Bewitch* People with *Helliſh Sorceries?* And what muſt we underſtand by *R. W*'s. Words, but *that he draweth them*

them from the Light *of Christ and his* Spirit? but the Apostle was sent to *Open the Eyes of the Blind, turning them from the* Darkness *to the* Light. And do not they, that *Draw* People *from the Spirit, bewitch* People? read *Gal.* 3.

R. W. saith, *What* G. F. *means by saying,* Some in *America* have received *Truth* and *Salvation, I can but guess at; it is known, that he owns nothing of God in the* Indians *or* English, *until they bow down to their* Idol. ——.

Answ. Let the *Reader* see, and consider the Wickedness of this Man against the *Light* of Christ and the *Grace* of God, *which* G. F. saith, *hath appeared to all Men, which bringeth Salvation*! and are not the *Indians Men?* And God hath given Christ *for a Covenant of Light to be his Salvation to the Ends of the Earth*; and this *Covenant* of *Light* and *Grace* he enviously calleth our *Idol*, and saith, *We own nothing of God in* Indians *or* English. So, let the *Reader* read my *Answer* to *G. F.* and judge: but such as hate the *Light* of Christ, which they should believe in, and turn the *Grace* of *God* unto Wantonness, which should teach them, and *bring* them *Salvation*, how should they be *saved?* Now by this the *Reader* may see, what *R. W.* and the *New-England*-Priests have brought the *Indians* and the People to? seeing, to turn People from Darkness to the *Light* of *Christ*, and to Preach the *Grace* of *God*, by which the Saints were *saved, Poysoneth* and *Bewitcheth* People *with* Hellish Sorcery: and *to bow down to Christ the* Light *and his* Grace, is *to bow down to an* Idol: as you may see his *Blasphemous* Doctrine in his *Reply* to *G. F.* And many more *Malicious* Words are here, which are not worth the taking notice of.

R. W. Bringeth *John Owen* (*G. F.* Fol. 263.) saying, [*All Truth concerning God and our selves is to be learned from the Holy* Scripture, *the* Word *of* God.] *G. F.* Answ. ["There was *Truth* "*learned*, before the *Scripture* was Written; and the *Scriptures* "*of Truth* are the *Words* of God, which end in *Christ* the *Word*: "and there are no *Truths learned*, but as the *Spirit* doth lead in-"to *all Truth*. And many have the *Scriptures*, but know not "*Christ* and the *Truth* &c. so he hath *thrown out Christ* and the "*Spirit*.] *R. W.* replyeth, and calleth it a *Childish Answer*, and saith, *There was Truth* (*and Spirit, and Christ and Light*) *before* Scripture. [So here *R. W.* and *J. Owen* are in Confusion; they Contradict one another.] And further *R. W.* saith, *That the Scrip-*

tures, nor Preaching, nor Baptiſm, nor the Supper, nor Affliction avail, except the Spirit *of* God *ſet them home upon us:* —— *and many have the* Scriptures, *and yet know not* Chriſt. —— *So that this* Anſwer *is ſo* Looſe *and* Childiſh, *that none but* Fools *and* Children, *and* Frantick Perſons *can find any Savour in it.*

Anſw. The *Reader* may ſee, how *R. W.* Contradicteth himſelf. He ſaith, *The Scripture doth not avail, except the* Spirit *of God ſet it home upon us:* and, *Many have the Scripture, and yet know not Chriſt:* and yet, *The* Scripture *is the Sword, the Only Sword,* and is counted *the Sword, with which the Lord* Jeſus *vanquiſhed the* Devil; and the *Touch-ſtone* and *Judge,* and *Tryer* of *Spirits,* and the *Ground* of *Chriſt's* and the *Saints Faith,* ſaith *R. W.* And thou ſay'ſt, *This Choice* Sword *may be put in a* Mad-Man's *Hand, whereby he may miſchief, and wound and kill himſelf and others,* (*pag.* 88, 89:) and (*pag.* 94.) he ſaith, *The* Scriptures *do not avail, except the* Power *of God ſet them home upon us;* and confeſſeth, *Many have the* Scriptures, *and not* Chriſt. Now *R. W.* and ye *New-England*-Prieſts, how can the *Scripture,* which *will not avail without the* Spirit, *in the Hand of the Wicked or* Mad-Men, *Wound, and Kill themſelves and others,* and be the *Only Sword and the* Means *to reſiſt the* Devil, and yet *will not avail?* which *Scriptures they may have,* and *not know Chriſt:* is this your Great *Oratour,* that muſt *ſteer* the Church of *New-England's Helm?* ſee his *Contradictions.* And as for *Fools, Childiſhneſs, Poyſon, Franticknes,* and *no Savour* nor *Taſt* in my *Anſwers,* this he might have kept at home with his Contradictions, with his *Falſe Birth, he hath ſtruggled to bring forth.*

p. 95. *R. W.* For *further Anſwer to this* thou bidſt, *Read* Owen's Writings, *how he proves the Scriptures every Title of them to be the* Word *of* God.

Anſw. The People of God called *Quakers* never denyed, the *Scripture* to be a *Declaration of the Will or Mind of God;* and ſo *R. W's.* and *Owen's* Work is *Childiſh* and Vain, to prove that againſt the *Quakers,* which they never denyed, but maintain. And *Owen* and *R. W.* how cometh it to paſs, that you have not written againſt the *Engliſh School-Maſter* (which doth not tell us, that the *Scripture* ſignifieth the *Word;* but the *Scripture* ſignifieth *Writing*) and put it down, and called it in before now?

R. W. Thou bringſt *Samuel Palmer* (from *G. F's.* Fol. 264.) ſaying, [*The State of the Soul in this Life is threefold; Creation,*

Cor-

Corruption and Regeneration.] *G. F.* Answ. ["In *Regenerati-*
"*on* the *Life* is changed from the *Life* which is in the Fall. So
"*Regeneration* and *Corruption* is not one in the *New Life.*] *R.W.* Replyeth and saith, *Regenerations and Corruptions are not one in the* New Life.

Answ. But must they have this *New Life*, while they be upon the Earth, without *Corruptions?* if so, then how have the Saints a *Battle and a Warfare all their days?* (as in thy *pag.* 68.) is not this a Contradiction?

R.W. saith, *What a foul Trick is this of a False Man, to impute this to his Opposite, which he abhorreth. I guess, or he means, that in* Regeneration *there is a* Perfection, *and no Sin or Corruption left.*

Answ. Dost thou *Abhor* (and *J. O.*) *a Sinless Regeneration without Corruption and Sin?* what *Regeneration* is that, that must have *Sin, Corruption* and *Imperfection*, and what are People *Regenerated from?* and are not they *Regenerated* and *Born again*, &c.

R.W. Thou say'st; *Hence the poor* Frantick *Souls cry out, that the* Protestants *plead for Sin* Term *of* Life.

Answ. Dost not thou make it good, and maintainest a *Battle betwixt Flesh and Spirit all the Days?* (pag 68.) and how therefore canst thou call us *Poor Frantick Souls*, for declaring that, which thou maintainest? And bringest *Paul* to prove it; when *Paul* telleth thee, The *Law of the* Spirit *of* Life *hath made him free from the Law of* Sin *and* Death (*Rom.* 8.) and that he had *Fought a good Fight, and kept the Faith:* then he was not *FIGHTING*, when he had *FOUGHT*; nor *Crying*, nor *Complaining*, nor *Wailing* (as thou say'st from *Rom.* 7.) And callest us *Foolish, poor Souls*, with *Simple Answers*; and this thou might'st have kept at home, who dost not understand *Paul's* Condition: for *Paul* was not all his Days *Complaining*, *Crying* and *Bewailing* in that Condition; for he *Preach'd the Gospel*, and bid others to *rejoyce*, and *rejoyced* himself.

R.W. Thou say'st, *The* Devil *deals with* Us, *as* Pirates *do with Ships; he makes no Opposition against such he hath taken, and is possessed of.*

Answ. R. W. Thou and the *New-England*-Priests might have kept those *Railing Words* at home, *who do the* Devil's *Works, not Christ's*, nor God's. For thou and they out of the *Light* of Christ and his Spirit *would gather all to your selves*; but Christ is Risen,

and is *gathering People to God* by his *Light* and *Spirit*, that maketh thee to *rage*, whose *Ship is split in the Sea*.

R. W. So that no question, but the Quakers *may be freed from many Transgressions and Temptations to them, which others are assaulted with.*

Answ. But *R. W.* how can the *Quakers* be *freed from many Transgressions and Temptations to them, which others are assaulted with*, when *the* Devil *deals with them, as the* Pirate *with Ships, and he hath taken them, and doth possess them, and is possest of?* how can these be *freed from Transgressions and Temptations?* dost not thou herein Contradict thy self, *R. W?*

p. 96. *R. W. It is a great* Mystery, *which neither* Jews, Turks, Atheists, Papists *or* Quakers *know, how the Seed of all* Grace *may be in the* New-Born, *and yet the Seed of all* Sin.

Answ. This is *R. W's. Mystery:* but he hath not proved it by Scripture, *That the Seed of all* Sin *is in the* New-Born, *and the Seed of all* Grace; we charge *R. W.* and all the *New-England*-Priests, to make this good by plain Text of Scripture *(as in his 96 Page)*. And the Apostle saith, *If any Man be in Christ, he is a* New Creature: *Old things are past away; behold, all is become* New *(2 Cor. 5)*: and the Apostle saith, *Put off the* Old Man, *which is Corrupt, according to the deceitful Lusts; and put on the* New Man, *which after God is created in Righteousness and true Holiness (*Ephes. 4.): Now, is it not *Blasphemy* for *R. W.* to say, *The Seeds of all* Sin *are in the* New-Born, *and the Seeds of all* Grace? so *R. W.* hath masht all together. For there are *Seeds of Sin in the* Old Man, which is to be *Put off:* for *John* saith, *(1 Joh. 3.) Whosoever is Born of God, doth not commit* Sin, *for his* Seed *remaineth in him, and he cannot* Sin, *because he is* Born *of* God. *And whosoever is* Born *of* God, *overcometh the World:* and *this is the Victory, that overcometh the World, even our* Faith. *Whosoever is* Born *of* God, Sinneth *not; but he that is begotten of God, keepeth himself, that the Wicked One toucheth him not.* So the *Seed of Sins* are not in the *New-Born*, but in the *Old Born*, the First *Birth in the Flesh*, that persecuteth him, that is Born after the *Spirit*, like *R. W.*

R. W. Thou say'st; *The* Quakers *Pride; they say:* We *are come to a more* Perfect *and* Pure *Estate, than* Paul *at* First *was in, or* John,

John, *who ſaith*, If we Confeſs our *Sin*: *and* James, *who ſaith*, *In* many things *we offend all.*

Anſw. We do know the Apoſtles *Firſt Converſion*, and *Paul's Crying out of ſin*; but that was not the *Cry all their life time*: if it had, *Paul* would not have *ſaid*, he had *Victory* and was *made free*, and *had fought a good Fight*: and *John* would not have ſaid, *He that is born of God*, overcometh *the World*: and ſuch, that *had overcome the wicked One*, and *were ſtrong*, *and the* Word *of* God *abode in them* (1 Joh. 2). And it is true, *In many things* You *offend* all; and therefore we keep to the *One thing*, Chriſt *Jeſus*, in whom there is *no ſin*. And *John*, who ſaith; *If we confeſs our* Sin, *he is* Faithful *and* Juſt *to forgive us all our* ſins, *and cleanſeth us from ALL unrighteouſneſs*: Mark *ALL*; but this thou haſt left out, for it maketh againſt thee. And as for *Pride*, *Ambition*, *Unbelief*, *Unthankfulneſs*, *Intemperance*, *Covetouſneſs*, *full of raſh Anger*, *bitter Railings*, *dreadful Blaſphemies againſt Heaven*, *R. W.* which thou ſpeakeſt of, thou might'ſt have kept it at home, and the *Whore wiping her Mouth*, for *thy bottle is full of it*, and the *New-England* Prieſts whoſe *fruits* do declare it.

R. W. He bringeth *Richard Mayo* (G. F. *Fol.* 275) the Prieſt's ſayings, that ſaith [*To ſay*, *the Goſpel is the* Power of God, *is but a* Metaphorical *Speech*: and that *the Goſpel is no more the* Power of God, *then the* Roſe-Cake, *that lay in his Window*. [But theſe *blaſphemous* Words *R. W.* taketh no Notice of, nor his *New-England* Prieſts, of Prieſt *Mayo's Blaſphemy*.] *G. F. Anſw.*: [The Apoſtle doth not ſay ſo; for the Apoſtle ſaith, *The* Goſpel *is the* "Power of God *unto Salvation to every one*, *that believeth*, in plain "Words (*Rom.* 1.): but let the *Reader* read and ſee in all his *Re-* "*ply*, if ever he doth confeſs and own, *that the* Goſpel *is the* Po-"wer *of God to Salvation to every one that believeth*, as *Paul* doth "(*Rom.* 1). And we do believe, that his *dark Spirit* will not ſuf-" fer him; though in Words he doth confeſs, *that the Goſpel is* "Glad Tidings: but goeth about to prove, *that to ſay*, *The* Goſ-"pel *is the power of God*, *is a* Metaphorical *Speech*; and maketh "a great *Rambling* about it over and over, but to no pur-"poſe.

R. W. And he ſaith; *The* Goſpel *is Chriſt*, *it is the Spirit*, *it is the Light and God himſelf* &c.

Anſw. Let the *Reader* ſee, if there be any of thoſe Words in *G. F's.* anſwer? But did not *Chriſt dye for Sinners*, *and ſhed his blood*

blood for them, and is not this *Glad Tidings?* and was it not to *Paul?* and is it not ſo to Sinners now?

p. 97. *R. W.* And thou telleſt, *The Devil hates* glad News *of Chriſt* &c. and telleſt of *Kings Proclamations of Pardons or Liberty.*

Anſw. All this doth not diſprove *Paul's* Words, *the Goſpel to be the* Power *of* God: and thou, that hateſt the *light* of *Chriſt within*, thou hateſt *Goſpel*, as the *Devil* doth. And we do own, *the Goſpel* is the *Glad Tidings preached* by the Apoſtles and Shepherds, and by us, God's people now, *the ſame Goſpel, as ever it was*; though thou and the *New-England* prieſts perſecute us for *preaching* it *freely* unto you.

R. W. And thou ſay'ſt (pag. 96) That *the* Great Fox, *the Devil, who thirſt after the blood of the* Quakers —— and (pag. 95.) thou ſay'ſt; *The* Devil *deals with the* Quakers *as Pirates do with* Ships; *he makes no* Oppoſition *againſt ſuch he hath taken and he poſſeſſeth*, and *is poſſeſt of.*

Anſw. R. W. Doſt not thou here *contradict* thy ſelf? how doth he *thirſt after blood*, when he hath *poſſeſt* them? as thou *wicked*- and *lyingly* ſay'ſt.

p. 98. *R. W.* And thou ſayſt, *If our* Goſpel *be hid, it is hid to them that are loſt:* and bring'ſt 2 *Cor.* 4. *In whom the God of this World hath blinded their minds* —— and *believe not* &c.

Anſw. If the outward *Writings* be the *Goſpel*, not the *Power* of *God*, that *Goſpel* or *Bible*, which be *Writings*, *are not hid.* It is the *Power:* for Unbelievers have the Scriptures or the *Writings* and Perſecutors, that have the Form, and deny the Power, the *Goſpel:* and a *Condemn'd Perſon* may ſee an *outward pardon.* And therefore the *Goſpel*, it is the *Power of God*, which *openeth the blind Eyes, which the God of this World hath blinded:* and ſo doth not the *Scripture*, for that is not *hid.* And the *Light*, that ſhineth in the heart, *giveth the knowledge of the Glory of God in the face of Chriſt Jeſus*, of his *Goſpel* (2 *Cor.* 4.) And a many *Stories* and *Ill-favour'd language* thou haſt in this *Reply*, not worthy to be taken notice of; of the *Devil* and *Atheiſt* &c.

R. W. thou bring'ſt *Daniel Gawdry* (G. F. *fol.* 282.) ſaying [*The Saints were come to the Spirits of* Juſt Men *made* perfect, *but not on Earth.*] *G F's* Anſw. [" The *Juſt Mens Spirit*, that led them to " give forth the Scriptures, was the *Spirit* of *God*, and that was

" *Per-*

"*Perfect* (which *perfected* them) and was, while they were *upon* "*the Earth, the Saints were come to*, (which was *Christ*, the End "of all Words) and so to God, the *Judge* of all the World.] *R. W. replyeth*, [but let the *Reader* see, what a *lame* and *pitiful Reply* it is.] He telleth us of the *Spirit's being in Prison* (1 *Pet.* 3.) He telleth of *Mary's Spirit rejoycing in God her Saviour, Opposite to the Spirits of the Wicked in the* Old World (*that* Peter *tells of*) *now in Prison.*

Answ. Let the *Reader* see, if it be *G. F's.* Answer, that saith, *That* Mary Magdalen's *Spirit*, with which she praised God, was the same with them in the *Wicked World* in the days of *Noah?* but *Peter* doth not say, that these *Wicked Spirits in the* Old World *are in prison NOW*; he hath added this to *Peter's* words (as you may see 1 *Pet.* 3.)

R.W. Thou say'st; *The* Spirit *of God* (Heb. 12) *speaketh not of the* Bodies *of the Saints neither* Con-joyned, *nor* a Part: *nor* 2dly, *of the* Righteous made Perfect; *but the Spirits of* (First) *the* Righteous. *Therefore it seems to hold forth not a* Perfect State *of the Saints* in this Life *consisting of* Spirit *and* Body, *which our* Proud Boasters *say of themselves* &c. *nor* (Secondly) *in the Estate of the Saints in the* World to come.

Answ. What is this to *G. F's.* Reply? and why doth not he speak plainly, *Whether the Saints are come to Mount* Zion, *the City of the Living God, the Heavenly* Jerusalem, to an *Innumerable Company of Angels*, unto the *Church* of the *First-Born* in Heaven, unto God the *Judge* of all, and *to the Spirits of Just Men made* Perfect? And can any come hither without the *Spirit of God?* seeing thou say'st, *That the Scripture speaketh of the* Spirit *of God nothing at all, but of the* Spirits *of* Men? So, the Question lieth here, *Whether or no the Saints do come*, while they are upon the Earth, *to the Just Mens Spirits made Perfect*, and to God the Judge of all, and to the Heavenly *Jerusalem*, the City of the Living God? For the Apostle saith, *Ye are come hither*, YE ARE COME; and the Apostle and the Saints were alive upon the Earth, when he spoke this. And thou makest a jumble about the *Saints Bodies*, and say'st, *We are proud Boasters:* and we never said of ourselves, that we were *Perfect of our selves*; but *perfect by Christ, who doth* perfect *for ever by one Offering them that are Sanctified* (Heb. 10, 14.) mark, *them that are Sanctified.* And we do own the *States of the Saints in this World*, and the States in the *World to come*, *Life Ever-*

verlasting: and so we can truly turn thy *lyes* back again, seeing they are not ours. ——And the *Spirit* in the Apostles *encourageth the Saints to* Perfection: and the Apostle saith, *he spoke Wisdom amongst them that are* perfect (*1 Cor.* 2). And, *Be ye* Perfect, *and of good Comfort* (*2 Cor.* 13). *Let us, as many as be* perfect (Phil. 3, 12); and (*Col* 1) their work was, that they might *present every man* perfect *in Christ* Jesus: so the *Imperfection* was in *Old Adam*. *That ye may stand* perfect *and compleat* (Col. 4): how should they *stand perfect and compleat*, if they were not in it? That *the Man of God may be* Perfect (*2 Tim.* 3): and Christ saith, *Be ye* Perfect, *as your Heavenly Father, which is in Heaven, is* Perfect: Christ saith, *Every one that is* Perfect, *shall be as his Master* (Luk. 6). *David* saith, *Mark the* Perfect *Man* (Psal. 37): and *David* saith, *Many shoot in Secret at them that are* Perfect: but if *R. W.* and the *New-England*-Priests say, *There is none dis-* *[illegible]* *sett the Grave to be* Perfect, then there is *none to shoot at*, nor to be *markt* at. And Christ saith, *Be ye* Perfect, *as your Heavenly Father is* Perfect (*Matth.* 5): and *Peter* saith, *After you have suffer'd a while, make you* Perfect: Signifying, that it is *Attainable*, or else *Peter* would not have encouraged to it. And God saith, Job *was a* Perfect *Man, and upright, and one that feared God*: and *by one Offering Christ hath* Perfected *for ever them that are Sanctified*, (Heb. 10, 14). And the Apostle saith, *An Inheritance amongst them that are Sanctified*: mark, *that ARE SANCTIFIED*; were not these *upon the Earth?* the Apostle saith, *He that* Sanctifieth, *and they that are* Sanctified, *are all of One* (Heb. 2). And the Apostle saith, *I beseech you* Brethren, *through the Mercies of God, that you present your* Bodies *a* Living Sacrifice, Holy, *and acceptable to God, which is your Reasonable Service* (Rom. 12): Now, must not the Saints (*R. W.*) *present their Bodies* thus *Holy and a Living Sacrifice to God*, while they be *upon the Earth?* and how can they *present them to God*, if they must not be *Perfect*, but carry a *body of Sin to the Grave?* or must they *present* their *Bodies*, when they are *Dead?* and doth not *Sin* make their *Bodies dead, while they be upon the Earth*, before they be dead outwardly? *Now, if the Spirit of Christ, that raised him from the Dead, dwell in you, he that raised up Christ from the Dead, shall quicken your Mortal* Bodies: and this we witness. (*Rom.* 8.)

R. W.

R. W. Thou askeſt, *What Truth is in theſe Words,* Chriſt is the End of all Words? and further thou ſay'ſt, *The truth is, their horrible, unclean and foul* Spirit *would fain be rid of all* Scripture-words *and* Learning *alſo, that he may bring the more of miſerable mankind* (*under the* Cheating ſound *of* Light) *into his* Eternal Darkneſs. p. 99.

Anſw. R. W. that is thy own Condition, with the *Cheating ſound* of *Light*, and theſe *reviling* Words of thine I abhor. And the *Scripture-Words* we own, and all true *Learning* of that which is *Good*, both *Natural* and *Spiritual:* but thou wouldſt *rid* the *Spirit* and *Light* out of the Peoples *Hearts* (if thou couldſt) who *hateſt*, and *griev eſt* and *vexeſt* it in thy ſelf; and ſo *raileſt* againſt them, that walk in it. And I tell thee, *Chriſt is the End of all* theſe *Words that are ſpoken of him*, and doth fulfil them: and that is my *Meaning*, if thou wilt have a *Meaning*.

R. W. bringeth *Timothy Travers* (*G. F.* Fol. 325.) ſaying, [*God hath* Ordained *to* Eternal Life *all that ſhall be ſaved, before they had a Being in the World: but none cometh to* Poſſeſſion *of this Salvation, but through the* Obedience *of the Spirit.*] *G. F.* Anſw. [" The Ground of Man's Belief and *Obedience* is *Chriſt*, who doth " Enlighten him to the Intent, that he might *Believe and Obey* " *the Truth.* And who knoweth the *Seed*, knoweth the *Election*, " *before the World was made.* &c.] *R. W. replyeth*, and ſaith, *If he meaneth, that Chriſt is the Ground or Author, the Giver of Repentance and Faith to all the* Elect, *whom God the* Father *hath given him, we ſay ſo.*

Anſw. You ſay ſo in *Words*, but not in the *Faith* and in the *Repentance*; if you did, we ſhould have Unity with you: for, who ſhould be the *Author* of *Faith*, and Caller and *Giver* of *Repentance*, but *Chriſt Jeſus?*

R. W. Thou ſay'ſt; *But if he put in their* Invented Light *in the Room of* God's Election *and* Predeſtination, *as the* Efficient *and* Firſt Cauſe, *and of Chriſt as the* Mediatour *&c. he ſpeaks Blaſphemouſly of God and of his Son* &c. *he is now in the* Burrough *&c. who deſtroys God's* Election, *before the World was, and ſays, That when a Man* Believes, *he is* Elected, *when he is* Predeſtinate *&c. Contrary to all the* Pretious Beds *of* Flowers *in the* Garden *of the* Scriptures, *&c. Contrary to the Wit and Skill of Men, who frame a* Book, *or a* Houſe, *or a* Ship *&c.* p. 100.

Anſw. Let the *Reader* ſee, how *R. W.* wrongeth *G. F's.* Words, or if there be any ſuch Words in his *Anſwer* to *T. T.* the great *Ranter?* But what are all *R. W's.* Words, which he hath *framed* here, which are not *G. F's?* Can a Man know *Election, Ordination, Reprobation* or *Predeſtination,* or *Chriſt* the *Mediatour* and *Redeemer* and *Saviour,* without the *Light* of Chriſt *Jeſus?* muſt not he firſt be *turned from Darkneſs to* Light, *and from the Power of* Satan *to Chriſt and God, in whom the* Election *is before the World began?* [In whom the *Election* is]. And doth not Chriſt command to *believe in the Light,* and the *Light giveth him the Knowledge* &c is not this Blaſphemy in thee *R. W.* to ſay, That *I Invent* the *Light* of *Chriſt, which lighteth every Man that cometh into the World,* which is *Life* in the *Word* (Joh. 1)? and (*Rom.* 8. *Epheſ.* 1.) thoſe Scriptures we own, as they ſpeak. And can *God's Election be deſtroyed before the World began?* thou ſay'ſt, *Who deſtroy God's* Election, *before the World began;* I tell thee, that neither thou, nor the *Devil* can *deſtroy God's* Election, *before the World began:* 'tis like, Thy *Election* (which is *Reprobation*) may be *deſtroyed;* but *God's Election* cannot be *deſtroyed.* Is not *Chriſt* called the *Elect?* and are not all his Saints *Elect* in him, and dies no more? and they cannot *pluck them out of his Father's Hand?* but thy Knowledge of this is like the *Skill of Men framing of Books, Houſes* and *Ships,* which thou calleſt *Vanity.* —— And as for the *Scriptures,* the *Light* of Chriſt is *not Contrary* to them, but owneth them, which *Light* and Spirit we are in (bleſſed be the Lord for ever!) which *leadeth into all Truth* of them.

R. W. Thou ſay'ſt; *As to the* Seed *and* Election *we know, they make themſelves the* Seed *and* Election. 2. *They make Chriſt the* Seed, *that is, themſelves.* 3. *They make God, and the Spirit of God the* Seed, *the* Seed *in every Man, which they Preach to; by them the* Impriſoned Seed: *and when one turneth* Quaker, *then God cometh out of* Priſon &c. *They make no Diſtinction between* God, *and* Chriſt, *and* Spirit, *and* Themſelves, *as* Fox *in his Book plainly tells us* &c. *God himſelf is hearkened to; then the Soul ſo* Hearkening *becomes God, Deified with* God, *and* God *with* God &c. *whoſe* Infinite Being *and Eſſence theſe* poor Proud Bruits *have not ſo much Sight of, as the* Devil.

Anſw. Theſe Words are *R. William's* own *Blaſphemous* Words and *Forgeries* from his *Lying Imaginations:* let the *Reader* ſee, if

if there be any ſuch Words in all *G. F's.* Book to *T. T.* the Great *Ranter*, which *R. W.* is joyn'd withal againſt us. But is not *Chriſt* called the *Seed?* and how the *Promiſe* was to the *Seed? not to the* Seeds *as many, but one?* and *to thy* Seed, *which is* Chriſt? (*Gal.* 3.) And is not *Chriſt* called the *Seeds-man*, that ſoweth his *Seed* upon all *Grounds?* and are not theſe *Grounds* in the *Heart* of Man? and were not the Apoſtles *Miniſters, Sowers to the Spirit?* and was not the *Spirit* in Man, of which they reap *Life Eternal?* but *R. W.* and his *New-England*-Prieſts, it ſeemeth, *Sow* to the *Fleſh* in Man, of which they may *Reap* a great *Crop* of *Corruptions.* And is not this *Seed Spiritual*, that Chriſt *Soweth?* but is not the *Seed in the Priſon* in thee, or under the *Clods*, which Chriſt ſoweth, as *ſcorch't* or *choak'd*, that thou raileſt ſo much at it, where it bringeth forth Fruits to God (who is a *Spirit*) in the *Good Ground?*

And we do not make *Our ſelves* the *Seeds-Man, God*, and *Chriſt* and *Spirit*, as thou belyeſt us; for we make a Diſtinction, the Lord knows: the *Seed* teacheth us to *deny our ſelves*, and to follow Chriſt the *Seeds-man.* And do not I make a *Diſtinction* between *God* and *Chriſt*, when I ſay often, that *God did not dye*, but *Chriſt* according to the Fleſh? And never did we ſay, *By* Hearkening *the Soul became* God, *or* God Deifyed, *and* God *with* God; for God, who *breathed into Man the Breath of Life, and he became a Living Soul*, is not that *part* of his *Breath?* And when thou haſt *framed* a *Meaning* of thy own Words, which are not of ours, thou calleſt it our *Ignorance*, and ſay'ſt, *We are fallen, like the fallen Spirits*; and we *have not ſo much Sight as the* Devil: and yet (*pag.* 74.) thou ſay'ſt, That *God hath endowed me with* Excellent Natural Parts, *and many of us, yea with the* Light *of the Holy* Scripture, *a Light of* Experience *and* Common Motions *from God's Holy* Spirit: ſo, *R. W.* ſee, how thou Confoundeſt thy ſelf! But bleſſed be the Lord, we are in *Chriſt Jeſus, who bruiſeth the* Devil, *the Serpent's Head*, who is the *Author* of theſe *Lies* and *Forgeries* againſt us in thee, and they touch us not. And we never ſaid (as thou *wickedly* ſay'ſt), That *God was in Priſon*, or *cometh out of Priſon*; it is *He* and his *Son*, that *putteth us out of Priſon.*

R. W. bringeth *Tim. Trav.* the *Ranter's* Words (*Fol.* G. F. 326.) ſaying, [*The* Manifeſtation *of the* Spirit *is given to every Man in the* Church *to profit withal*; } p. 101.

and not to [redacted] *Every Man in the* World.] *G. F.* Answ. ["The "*Manifestation is given to* Every Man *to profit withal* WITH-"*OUT DISTINCTION*, the Apostle saith: *I will pour out of* "*my Spirit upon ALL FLESH*, saith the Lord, and the *Spirit* of "*Truth* shall lead the Saints into *all Truth*, and he shall *Reprove* "*the World:* and that which *Reproveth the World*, is *manifested* "*to the World.*] *R. W.* replyeth, G. F. *is like a* Cow *with a* Kettle *on her Head, giving every one warning to stand clear; he boldly slanders on, and tumbles* Heaven, Earth *and* Hell *together.*

Answ. Let the *Reader* see, what *vain, wild, frothy* Words this Old *Doting* Man uttereth forth *scornfully*, and see if there be any such Words, as his are, in *G. F's.* Answer? And we do charge *R. W.* and his *New-England*-Priests to make this good by Scripture, and let us see, where it is written, that *Heaven, Earth*, and *Hell* can be *tumbled together*, according to *R. W's.* Doctrine, that he hath Published to the World in Print.

R. W. Thou bringest 1 *Cor.* 12. and *Rom.* 12. *Ephes.* 4. and tell'st, *How God bestowed* Gifts *and* Endowments *on such, whom he, pleaseth, and how he gave his* Gifts *and* Ministrations *to his* Church *&c.* and then thou say'st; *But this* Prophane Mouth *has something to say for it self:* and then thou say'st; *Was this* (*as he speaks*) *without all* Distinction *done Actually? was it Universally so with all the* Individual *Men in the World* &c? *was not there a wonderful* Wall *of* Separation *between* Jews *and all other* Nations? *&c.* And further thou say'st; Thou *observest, how vainly this* Deluded Soul *cheats himself and others with the Term of* All Flesh, Every Man, All the World; *and so with the Term* Light, Christ, Spirit *&c.* and thou askest, *Whether all the Believers had these* Gifts, *to wit,* Prophecies *and* Fiery Tongues? *belong they to all the Men and Women in the World, who never saw nor heard of any* Glimps *of the* Sun *of* Righteousness? *&c.* p. 102.

Answ. The Scriptures (1 *Cor.* 12. *Rom.* 12. *Ephes.* 4.) we own, and the Order and Practice of the *Gifted Men* in the *Church of God:* but the Apostle he maketh no *Distinction*; he saith in plain Words, *The Manifestation of the* Spirit *of God is given to* Every Man *to profit withal* (he doth not say, *Only to the Saints:* So he maketh no *Distinction*; not *only the Saints*, the *Corinthians.* And the *Separation* betwixt *Jews* and *Gentiles* Christ hath *broken down*,

down, and of *Twain* maketh *One New Man*: and doth not Chriſt *Enlighten* the *Jews* with his Divine, Heavenly *Light*, which is the *Life* in the *Word*, as well as the *Gentiles*, and ſaith, *Believe in the* Light? they that *Believe in the* Light, are *One* in Chriſt; and if not, with the *Light* they are Condemned? And we do not ſay, that *All the Churches had the* Fiery Tongues *&c.* there is no ſuch thing in my Anſwer to *T. T.*: and ſo, neither have all the *Men and Women in the World theſe* Gifts, *belonging to the* Church; how ſhould they, if they *hate the* Light *of Chriſt, and quench and err from his* Spirit, *and reſiſt the* Holy Ghoſt?

But thou ſay'ſt; *The Men and Women in the World have never ſeen or heard of any* Glimps *of the* Sun *of* Righteouſneſs. What! have they *never heard of* Chriſt *the* Sun *of* Righteouſneſs? I believe, there is *Millions* of *Men and Women in the World*, that will ſay, thou art a *Lyar*. For, were not the Apoſtles to Preach the *Goſpel Chriſt Jeſus*, the *Sun* of *Righteouſneſs*, to all Nations? and doth not the Apoſtle ſay, *The Goſpel was preached* to *EVERY CREATURE UNDER HEAVEN, whereof he was made a Miniſter? (Col.* 1, 23.) and the Apoſtle ſaith, *Have they not all heard? YES VERILY (Rom.* 10): and the *Prophane Mouth* thou ſpeakeſt with, is thy own. If they *hate* the *Light* of Chriſt and *quench* his *Spirit*, that God hath poured upon them, and erred from his Spirit, then they are not like to *See* him indeed; and will not *Hear* him in the *Spirit*, and his *Light*, they will *not See* him nor *Hear* him, like the *Phariſees* and thou *R. W.*

And why doſt thou fret thy ſelf about the *Light*, and the word *ALL* and *EVERY MAN?* but thy Spirit is the *Sect-maker*, and would not have *ALL* nor *EVERY MAN*, who art oppoſite to the Prophets and Apoſtles Doctrine. *Peter* ſaith, *It ſhall come to paſs in the laſt Days, ſaith the* Lord, *I will pour out my Spirit upon ALL FLESH* (to wit, *Sons, Daughters, Young-Men, Old Men, Servants, Hand-maids*) *Joel* 2. *Act.* 2: and *John* ſaith, *This is the true* Light, *which was* Life *in the* Word, *which lighteth EVERY Man, that cometh into the World.* And *Paul* ſaith to *Titus*; *The* Grace *of* God, *which bringeth Salvation, hath appeared unto ALL MEN:* and Chriſt bid his Diſciples, *To go into* All Nations *to Preach the Goſpel unto* Every Creature: and the Apoſtle ſaith, *That the* Goſpel *was Preach'd unto* Every Creature *under Heaven.* But *R. W.* ſaith, *Men and Women in the World, who have* never ſeen *or* heard *of any Glimps of the Sun of Righteouſneſs:*

teousneſs; and yet thou ſay'ſt (*pag.* 28.) *I find in* all Mankind *a Conviction, that God is* JUST *and Powerful:* and again; *I find all Men confeſs, that the* Will, *or* Word *or* Mind *of* God *is* PURE: *I find, that* Firſt, *There is Generally in* all Mankind *in the World a Conviction of an* Inviſible, Omnipotent *and* Eternal *Power and Godhead*; and (*pag.* 102.) *Men and Women in the World have* never ſeen *or* heard *any Glimps of the Sun of* Righteouſneſs, thou ſay'ſt: how now *R. W.* doſt not thou *Contradict* thy ſelf here? doſt thou *Divide the Word* here, as thou accuſeſt me? is this *New-England's Great Oratour?* And ſo, as for *Unclean Beaſt*, and *Proud Fancy*, and *Vainly and Wickedly deluding*, and *Soul-Cheating* thou might'ſt have kept this in thy own *Bottle.*

R. W. Thou ſay'ſt; *G. F's.* 2d. Anſwer *here is*, to wit, [The *Spirit* of God ſhall lead *the Saints into all Truth*] and *R. W.* ſaith; *I obſerve here, how like a* Skittiſh Jade *this Wild Soul runs in and out* &c. *before he brings in, the* Spirit *of* God *poured out upon the* Common World; *and now he brings in, the* Spirit *leading the* Saints: *the next word he concludes, is,* Every Man in the World *to have the* Spirit *&c.*

Anſw. Doſt not thou confeſs, that the *Holy Spirit* teſtifieth, that he is the *Comforter* of the *Saints*, and is he not the *Leader* alſo? and doſt not thou confeſs, that the *Spirit* is the *Reprover* of the *World?* (p. 102, 103.) then, haſt not thou made thy ſelf the *Skittiſh Jade* thou ſpeakeſt of, and *Running in and out?* are not theſe *Unſavoury* and *Unſeemly* Words out of an *Old Man's* Mouth, that profeſſeth Chriſtianity? And if the *Spirit* of *Truth* doth *Reprove the World*, and God hath poured his *Spirit* upon *All Fleſh*; then, is not this the *Common* World? and if it be upon *All Fleſh*, is not *Every Man* come into the *World?* elſe how will God *Judge the* World *in Righteouſneſs according to the* Goſpel? Thou confeſſeſt, [*That the* Holy Ghoſt *is a Reprover of the World*, and *that he Reproveth the World in his* Threatnings *and* Judgments;] and doth not he then *Reprove the World for its* Unrighteouſneſs, Judgment *and* Unbelief *alſo?* and if thou didſt not *Reſiſt* it, it would *Reprove* thee for thy *Unrighteouſneſs, Falſe Judgment and Unbelief*, as Chriſt ſaith.

p. 103. *R. W.* Doſt not thou ſay, *The World mocks at this* Holy Spirit, Baniſheth, Impriſoneth *and* Murdereth *ſuch, in whom the true* Spirit *of God appeareth.* And further thou ſay'ſt; *It is Lying* Peor *tells us, That all the World* (*without*

out Distinction) have the Manifestation *of the* Spirit *of God to profit withal. There have been Persons professing the Order of the* Holy Ghost, *yet are far from the* Savour *of the Holy Spirit.*

Answ. This is thy own Condition *R. W.* and thy own *New-England*-Professors, who *Resist* it (as *Stephen* saith *Act.* 7.) and *Mock* at it, and *BANISH, IMPRISON* and *MURTHER* such, in whom the *Spirit of God* appeareth: this hath been the *Practice* of the *New-England*-Priests and Professors to the Dishonour of Christianity. —— And doth not the Apostle say; *God will pour out his Spirit upon all Flesh WITHOUT DISTINCTION,* as *Peter* saith? and is not this *All the Men and Women of the World?* what *Flesh* dare say, but they have the *Reproofs* of *God's Spirit*, when they do *Ill?* except it be such, as *R. W.* and *R. W's.* Professors, that *quench it, and have erred from it:* so, thou may'st take thy *Lying Peor* to thy self. And so, it is thou, that art *resisting* and *fighting* against the holy *Spirit* of *God.* And can any *profit in the things of God* without the *Manifestation of the Holy Spirit*, that is *given to profit withal* (and *Peter* and *Paul* say) to *All flesh*, and to *Every Man?* so it is their Doctrine thou oppossest, not with the *Spirit*, but with the dark *fleshly* mind. And thou tellest a story of *Babilonish Orders*, and of *Absolom*; which if thou did'st see that, thy own Condition in the *Light* of Christ thou hatest, it would be better for thee.

R. W. Thou say'st; *Oh! what Reproofs of God's* Spirit *hath* G. F. *and others of their* Leaders *had in and by so many Excellent* Oppositions *and* Scriptures *and* Arguments, *which* G. F. *here trampleth under his* Prophane Feet, *without any Savour of the* Spirit *of* God.

Answ. R. W. thou highly extollest the *Ranters* here, *Tim. Trav.* the great *Ranter*, one of our *Opposites:* but thou hast manifest thy *Spirit*, and what thou *takest part* with-al against the People of God. And we have a *Savour of the* Holy *Spirit of God*, and in it can *Savour* our *Opposites* or *Old Persecutors Spirits* not to be of *Christ:* and it hath been the Evil *Spirit*, is in thee and them, that hath *stroven against* us. And we know, you may bring *Scripture to a wrong End*, as the *Devil* did to Christ; and the Lord hath given us Power over the *Devil's Spirit*, blessed be his Name for ever! and he hath *blasted* it, and brought down, which was up in *Oliver's* Days, that *Persecuting Spirit.* And we do own the *Scriptures*, let it be out of whose Mouths it be: though we cannot

not own their *Meanings*, nor have Unity with ſuch, as *hold up the Truth in Unrighteouſneſs*. And as for *Trampling*, we *trample* nothing that is good, *under* our *Feet*, that is thy own Condition: but we do own the *Appearance* of *God* in all People. —— But *R. W.* thou ſay'ſt; *Without any Savour of the* Spirit *of God:* and yet thou ſay'ſt; *I find in all Mankind a* Conviction, *that God is* Juſt *and Powerful:* and, *I find Generally in all Mankind a* Conviction *of an* Inviſible, Omnipotent *and* Eternal *Power and* Godhead; yet thou ſay'ſt, *Without any Savour of the* Spirit *of* God: read (*pag.* 28. 102.) thy Contradiction. —— And thou ſay'ſt; *It pleaſeth God to ſtrive with Men by* Preaching: but not by ſuch, as thou and the *New-England*-Prieſts are, that ſtir up the *Puniſhment, Perſecution* and *HANGING*.

p. 104. *R. W.* Thou askeſt, *Why* David *complaineth* (Pſal. 53.) *that all the Children of Men, not one excepted, are* Unprofitable *&c. are* Abominable *to Spiritual Matters and Heavenly Things,* (and further thou ſay'ſt) *until the* Spirit *of* God *comes, and truly change the Heart and whole Frame of Nature: until* then *we are as profitable as* Hogs *and* Moles *in a Garden* &c. *and as* devouring Foxes *amongſt the true* Lambs *and* Chickkins *of Chriſt* Jeſus.

Anſw. R. W. thou haſt writ thy Condition and the *New-England*-Prieſts there, to wit, the *Devouring Foxes (and Hogs) of the Lambs of Chriſt and his* Chickkins. For mark the Word, *UNTIL the Spirit of God change their Hearts* &c. and we believe, your *Hearts* and *Natures* are not *changed*, but you are *Unprofitable:* for how can it be, when thou ſay'ſt, *There is no* Voice *nor* Motion *within in Heavenly things in Matters of* Supernatural Light *to hearken to, to turn to, to liſten to?* (p. 83.) —— And was *David*'s *Complaint of the Children of Men Unprofitable?* —— And doth not *David* bid, *All that hath Breath, praiſe the* Lord? and how can they *Praiſe the Lord*, if there be *nothing of the* Spirit *of God in them?* And do not they quench that, which God hath *manifeſted* in them, *which God hath ſhewn unto them*, and which *convinceth* them of an *Inviſible and Omnipotent and Eternal Power and God-head?* ſo, is not this *Conviction* of the *Spirit* of *God* in them? and will not the Lord pour out his *Wrath* upon all the *Heathen*, that call not upon his Name? And now, is there not a further *Manifeſtation* in theſe *Laſt Days* by *Chriſt*, who *Enlighteneth* every *Man, that cometh into the World?* and the *Grace*

of

of *God, which bringeth Salvation, hath appeared to* All Men? and God poureth out his Spirit upon *All Flesh?* but from this *Spirit, Grace* and *Light* in *all Men* thou art *erred* from, and canst not endure to hear of it.

R. W. Bringeth *Hugh Archbal* (*G. F.* Fol. 328.) saying, [*Christ doth Enlighten none, but those that do receive him.*] *G. F.* Answ. [" Contrary to *John* 3. which speaketh of them, that *hate the* " *Light*, and are *Enlightned*, and will not come to it, because the " *Light* will Reprove them: so he, that *hateth* the *Light*, is *En-* " *lightned*, & will not *Receive* Christ.] To which *R. W.* replyeth (and after his wonted manner, with *foul Expressions*) and saith; G. F. *abuseth* 2 Cor. 4. & saith *Joh.* 1. *is not* Enlightneth, *but* Lighted; *and the word φωτίζει may signify both*, &c. *They which hate the* Light, *are* Enlightned, *no question, but with the* General Offer *of Mercy, as of a* Candle *or* Sun *to the Eyes of a Blind Man, which is yet their Condemnation* &c. And before thou say'st, *There is a* Higher Light, *which some are affected, tinctur'd and Enlightned with, and yet not the* True *and* Saving Light; *that in* Heb. 6. *where some Persons (as the pretended* Quakers *&c.) have seen much of the* Nature *of* God, *of his* Holiness *and* Justice *&c. and had a* Taste *of the* Joys *of the* Next World. } p. 105.

Answ. If *ENLIGHTNING* and *LIGHTED signify both*, then do not oppose it. And here thou confessest, *They that hate the* Light, *are Enlightned*, as well as the *Believers* in the *Light*; it is the same *Light:* but thou say'st, *It is a* General Offer, *as a* Candle *or the* Sun *to the Eyes*; That is an *Outward Light*, and a *Blind Man* can neither *see Candle* nor *Fire:* and so that which he doth not *see*, is his *Condemnation*, according to thy Doctrine. But is this according to Christ's Words? (*Joh.* 3.) are his Words no more, than a *General Offer, as a* Candle *or the* Sun *to the Eyes of a Blind Man?* for Christ saith; *One* Hateth *the Light, and the other* Loveth *the Light, and bringeth the Deeds to the* Light, *that they may see, they are wrought in God:* so that is not *Natural*, which giveth the *Knowledge of God*, which *shineth in his Heart* (as in 2 *Cor.* 4. which I do not *abuse*; but it is thou, that *abusest* it). And Christ saith, *This is the* Condemnation, *the* Light *is come in the World, and Men love Darkness rather than the* Light, *because their Deeds be evil:* here Christ giveth the Reason; for the *Light* discovereth the *Darkness*, and their *evil Deeds*, or else how should they *know* them. For *Every one, that doth evil, hateth the* Light

(mark, *Every one*) *neither cometh to the* Light, *leaſt his deeds ſhould be reproved*: and ſo by the *Light* he knoweth his *Evil Deeds*, and knoweth he doth *Evil*, and knoweth he hateth it: and that is his *Condemnation*. And this is more, than a *Candle* or the *Sun to the Blind Man's Eyes*, that cannot *ſee* it: and *every one, that doth the Truth*, cometh to the *Light*; ſo it is the ſame *Light*, that he that doth *Evil, hateth*, and he that doth the *Truth, loveth*: and this is the *Light* of *Chriſt*. And how dareſt thou ſay, *the* Light *was* or *is not Saving* (Hebr. 6)? was not the *Holy Ghoſt Saving?* and the *Word* of *God Saving?* or, is not the *Word* of *God Sufficient* to reconcile to God? and the *Holy Ghoſt Sufficient* to lead into *all Truth?* But thou ſay'ſt; *In* Hebr. 6. *the* higher Light, *which enlightneth*; *and yet not the* True *and* Saving *Light*: we charge thee to make this good (& all the New-England prieſts) by the Scripture, *That the* Light (ſpoken of in *Hebr.* 6.) is *not the True and Saving Light?* it's like, thou never tryed'ſt it. But thou art ſuch as they, that are *fallen away from the* good Word *of* God, *and reſiſt the* Holy Ghoſt, and become a *Hater* of this *Light*; though thou haſt *taſted of the Gift*: and *Crucifieſt the* Son *of* God *a freſh to thy ſelf*, as the *New-England* prieſts, and *putteſt him to open ſhame*; and then *HANG, puniſh and perſecute* others, where he is manifeſt. I tell you, your *Earth* beareth *Thorns* and *Bryars*: and read, what will be your End. *(Heb. 6.)*

p. 106. *R. W.* bringeth *James Dorram*, ſaying [*The* Believer *is not in* Sin, *as the Unbeliever is*; *he ſinneth not, as the Unbeliever doth.*]: And in another place he ſaith [*That the Law is the ſame to the* Believers, *that it is to the* Unbelievers.] G. F. anſwereth (*Fol.* 330.) [" Here any may read thy *Con-*" *fuſion*: but I ſay unto thee, *He that* believeth, *doth not commit Sin*; " but *Unbelief is Sin* (*Rom.* 12, 20). And Chriſt is the *End* of " the *Law* to every one that *believeth*, for Righteouſneſs ſake " (*Rom.* 10, 4): and yet thou putteſt both *Believers* and *Unbe-*" *lievers* under the power of the *Law*.] *R. W.* replieth and telleth, *How the* Devil *ſinneth, and* Saul *and* Judas, *and* Robbers, *and* Murtherers; (and ſaith) *It is not ſo with the* Regenerate *or* New-born.

Anſw. who ſaith, *it is?* But thou ſay'ſt, That *the Seed of all* Sin *is in the* New-born (*Append.* pag. 96.) and here thou ſay'ſt, *They can no more touch* Sin, *(unleſs deceived or circumvented) then* Fire *can delight in* Water, *or* Light *in* Darkneſs. How is *all* their *Seeds* in the

the *Newborn* then, if it doth not *touch* them? for mark, thy words are, *In the New-born.* For the *New-born* are *born* of the *Spirit*, are they not? *New-born* Babes are born of the Immortal *Seed* of *God:* how proveth *R. W.* (with the *New-England*-priests) *that all the Seeds of* Sin *are in the* New-born, *and yet it doth not touch them, no more then* Fire *can delight in* Water?

R. W. And further thou say'st, *That the Protestants have proved from the* Scripture *and* Experience *of all true Saints, that* Sin *and* Grace, *the* Flesh *and* Spirit, *the Law of the* Spirit *and the Law of* Sin *may and do continue in the* Regenerate *or* New-born; *contrary to that proud* Perfection *of* Papists *and* Quakers *in this Life,* &c. *And G. F's* silly Shift, *saying, that* Paul *was* perfect, *and thanketh God for Victory,* &c. { p. 107.

Answ. We never read in the *Scripture* of such a Doctrine, till *R. W. New-England's Orator*, hath publisht it, *That* Flesh *and* Spirit *and the Law of* Sin *should be in the* New Birth *in this Life.* This is contrary to the Apostle; for he saith, *With his mind he served the Law of God, but with the flesh, the Law of sin*; so, this was in the *Flesh* or *Old-man Unmortified* or put off: so this Law of *Sin* and *Flesh* and *Spirit* was not in the *Regenerate* part or *New-Birth* (as *Doting R. W.* saith) but in the contrary *Birth*, the *Old Man.* And *Paul* did cry out, *Wretched man, who shall deliver* him: and he saw no Man, but *Christ Jesus*; and *thanketh God through him, who gave him the Victory:* and was not *Paul Perfect*, when he said; *As many as are* perfect, *be thus minded?* But why cannot *R. W.* read as well *Rom.* 8. as *Rom.* 7. where the Apostle saith; *There is* no Condemnation *to them, that are in Christ Jesus, who walk not after the* Flesh, *but after the* Spirit: *and the Law of the* Spirit *of Life maketh him free from the Law of* Sin *and Death:* so the Apostle saith, he was a *free Man* from the Law of *Sin* and *Death*; but *R. W.* giveth him the lye, and saith, *There is a Combate with the* Law *of* Sin *in the* New-born *in this Life.* And, so as for *Sillines* and *Ignorance* of the *Saints Life R. W.* and his *New-England* professors and priests may keep at home.

R. W. And thou say'st: *They are to strive after* Perfection *and* Holiness, *&c. as a* Child *going after his Father, the* Scholar *or Maidens following their* Copies *and Samplers, though they never come near the full* Exactness *and* Perfection *of them.*

Answ. R. W. doth *confound Reason* among men, and short of

the Truth. What! shall the *Scholar never learn* his *Lesson*, nor the *Maidens learn* their *Samplars*, to be as *perfect* as their *Masters* and *Teachers?* So, the *Children* shall never come to an *Exact Perfectness* of Copies and *Samplars*, nor a *Child never* to come *to go, as his Father* doth? nor to be in the *Strength and Knowledge of* outward things, *as his Father?* then what do all these *learn their Copies* and *Samplars* for, if *they never be to come near the full* Exactness *and* Perfection *of them?* But what shall we understand from *R. W's* Words and Doctrine in this? *That they, that learn of Christ, shall not be* perfect, *as their Heavenly Father is* Perfect, as Christ commandeth? and *that the Saints shall not be sanctified throughout* Body, Soul *and* Spirit, *whilst they be upon Earth?* and, *That Christ doth not sanctify his Church without* Spot *or* Wrinkle *and Blemish or any such thing, and present them to God, as on this side the* Grave (as *Ephes.* 5)? But what doth *R. W.* and the *New-England* priests say to *John* (1 *Joh.* 2); *He that abideth in* Christ, *ought himself even also to walk, as Christ walked?* and in another place: *So as he is, so are we in this present World?* but let the *Reader* see, what a *silly Reply* he hath given to *G. F.* here; he speaketh nothing of *Rom.* 10. and 11. to the contradicting of them, that which *G. F.* hath asserted.

Should Christ Command *that, which is* Impossible *to be attained to?*

p. 108. *R. W.* bringeth in (from *G. F's* fol. 338) *John Nasmith* (Priest from *Scotland*) saying [*That the* Evil Spirits *are both* Sinful *and* Reasonable] *G. F.* answereth, ["This is a Lye: for *Reasonable* is not *Sinful*; *Unreasonable* is "*Sinful* (1 *Thess.* 3): *They have not the Faith.* And if the *Evil Spi-* "*rit* be *Reasonable*, and the *Good Spirit*, they are both *One:* who "then is *Unreasonable*, if the *Evil Spirit* be *Reasonable?* Thou "putteſt no Difference betwixt the *pretious* and the *vile:* thou "hast the Mark of a *blind Guide*, and of a *false Prophet* in thy "Fore-head.] *R. W.* Replieth and beginneth with *Railing*, and saith; *First, The filthy*, rash Fury *of his Mind and Pen* —— and saith, *2dly, This* proud Pharisee *will appear to be a* Sadducee *also, and to hold no* Angels *nor* Spirits. *It's true, they pretend to own* Scripture, Christ *and* Resurrection, *they with the* Jesuites-Equivocations *name* Angels *and* Spirits; *but the bottom (as some of them, and that in Print, discover) is, They hold, there is but* one Spirit, *which is in all, into which all return; and the* Soul *of* Judas *is as Happy, as the* Soul *of* Peter.

Answ.

Anſw. Reader, this is nothing to *G. F's.* Anſwer; neither hath he, nor can he make out any of theſe *Falſe Charges*, which he hath forged (which be not our Words) againſt us: and therefore we can ſay, *When he ſpeaketh a* Lie, *he ſpeaketh of himſelf, and is the Father of it.* For, where did ever any read in any of our Books, or, is there any thing in *G. F's.* Anſwer, that we hold, *There is but* One Spirit *in Man? R. W.* and the *New-England*-Prieſts, have not we often told you, that you have *vexed*, and *grieved* and *quenched the* Spirit *of God?* And we never ſaid, *That* Judas's *Soul was as Happy, as* Peter's; it was not like: for *Peter had fed* the Lambs of Chriſt; and *Judas betrayed* him to the *Chief Prieſts*, as thou art doing now in his Saints, who haſt *Crucified him to thy ſelf a freſh.* And *Chriſt*, and *Scripture* and *Reſurrection we own* according to Scripture *Really*, without any *Pretence* or *Equivocation*; *that* is thy own Condition. And *R. W.* thou ſay'ſt, *They hold neither* Angel *nor* Spirit: then again thou ſay'ſt; *There is but* One Spirit, *and that in all:* And all in one Sentence confoundeſt thy ſelf. And ſo, as for *Silly, Raſh Fury of Mind and Pen*, thou mightſt have kept this at home.

R. W. Thou ſay'ſt; *A Man is a* Reaſonable Creature, *as oppoſite to a* Woolf *and* Fox *&c. and yet he may be* Unreaſonable *in his Actings, as a* Woolf *and* Fox: *who, though* Unreaſonable *in their Natures, are not Sinful, though a* Plague *to a Man, ſince his Fall.*

Anſw. Let the *Reader* ſee, what a *Silly Reply R. W.* bringeth here to *G. F's.* Anſwer to *J. N. G. F.* doth not ſpeak of *Wolves* and *Foxes Unreaſonableneſs*; but he ſpeaketh of Men, *that have not Faith*, are *Unreaſonable*, and that *have Faith*, are *Reaſonable:* and the Prieſt *J. N.* maintaineth, that *Evil Spirits are* Sinful *and* Reaſonable; which *R. W.* ſaith nothing unto, but telleth us of *Wolves* and *Foxes, though Unreaſonable, yet not Sinful, that have been a* Plague *to Man ſince the Fall:* and falleth a Railing. And who knoweth not, that a *Man* is a *Reaſonable Creature*, and oppoſite to a *Woolf* and *Fox?* and his *Actings Unreaſonable*, like a *Woolf* or *Fox*, out of the *Faith* of Chriſt, as thou and the *New-England*-Prieſts and Profeſſors have done to the People of God, and *Herod*, and the *Chief-Prieſts* againſt Chriſt and his Apoſtles.

R. W. Oh! Happy were it for G. F. *that he had been a* Wild Fox *in the* Woods, *and had not been ſo Sinful, by ſo horribly abuſing ſo great*

great a Talent *of* Wit *and* Reaſon, *which the* Father *of* Lights *hath given him*! [and yet *Knoweth no more, than a* Parret? *p.* 35.]

Anſw. And why would *R. W.* have *G. F.* to have been a *Wild Fox in the Woods?* becauſe he would not follow his *Imaginations*, and ſuch like in others, but followeth Chriſt *Jeſus?* and he is his *Prophet*, his *Biſhop* and *Shepherd*, *Counſeller* and *High-Prieſt*. But *R. W.* thou ſay'ſt; *G. F. hath ſo great a Talent of* Wit *and* Reaſon, *which the* Father *of* Lights *hath given him:* but it's thou, that ſo *Sinfully and Horribly abuſeſt it*, not he. And then thou Contradicteſt thy ſelf, and ſay'ſt (*pag.* 87.) *They cry out* Light, Light, *and there is none* (*as* Iſaiah *ſpeaketh*) *not a Spark of* Light *within them:* and here thou abuſeſt *Iſaiah*; for *Iſaiah* doth not ſpeak ſo (*Iſa.* 8.) as let all read. And thou may'ſt ſee in the Margin, *There is no* Morning *in them:* and there are many *Stars Outwardly*, before people cometh to the *Morning*; and is it not ſo *Inwardly*, as it is *Outwardly?* But doſt not thou deny the *Prophecy* of *Iſaiah* of Chriſt, who ſaith, *I give him for a Covenant of* Light *to enlighten the* Gentiles? I muſt tell thee, we *Gentiles* have received this *Light* according to *John*'s Witneſs, who *Enlightneth every man, that cometh into the World*, Chriſt *Jeſus*. And pag. 100. *R. W.* ſaith, *Theſe* poor proud Bruits *have not ſo much ſight of, as the* Devil, (to wit, of *God*): and pag. 108, *So great a* Talent *of Wit and Reaſon, which the* Father *of* Lights *hath given him*, &c. ſo here *R. W. New-England's Mouth* and *Oratour* may ſee, how he contradicteth himſelf.

R. W. ſaith, *We know the* Nature *of the* Devils, *Admirable* Wit *and* Reaſon, *as well as the* Power *of thoſe Unclean Spirits the Lord* Jeſus *Chriſt caſt out, they did believe and confeſs the Lord* Jeſus Chriſt &c. and, *This their* Knowledge *and* Ability *is from God; though their Sinful Hardneſs by God's Juſt Sentence runs them upon ſuch* mad *and* deſperate Courſes: *as it is with the Sons of Men, when the moſt holy* Judge *deliveres them up to the* Counſels *and* Projects *of their* Proud *and* Deceitful hearts *and* Spirits.

Anſw. R. W. thou haſt ſpoken thy own *Belief*, and the *Belief* of *New-England's* prieſts and profeſſors; and the Practice of your *proud, deceitful hearts* and *Spirits* hath manifeſted themſelves. But *R. W.* is the *Unclean Spirits, their* Wit *and* Reaſon *ſo Admirable* with thee? and thou ſay'ſt, *Their Knowledge and Ability is from God:* but where did ever Chriſt and the Apoſtle ſay ſo? For Chriſt (wilt thou give him the Lye?) he ſaith, He was a *Murderer from the beginning, and he abode not in the Truth, be-*

cauſe

ſauſe there is no Truth *in him; and when he ſpeaketh a Lye, he ſpeaketh it of his own (mark,* not from God*) for he is a Lyar, and the Father of it,* (Joh. 8, 44.) Now, I query from *R. W.* and the *New-England* Prieſts, *What Knowledge and Ability hath the* Devil *from God,* and what *Admirable Wit and Reaſon,* ſeeing Chriſt ſaith, *There is* no Truth *in him?* and what *Wit* and *Reaſon can a Murderer* have, which Chriſt calleth a *Murderer from the Beginning?* And he that is called a *Murderer from the Beginning,* thou alloweſt *Admirable Wit and Reaſon,* and ſay'ſt, you *know* it: and ſay'ſt; that *their Knowledge and Ability is from God:* If *from God,* it muſt be *Truth*; and Chriſt telleth thee, *There is* no Truth *in him.* And it's like, *R. W.* and the *New-England*-prieſts have more *Knowledge* and *Acquaintance with the* Devil *and Unclean Spirits,* than with *God* and Chriſt *Jeſus,* and your *Belief* and *Confeſſion* is like theirs. And though the *Devil* did *Confeſs* the *Son of God,* yet this was not *Truth* in the *Devil*; but in the *Son* of *God*; for in the *Devil* is *no Truth:* & if there be *no Truth,* there can be no true *Reaſon*; and *Reaſon* doth not run into *mad* and *deſperate Courſes,* as thou ſay'ſt, the *Evil Spirits run* into. And have the *Saints* their *Knowledge and Abilities from God*; and the *Devils* their *Knowledge and Abilities from God* too? but is not the *Devil's Knowledge and Ability, Wit and Reaſon, SIN* and *EVIL,* ſeeing Chriſt ſaith, *There is no* Truth *in him?* then how is the *Truth* in his *Knowledge and Abilities, Admirable Wit and Reaſon?* ſeeing, *when he ſpeaketh a* Lye, *he ſpeaketh of his own*; *for he is a* Lyar, *and the Father of it:* ſo his *Abilities,* nor *Wit* nor *Reaſon* is not *from God.* And *he abode not in the* Truth, becauſe *there is no* Truth *in him:* then what can all his *Abilities* and *Knowledge, Admirable Wit and Reaſon* be? And Chriſt *deſtroyeth the* Devil *and his Works:* what! doth Chriſt *deſtroy Admirable Wit* and *Reaſon,* and the *Knowledge* and *Ability,* that is *from God?* no ſurely, that was *out of the Truth,* in whom there was *no Truth,* whom Chriſt the *Truth deſtroyeth,* the *Lyar,* the *Murderer,* who *abode not in the Truth.*

Note: *Is not this a Ranters Principle of R. W's?*

R. W. Bringeth *Henry Foreſide,* a *Scotch* Prieſt (*G. F.* Fol. 345.) ſaying, [Concerning thoſe Words of *Ezek.* 18, 28. *If the Righteous Man turn away from his Righteouſneſs, his* Former Righteouſneſs *ſhall be no more remembred:* and p. 109. he ſaid, *The Meaning of that Scripture was, They* thought, *they had*

had been Righteous, *and were not*; *but* ſuppoſed, *they had been ſo.*] *G. F.* Anſw. [" Here in thou art a *Miniſter* of *Unrighteouſneſs*, " and thou goeſt about to make God a *Lyar*, and the Prophets, " and *perverteſt* the Scripture. For, *if he forſake his* Righteouſ- " neſs, *and commit* Sin *and* Iniquity, *and treſpaſſe, he ſhall die,* " *and not live in the* Righteouſneſs: *but if he forſake his Sins,* " *Treſpaſſes* and *Tranſgreſſions, in the* Righteouſneſs, *that he hath* " *done and doth, he ſhall live:* (and ſo God's Ways are *Equal,* " Ezek. 18.) And thou ſay'ſt; *They thought, they had been* Righ- " teous; *but it was not ſo.* And the *Lord* by his Prophets " ſaid, *It was ſo, that he ſhould live in the* Righteouſneſs; *and* " *die, if he departed from it, and tranſgreſſed:* here thou art a " *Diminiſher* from the Prophets and Apoſtles Words, whoſe *Name* " *is to be* diminiſhed *out of the* Book *of* Life, *Rev.* 22, 19.]—— *R. W.* replyeth, and ſaith; *The Queſtion is about* Falling away *from* Saving Grace *and* Righteouſneſs: *wherein it is notorious, that the* Quakers *&c.* And then thou goeſt on, and telleſt of a Story of the *Papiſts, Pope* and *Arminians*, [which thou hadſt better kept at home, or gone and told them to their Faces.] And further thou ſay'ſt; *That the* Quakers *maintain, that the leaſt, that hearken to the* Light, *are* Born again: *they that are* Born again, cannot ſin; *and that they which* cannot ſin, *are* Pure, *as God is* Pure. *And therefore they* Falling away *from them, they muſt neceſſarily hold that which is* Blaſphemous, *and that* God *himſelf may fall from* Grace *&c. being kept down*, as a Cart laden with Sheaves (*perverting Scriptures*) *by Wickedneſs and wicked Spirits, which are too hard for* God, *and* Chriſt *and* Spirit *in all the Men and Women in the World, that do not hearken to their* Feigned Light. *&c.*

Anſw. Here are a many *Horrid Lies* of *R. W.*'s that he hath *invented* and *forged:* and let the *Reader* ſee, if there be any ſuch Words in *G. F.*'s Anſwer, or any of their Books; and doth not ſay, as thou ſay'ſt, *God can fall from Grace* (who is the *GOD OF ALL GRACE*): which is thy own *Blaſphemy*, and *Evil Conſequence*, not ours: but as the Apoſtle ſaith, *The* Grace *of God hath appeared unto all Men.* And they, that *walk deſpitefully to the* Spirit *of* Grace, *and turn it to Wantonneſs*, do not they *fall from* it? (as in *Jude*:) and we charge thee, to make it good by Scripture, for there is no ſuch thing in *G. F's.* Anſwer. And we do not *pervert* the *Scriptures*: and it is *wickedneſs* in thee to ſay, *The wicked Spirits are too hard for* Chriſt, *his* Spirit *and* Light *in*

Men

Men and Women; *&c.* but, as the Scripture ſaith, ſuch as thou do *quench the Spirit*, and *vex* and *grieve* it, and may *impriſon* Chriſt in his members, who *Crucify* him *a freſh* to your ſelves. And as for thy *Scoffing* Words, *Hearkening to their feigned* Light, *and let looſe the impriſoned God and Chriſt*, Theſe are thy own *Blaſphemous* words, not ours: for let the *Reader* ſee, is there any ſuch Expreſſion, as a *God in Priſon*, in *G. F.*'s words, or the Scripture either? though the *Lord* by his Prophet ſpeaketh, how he was *laden, like a* Cart *with* Sheaves. And doſt not thou *Scoff* and *Mock* at ſuch, as *hearken to the* Light *of* Chriſt, who is the *Light* of the *World*, and *enlightneth every one, that cometh into the World?* I tell thee, this *Light* will be thy *Condemnation*. And the *Light*, and the *Spirit* and *Holy Ghoſt*, which thou art *erred* from and *reſiſts*, the *Evil Spirits* are not *too hard* for it; but it will be *too hard* for thee and them in the End, thou ſhalt know it, when thou and they are *Judg'd* and *Condemn'd* by the *Spirit* and *Light*.

And doſt not thou give the Prophet *Ezekiel* the Lye? did not they *fall from Righteouſneſs* (in *Ezekiel*) that *forſook* it, *and committed Iniquity?* did not they *dye, and not live?* and doſt thou tell God and his Prophet, *It is notorious, that they fell from* Righteouſneſs? and doſt thou tell the Apoſtle, *It was notorious, they fell from* Saving Grace, who *turned it into wantonneſs, and walked deſpitefully againſt the Spirit of* Grace? And doth not Chriſt ſay, *He that believeth in the* Light, *becometh a* Child *of* Light? and *John* ſaith; *He that believeth, is* born *of* God: and *whoſoever is* born *of* God, *doth not commit* Sin; *for his ſeed remaineth in him, and he cannot* Sin, *becauſe he is* born *of* God: in *this the Children of* God *are manifeſt, and the Children of the* Devil: Is not this *Scripture* (1 *Joh.* 3.)? And, *He that is* born *of* God, *overcometh the World*: ſo, doth not he *overcome* the *Sin*, (1 Joh. 5.)? *and he that doth* Righteouſneſs, *is not he* Righteous, *as he is* Righteous? *and he that committeth* Sin, *is of the* Devil: *let no man deceive you.* (1 Joh. 3, 7.) And doth not Chriſt ſay; *Be ye* perfect, *as your heavenly Father is* perfect? And what! muſt all theſe *Scriptures* be denyed, and ſay, *They are not* Attainable *in this life?*

R. W. Thou *tell'ſt of the* Imputed Righteouſneſs *of God in Chriſt* (Ezek. 18.), *Of the* Sanctifying Righteouſneſs *in Chriſt, and of an* Indians Righteouſneſs, *and of a* Civil Righteouſneſs, *and of a* Phariſaical Righteouſneſs, *&c.* p. 110.

Answ. What is all this to the purpose? for the *Righteousness*, that *Ezekiel* spoke of, was the *Righteousness* of the *Law*, which they were to *do, and live in in their time:* and where doth the New Testament speak of *Two Righteousnesses*, of *Christ* and the *Foolish Virgins?* make this good by Scripture *R. W.* And *Christ's Righteousness* doth exceed the *Scribes* and *Pharisees Righteousness*, or the *Indians* either, that may free them from *Outward Crimes*: and for the *Foolish Virgins Righteousness*, who make a *fair Show* of the Building upon the Rock without *Light*, thou might'st have kept at home.

R. W. And thou say'st, Adam *shall live, if he keep his* Bargain: *so shall all his* Posterity, *if they keep the* first Covenant.

Answ. Did not God give *Adam Power* and *Dominion* over all that he made? and when he bad him to *subdue* the Earth, did not he give him *power* to *subdue* it? and charged him, that he should not *Eat of the Tree of the Knowledge of Good and Evil?* And did not God *pour out his Spirit upon the House of* Israel, to whom he gave his Statutes, and commandeth and bid them *to live in them?* and were not God's ways *Equal?* and when they Erred from the *Spirit*, and Rebelled against it, did not they *cast the Law of God behind their backs*, and forsook the Lord? And did not the Apostle say, *I through the* Law *am* dead *to the* Law? and the *Righteousness* of the *Law* was fulfilled in him; and he did not make the *Law* of *none Effect?* but where doth the Scripture call the *Law* of God or his *Command* a *Bargain?* Now, do not you Christians cast the *Law* of *Life*, which is in Christ *Jesus*, which maketh free from the *Law* of *Sin*, behind your backs, saying; *None can be made free, while they live upon the Earth?*

R. W. Thou fall'st a railing, and say'st: *Doth this* Face *of* Brass, *who hath so horribly slighted the Scriptures, now adore them? is he so* zealous *for them, and against the Violation of them?* &c. *Doth he not throughout all his Book, and all of them in* Word *and* Writing *deny the* Scriptures *to be the* Word *of* God? *and only that* Frantick Light *of Christ (imagin'd by them to be in all Mankind) to be the only* Word *of* God? *Yea, is it of any use or more Value to them, that have the Scriptures in their hearts, as they say, then a* Dead Letter, *and an* Old Almanack? &c. and thou say'st, *They undermine the Scriptures.* p. 111.

Anſw. As for *Face* of *Braſs*, *R. W.* might have kept for himſelf his *Face* of *Braſs* and *Frantick Spirit* he ſpeaketh of: *we do not in no place in any of our* Books *or* Writings (as the *Reader* may ſee) *deny, undermine* or *ſlight the Scriptures*; but do eſteem them with the *Spirit*, that led the *Holy Men*, that gave them forth, who learned them of God. And they are called the *Words* of *God*; and Chriſt is the *Word* of *God*, who *lighteth every man, that cometh into the World*, with the *Light*, which is the Life in the *Word*. And this we muſt own, if we own *God*, and *Chriſt* and the *Scriptures*; and are not aſhamed of it afore men, to wit, of *Chriſt* the *Light, which lighteth every man, that cometh into the World:* which thou calleſt *Blaſphemouſly* that *Frantick Light* or *Chriſt*; but *Roger*, it will be thy Condemnation.——And we never compared the *Scriptures* with an *Old Almanack*, or eſteemed them ſo, in that thou belyeſt us; and we cannot give the Titles to *Scriptures*, which are belonging to *God* and *Chriſt:* for the *Word* became *Fleſh*; and ſo, not the *Scriptures*. And Chriſt doth not ſay, that the *Life* is in the *Letter*; but in *him:* and they teſtify of him, who is the *Life*. But *R. W.* is the *Life* in the *Letter*, and is the *Letter Living?* ſeeing thou ſay'ſt, *The Scripture availeth nothing, except the* Spirit *of God ſet them home upon us* (pag. 94)? and doſt thou not ſay then, *The* Word *is good for nothing* (as thou calleſt the *Scripture*) *without* Life? and what ſenſe is this *R. W?* And can any people know the *Scriptures*, except by the *Spirit* of God, which leadeth into all *Truth* of them? which we ſay in *Truth* and *Sincerity* (as Chriſt and his Prophets call them) to be the *Words* of *God*; and thou that ſay'ſt otherwiſe, doſt not thou *Add to the Scriptures?* and read thy Portion, *Revelat.* the laſt. And when thou haſt *forged* many Words of thy own, then thou makeſt a Reply to them, and fall'ſt a railing at them, and doſt not reply, to *G. F*'s Words: and the *Reader* may ſee, there is none of theſe bad Words in *G. F*'s anſwer, as thou here falſly aſſerteſt.

R. W. quoteth a *Book from Holland* (*G. F.*'s fol. 356) ſaying, That [God *hath put out the Remembrance of your* ſins, and the *Corruptions within you, wherein you muſt* fight *all your* life time.] "*G. F. Anſw.* [Whilſt the *Sins* you are *fight-*"*ing* with-al, are not *blotted out* in your own *Particulars*, this "is not the *Life* of the *Saints*, that are not *fighting all their Life-*"*time*, but come to the *Kingdom* of *God*, witneſſing *Sin* and *Ini-*"*quity blotted out*; and the Everlaſting Covenant of *Peace* and *Life* "with God.] *R. W.* replyeth, and falleth a railing with many p. 112.

Unsavoury Words, and saith: *He shews no Knowledge of the* Hebrew *and* Greek, (*whence our* English Scriptures *come from them, as a* Daughter *from the* Mother) and *falls short of many* English Writers, *who scorn to disgrace their* Mother English (*by so much* Bastard *and* False English) *&c.*

Answ. Here *R. W.* would seem to be *some Body* in his *Hebrew, Greek* and *Latin*; and let the *Reader* see, if he hath not Condemn'd himself in Judging *G. F?* though some *Words* may have been *mist* in the Printing or in Paging, as many have in his; but he hath not shewn, which is the *False English* in this Place.

R. W. saith further; *If ever any poor empty* Soul *have talked of* God *without God, and the* Holy Spirit within, *without them, or any true Savour of them, and of the* Holy Writings, *&c. without them, or any true* Reverence *of them, and Love to them*; *of* Light, *without any Spark of true* Illumination, *&c.*

Answ. How angry and *furious* is *R. W.* here! this is thy own *Talk, R. W.* and not *G. F's.* And *Poor Empty Soul* thou mightst have kept at home: for can any *Talk of the* Holy Spirit *within, and have not a Savour or Sense* (if it be *truly* there) *within*, which we witness? and we do *Reverence* the *Scriptures*, and *God* and *Christ* with his *Holy Ghost*, by which the Holy Men of God did speak them forth. But how now *R. W!* do I *Talk of the* Light *without any Spark of true Illumination?* and yet *so great a Talent of* Wit *and* Reason, *which the* Father *of* Lights *hath given me?* what! hast thou forgotten this? (in thy *App.* p. 108.)

R. W. Thou say'st; *That no* Sin *is blotted out, until there be no more* Root *or* Seed *of it in the Soul to Fight against*: [and these are thy own Words (of which thou makest a large *Reply*) and not mine: for my Words are; *The Saints are not Fighting all their* Life-time.] And thou bringest *Paul* and the *Galatians* to *Combate with Flesh and Spirit* (Gal. 5.) and, Paul *did not the things, that he would*, &c. and *Eph.* 6. and *Luk.* 21. and 2 *Cor.* 7. &c. and *Christ speaking to the Churches to* Watch, *to* Overcome, *to* Repent, *&c.* p. 113.

Answ. What is all this to the purpose, to prove, That the Saints were *Fighting all their Life-time*, and had a *Combate all their Life-time?* all these Scriptures do not prove it, nor *Paul's Warfare.* For *Paul* (as I said before to thee) said, *He had FOUGHT the good Fight*, and *he was made free by the Law of the* Spirit *of* Life

Life *in Christ* Jesus *from the Law of* Sin *and* Death: though the Apostles and the Saints went through many *Conditions*, before they came to this. And the *Prayer* of *Christ*, *to Pray against Temptations* &c. so, it is not a *Sin*, to be *tempted*; but a *Sin* to *Enter into Temptation*, is owned. And Christ's *Prayer*, *Forgive us, as we forgive others*, &c. if *New-England*-Priests and Professors had minded the Practice of this *Prayer*, they had not *CUT OFF THE EARS*, nor *WHIPT* or *BANISHT*, *SPOIL'D Goods* and *HANG'D* God's People. And doth not the *Lord* say, *I will blot out your* Sins, *and your* Sins *and* Iniquities *I will remember no more?* and must not the Saints witness this *upon the Earth* in Growth in *Grace*, and in the *Knowledge* of our Lord *Jesus* Christ, and in the New-Covenant of *Light?*

R. W. saith; *If all, that are in their* Fancied Kingdom, *are freed from* Sin, *and come to* Peace *and* Joy, *why then do they themselves still confess to be subject to* Quaking *and* Trembling, *as if they were at the* Foot *of* Mount Sinai? *which indeed they are* ——. And then thou tellst of a *False Peace*, *Joy*, *False Repentance*, *Mortification*, *Sanctification* and *Salvation* &c.

Answ. R. W. that is thy own, and Priests and Professors in *New-England* Condition, and not ours. And to *Mount* Sinai, *the Receiving of the Law*, you never came; though ye may boast of *Mount* Zion. And *G. F's.* Words, *The* Saints *are come to the* Kingdom *of* God, *and witness* Sin *and* Iniquity *blotted out, and Everlasting Covenant and* Peace *and* Life *with the God of the* Life; and thou Blasphemously callest it our *Fancied Kingdom.* But *R. W.* doth any *Sin* or unclean thing enter the *Kingdom* of *God?* and did not Christ and the Apostles Preach the *Kingdom* of *God*, and said, *No Unrighteousness should inherit the* Kingdom *of* God? *Be not deceived*, &c. and (1 *Cor.* 6, 9.) *Envyings*, *Murders*, *Drunkenness*, *Revilings* and such like, *they which do such things, shall not inherit the* Kingdom *of* God (*Gal.* 5): and doth not *John* say, *He was in the* Kingdom *and Patience of* Jesus? (*Rev.* 1, 9.) And was *Paul* come no further, then to *Mount Sinai*, when he *Trembled among the* Corinthians? and *R. W.* thou art as *Ignorant* of our Condition, as thou art of his. Is there no *Fear* and *Trembling at the* Word *of* God, but at the *Foot* of *Mount Sinai?* and was not this among the *Jews*, after they came into *Canaan?* and was *Paul* at *Mount Sinai*, when he *Came to the* Corinthians *in much* Fear *and* Trembling? Well! we do *hear*

him,

him, whoſe Voice *ſhaketh the Earth*; *and not the Earth only, but the Heavens alſo, that that, which can be* Shaken, *may be Removed*; *and that which cannot be* Shaken, *may Remain*: *and that it appeared,* Glory *to God for ever*! which *this Condition,* I ſee, neither *R. W.* neither Prieſts in *New-England* have gone through.

R. W. Thou bringſt *Robert Tuchin* (from *G. F.*'s Fol. 365.) his Saying, [*The* Moſt-Faithful Meſſengers *of Chriſt have acknowledged, that they came* ſhort *of their* Duty.] *G. F.*'s Anſw. [" They that are *Faithful Meſ-*
p. 114. " *ſengers* of *Chriſt*, have their Anſwer; *Well done, Good and Faith-*
" *ful Servant.* Where did *Paul, John* and *Peter acknowledge, they* " *came* Short *of their* Duty? haſt not thou *ſlandered* the *Servants* " of the *Lord*, thinking them to be *like your ſelves?* and falſly " accuſeſt them, that *Ye* may ſeem *Juſtified*; who are *Falſe* " *Meſſengers*, and come in his Name, when you have *no Com-* " *miſſion* from him: and you *come ſhort* of *every good Work*. But " it is not ſo with *Chriſt*'s *true Meſſengers*; for they *Fulfil his* " *Will, that ſent them*: it is the *Lord*, that *worketh in them*, whoſe " they are, whoſe *Duty* they perform by his *Spirit*.] *R. W.* replyeth, and beginneth with *Railing* and ſaith; *The* Heavens *were not Pure in his Sight* (to wit, *God*) *and he laid* Folly *to the Charge of his Angels*, &c.

Anſw. This *Eliphas*, the *Temanite* ſpeak againſt *Job*, as *R. W.* doth againſt us, (*Job* 4.) when he *Contended* againſt *Job*, and *Reproved* him; of whom God ſaid, He was a *Perfect Man*: ſo this is thy *Ignorance*. As for my *Endowments*, and our *Endowments*, they are from the *Lord*: and I do *grant*, *That* Adam *and* Eve *was Perfect, and yet they* Fell; *and* (thou ſay'ſt *R. W.*) *We all by them are* Fall'n Short *of the Glory and Love of God, into the* Dunghil *of* Helliſh Darkneſs. *THERE YOU ARE*, this is true *R. W.* in that which cannot Comprehend the *Light* of Chriſt, *which he Enlightneth every Man, that cometh into the World*, withal; but calleſt it an *Idol*: which *Shineth in* your *Darkneſs*, *and* your *Darkneſs comprehendeth it not*. And thou bringſt *David*'s Sayings, (*Pſal.* 143: and *Pſal.* 19.) *Enter not into*
p. 115. *Judgment, nor reckon with thy Servant*, &c. *Cleanſe me from my* Secret Sins, *&c.* but what is *David*'s *Adultery* and *Murther*, that the *Moſt-Faithful Meſſengers of Chriſt come* ſhort *of their* Duty? for thou muſt bring a *Text* of *Scripture*, where they ſaid, *They acknowledged, they came* ſhort *of their* Duty?

Duty? let us have *Chapter* and *Verse* for this, then thou haſt ſaid ſomething. And then thou ſpeakeſt of *Abraham* and *Iſaac*:—— But where is the Charge of *Abraham*, that he ſaid, he came *ſhort* of his *Duty?* or *Enoch?* or *Abel?* but as it is ſaid, *The* Righteous *may* fall, *but riſe again*; but the Wicked *ſhall* fall *into Miſchief.* And doth *John cry out* (1 Joh. 2.) that *he acknowledgeth, that he came* ſhort *of his* Duty? there is no ſuch ſaying there; and thou wrong'ſt *John:* but he *writeth to the* Young-men, *becauſe ye are ſtrong, and the* Word *of* God *abideth in you*, and *ye have OVERCOME the Wicked One.* And *John* ſaith, *If we confeſs our Sins, he is Faithful & Juſt to forgive us our* Sins, *&* to *CLEANSE US FROM ALL UNRIGHTEOUSNESS* (1 Joh. 1.): and further ſaith, *If we walk in the* Light, *as he is in the* Light, *we have fellowſhip one with another; and the* Blood *of* Chriſt *CLEANSETH US FROM ALL SIN.*

R. W. And thou ſay'ſt, *Paul confeſt and bewailed his* Coming ſhort; *The* Good *that he would do, he* did not; *&c. With his Fleſh he* ſerved *the Law of* Sin: and though *it was not* Paul, *that ſinned, but* Sin, *that dwelt in him*; and thou *more then feareſt, this* Myſtery *is hidden from the poor* Quakers.

Anſw. But *R. W.* thou ſaidſt now, *It was not* Paul, *that ſinned, but* Sin, *that dwelt in him:* and thou ſaid'ſt (pag. 96.) of another *Great Myſtery, How the Seeds of all* Sin *dwelt in the* New-born: and yet, *It was not* Paul *that ſinned*, thou ſay'ſt; for *Paul* ſaith, *It is not* I: but he ſpeaketh of the *Two I's*, and the *Two ME's*; which thou ſay'ſt, *the* Seeds *of all* Sin *is the* [I], *and in the* ME, *that ſerveth the Law of God.* But *Paul, Peter,* and *John* were not *always* in that Condition, *Peter* of *denying* his Maſter, and Paul *crying* out of *Sin*, and the *Law* of *Sin*, and *coming ſhort of their Duty*, thou calleſt: for *Peter* Exhorted to *Perfection*; and *Paul* ſaid, he was *made free, with the Law of the* Spirit *of* Life *in Chriſt* Jeſus (as I often ſaid before): and he had *fought a good Fight, and kept Faith*; *and there was a* Crown *laid up for him.* And *John* ſaid; *As he is, ſo are we in this preſent World:* and he was in the *Kingdom:* and *Paul* ſaid, *The Life that I now live, is by the Faith of the* Son *of God: and I live, yet not* I, *but* Chriſt *liveth in me*, &c. Therefore, how did the *Moſt faithful Meſſengers of Chriſt acknowledge, they came* ſhort *of their* Duty, *&c.* in the *New Covenant* to the End? did they *fall* like *Adam* and *Eve?* and we have had full Experience of the Saints *Tryals*, *Sufferings* and *Temptations* both within and without.

And

And *G. F.* doth not ſay, That the *Servants of God never fail'd in* Word *or in* Thought: there is no ſuch thing in *G. F.*'s Anſwer; and therefore thou mightſt have ſpared thoſe Words: but there is no Compariſon to be made with the *Faithful Meſſengers* of Chriſt (*G. F.* ſaith) and your *Pretended Meſſengers*, that *never heard his Voice*; and ſo have *no Commiſſion* from him. And I muſt tell thee *R. W.* and you *New-England*-Prieſts, that *deny Chriſt* the *Light*, with which he *Englightneth every Man, that cometh into the World*, which is the *Life in the Word*, and calleſt it a *Frantick Light* and an *Idol*; thou and they *deny* Chriſt *that bought you*, Worſe than *Peter*, that *Deny the* Light, which he Commandeth to believe in. And ſo you are *Come Short of* every *Good Work*, but *not of the Evil*, who would parallel your ſelves with the *Faithful Meſſengers* of Chriſt, and finding *Fault* with them, ye do not ſee your own ſelves: for the *Faithful* had *Victory*.

R. W. He bringeth *Thomas Hodges* (*G. F.* Fol. 372.) ſaying; [*The Scripture ſpeaketh of God after the* Manner *of* Men.] *G. F.* p. 116. Anſ. ["*The Scripture ſpeaketh of God after the* Manner *of the* "Spirit, *and to the* Spirit, whereby Men may receive him, "and know him by the *Spirit*; which *Natural Man* cannot.] *R. W.* replyeth, and beginneth with *Railing Language* (as he uſeth to do) and ſaith; *Here he denyeth the* Heavenly Myſtery *of God revealing himſelf to us after the* Manner *of* Men, *having* Head, Eyes *and* Mouth, *&c.*

Anſw. His *Heavenly Myſteries God Revealeth* by his *Spirit*, doth he not? doth not the Apoſtle ſay, *The* Myſteries *and Things of God are Revealed by the* Spirit? and *R. W.* can the *Things* and *Heavenly* Myſteries *of God be Revealed, but by his* Spirit *to Men?* And if *God* be *likened* to a *Husband-man*, a *Shield*, a *Rock*; &c. he is not theſe *Outwardly:* for when *God Revealed himſelf to* Abraham, and them he ſpoke *thoſe things* to, he *Revealed* them to them by his *Spirit*, by which they underſtood them; and by the ſame *Spirit* he *Revealeth* them now.

R. W. Thou tell'ſt us of a *Late Speech of one of the beſt* Philoſophers, *and of the beſt* Chriſtians, *that* Old *or* New-England *ever had*, (viz.) *Then ſhall we know*, (to wit, in the *Next Life*, in *Heaven*, in the *Heavenly State to come*) *how to anſwer* that *Great Queſtion*, What is God? *but this* Poor Wild-Aſſes-Colt *G. F. he can reſolve that* Queſtion *&c.* and ſo goeſt on *Scoffing*.

Anſw. The Apoſtle ſaith, *He that cometh to God, muſt believe, that*

that he is, and that he is a Rewarder *of them that diligently ſeek him* (Hebr. 11.): and did not the Saints *know, what God is,* while they were upon Earth? and muſt this *be laugh'd at* by you *Philoſophers?* and is this the *beſt Chriſtian* both of *Old* and *New-England,* that ſaith, *We muſt know, what* God *is, in the heavenly State to come?* and what, *not in this Life?* then how will they *know him to be a* Rewarder *of them, that diligently ſeek him,* if they do not know, *what God is,* in *this Life?* how can they know, how to *Worſhip God in* Spirit *and in* Truth, if they do not know him to be the Spirit, in this *Life?* and what muſt we *Infer* from *R. W's.* Words, his *beſt Philoſophers,* and *beſt Chriſtians? That we muſt not know,* what God is, *in this Life?* Then you may *know, what the* Devil *is,* and not, *what* God *is, in this Life,* and the *Great Reaſon* and *Abilities* he hath, as *R. W.* ſaith. And do not the Scriptures ſay, *God will dwell in the Saints, and walk in them?* (ſee *Corinth.*) and they were to *glorify God in their* Spirits *and in their* Bodies, *which were God's?* And is not he called a *God* of *Abraham, Iſaac* and *Jacob?* and God ſaid unto him, *Walk thou before me, and be thou* perfect; *for I am God* Almighty, *and* All-ſufficient: and did not he *know, what God is?* and did not all the Saints *know, what God is?* that gave forth Scripture, while they were *upon Earth?* And did not *John* ſay, *We are of* God, (1 *Joh.* 4) *?* and did not he *know* him, *what he is?* and *John* ſaid, God *dwelled in him, and he in* God (*Joh.* 4, 15, 16.) and *whoſoever confeſſeth the* Son *of* God, *hath* God, *and he that dwelleth in Love, dwelleth in* God, *and* God *in him,* (1 Joh. 4.) And *G. F.* doth *know, That* God *is, and is the Rewarder of them, that diligently ſeek him:* bleſſed be his Name for ever! And did not the Apoſtles and Prophets *know* this, *while they were upon the Earth,* before the *Next Life and Heavenly State to come?* elſe how could they *declare* it, if they did not *know* it, *That* God is; *and is the Rewarder of all, that diligently ſeek him,* whil'ſt they were *upon Earth?* But *R. W.* thou art out of this *Diligence,* and in an *Evil Work* againſt God's People, that are *diligently ſeeking him,* that *know, That* God is, *&c.*

R. W. Thou ſpeak'ſt of the *Devil blowing out the* Candle, *and* Torch *and* Sun *of the holy* Books *and* Records, *&c.* and then thou ſay'ſt; *Is it not the* Devil's *Trade, to play the* ſuttle Hunter (*as do alſo his* Journey-men, *who ly in wait to Catch men*) *and to trim* his Pits *and* Gins, *and* Snares *with* p. 117.

Green Leaves, &c. viz. *Fair Pretences of the* Spirit, *Immediate Spirit, Infallible Spirit, Teachings of the Spirit, the Manner of the Spirit, Speaking to the Spirit, and Christ within you, the* Hope *of Glory* &c. *and these are fair* Leaves (thou say'st,) *and* sweet *and* heavenly green Boughs, *on which the* Old Serpent *twineth*, and *from whence he uttereth even Scripture it self, and the names of* God *and* Christ, *and* Spirit *in a* Frantick Purpose *to Stab the* holy Scriptures, and *God* and *Christ* and *Spirit* also.

Answ. R. W. Thou must apply this at home, and the *New-England* Priests and Professors. Can the Devil *blow out the Torch and Sun of the* holy Books *and* Records? what is this *Sun*, thou hast not manifest it; if he could, he would have *blown* it *out* afore now: but the *Sun* of *Righteousness*, or Substance of the *Holy Records* is too *hot* for him to *blow out*; for *Christ* will *destroy and consume him with the breath of his Mouth, and the Brightness of his Coming*. And the *Devil* and *Antichrist* may get the *Form of Godliness*, and the *Sheeps-cloathing*, and so from that to talk of Christ without; but neither the *Devil*, nor thou, nor *Antichrist* can endure to hear the Talk of the *Spirit within, Christ within*, and of his *Infallible Spirit*, and the *Teaching of the Spirit*, and the *Manner of the Spirit's speaking to the* Churches, and *Christ in you, the Hope of Glory:* was not this the *Doctrine*, the *Apostles* preached, *He that hath an Ear, let him hear, what the* Spirit *saith to the* Churches? and the Apostle was *Minister* of the *Spirit*. And what! dost thou *Blasphemously* call this Doctrine of the Apostles, a *Trimming of the* Devil *and his Journey-men, its Gins and Snares*? and the *Serpent's Twining* with these *fair Leaves, green Boughs?* And so, dost thou call the Apostle's Doctrine a *Frentick purpose to stab the holy Scriptures, and* God, *and* Christ *and* Spirit *also*? and is not this *Blasphemy* in thee? can the *Devil* catch *God* and *Christ*, and his *Spirit*, and *stab them*? what! is the *Devil* here greater, then *God, Christ* and his *Spirit*? O *R. W.* the *Envy hath blinded thee*! I must tell thee, *Christ destroyeth the* Devil *and his Works:* the *Devil* can not *stab Christ*, nor *God*, nor his *Spirit*; but he will cast him alive in the *Lake* of *Fire:* and the Lord will judge thee for thy *Wicked Words* here. And for all thy *Wicked Words* and *Blasphemies* we cannot deny, but must own the Apostle's Doctrine of the *Spirit's Teaching* (*Really*, without any *pretence*; and so *G. F. meaneth*, as he *speaketh*) and how the *Ministers of the Spirit sow to the Spirit*; and, *Know ye not, that Christ is* in you, *Except ye be* Reprobates: and *Christ is* in the Saints

Saints the *Hope* of *Glory*; whom the Apoſtle preached, that he might *rule* the peoples *hearts* by *Faith*: who doth *rule* now. And all thy *Railing Words* are little to us: We know, that the *Devil* doth *rage* againſt *Chriſt dwelling in his Saints*, and may perſecute him in his Members; but he is *riſen* far above the *Devil* at the *Right Hand* of *God*: and ſo, he is too high for the *Devil and his Journey-men to ſtab him*, as thou *Wickedly* ſay'ſt. And we charge *R. W.* and all his *New-England* Prieſts, to ſhew us, where it is written in Scriptures, that the living *God and his Son can be ſtab'd*? and to prove theſe *Horrid Blaſphemies*, which we deny.

R. W. And thou ſay'ſt, *G. F. knows that we do affirm, that no* Reading *or* Hearing, *no* Meditation, *no* Afflictions, *&c. can do a Soul any good, until God by the* Power *or* Finger *of his own ſelf, or* Spirit *make the means* Powerful *and* Effectual.

Anſw. And *R. W.* doſt not thou ſay (pag. 88.) that the *Scripture* was the *Sword*, and the *Only Sword*? and what *R. W*! *Reading, Meditating, Hearing will do the ſoul* No Good, *until God by his* Power *and* Finger, *and* Spirit *make the means* Powerful *and* Effectual? and what a *Contradiction* is this, *R. W*? for *pag.* 88. thou ſay'ſt, *The Scriptures are the* Only *Sword, by which Wicked men may kill and do hurt withal*: and now here, *It is of* no Value *without the Spirit*? and yet, *The Scriptures are the Ground and* Author *of Chriſt's and the Saints* Faith? and now thou haſt overthrown thy own Aſſertions in thy Book withal. Then *R. W.* thou granteſt the *Immediate Means* of this *Power* and *Spirit* of God, which thou haſt been Fighting and Oppoſing all this while againſt us.

R. W. And thou telleſt us of a Story or *Proverb* of a *Sow Teaching the Goddeſs of* Wiſdom. { p. 118.

Anſw. And this thou applyeſt to us; but thou muſt apply it at home, with all thy *Myſtical Filthineſs*, thou ſpeakeſt of: and we can declare the *Wiſdom, which we have received from* Chriſt *and* God *our Teacher*, and tell thee, *The* Fear *of* God *is the Beginning of it.*

R. W. And thou runneſt over and over about the *Immediate Teaching of the* Spirit *of God* within, and art quarreling with the *Immediate Spirit* of God to *G. F.*'s Anſwer to *T. H.* And thou ſay'ſt again *R. W. Their Spirit will tell us, That* God *and* Chriſt *&c.* New Covenant, *and* Faith, *and* Holineſs, *&c. are all in Priſon in every Man.*

Anſw. How often haſt thou ſpoken this over and over in thy Book! which are thy own *Forged Lies*, and not my Words: as the *Reader* may ſee in my Book, there is no ſuch thing in my Book or Writings; for they are Words I never heard afore. For Chriſt is aſcended *far above all the Heavens*, and ſitteth at the *Right Hand of God:* you cannot *Impriſon him*, or his *Father*; though his *Light* ye may hate, and his *Spirit* ye may *grieve* and *quench:* but as I ſaid before, it will *Judge* and *Condemn* you. And we do confeſs, *The* Spirit *of* Truth *will lead us into all* Truth, *and to* God *and* Chriſt, from which it cometh: though thou *Scoffingly* ſay'ſt, *Round, in a Conjuring Circle*; *That* Chriſt *brings to* Chriſt, *&c. which* yet thou confeſſeſt *To be True*: What! haſt thou brought thy ſelf into the *Conjuring Circle?* howbeit the *Light*, that cometh from Chriſt, doth *give us the Knowledge of the* Glory *of* God *in the Face of Chriſt* Jeſus: and this is *Scripture*, the Apoſtles Doctrine.

R. W. ſaith; *The* Lord *boaſts of his Servant* Job *to the* Devil, *to be a* Perfect Man (*as the* Quakers *urge*, Job 1.) *but God* School'd *him for his* Pride *and* Impatience, *&c. by* Elihu *and his own Voice: and* Job *Confeſſed his* Pride *and* Ignorance, *and abhorred himſelf, and profeſſed, he would prate no more*; *and abhorred himſelf as in* Duſt *and* Aſhes. *And* G. F. *in his Book abhors the Term of* Duſt *and* Aſhes, *&c.* with a many more *Railing* Words.

Anſw. That is Falſe; for *G. F.* no where *in his Book abhorreth* Duſt *and* Aſhes, as the *Reader* may ſee. And *R. W.* what an *Ill Garb* haſt thou put God's Words in here? I charge thee and the *New-England*-Prieſts, *That* God *and* Elihu *did School* Job, or *that God boaſted:* let us ſee Scripture for this. Doth *Job* mention the Word *PRATING?* thou canſt not ſpeak *Scripture*-Language, who art out of the *Fear* of God and *Reverence* of his Words: for if thou did'ſt, thou wouldſt not *Add* ſo to them, and *ſpeak* that, which they do *not ſpeak*, to corrupt Peoples Minds. For the *Lord* ſaith, That *there is none like* Job *in all the Earth*; *and Upright and a Perfect Man, one that feareth God, and eſcheweth Evil* (Job. 2.): and it is ſaid, *In all this* Job *did not ſin with his Lips*; *in all this* Job *did not charge God fooliſhly* in his Sufferings, (*Job* 1, 22. 2, 10.) But thou ſay'ſt, *God and* Elihu *School'd him for his* Pride: but thou haſt not ſhewed us Chapter and Verſe for it; ſo they be thy own Words: *Job* ſaith no ſuch thing of God,

God, *That he School'd him for his Pride and Impatience*; though *Job* did *Humble himself*: and what he ſaid, we own; and God to him.

R. W. Thou ſay'ſt; *If it pleaſe God to ſhew him* (to wit, *G. F.*) *and me truly, what* Sin *is, and what* Juſtice *is, and what an* Infinite Price *muſt pay for the leaſt* Evil Thought, *&c. if it pleaſe God by any of theſe* Means *he uſeth, to imprint theſe and other ſuch* Heavenly Conſiderations *upon our Souls! we ſhall then for all our* Pretences *cry out with* Peter, Depart from me, for I am a *Sinful Man* —— *and with* Job; —— *in* Duſt *and* Aſhes. *But I fear,* G. F. *is ſo taken up with with his* Sitting with Chriſt in Heavenly Places, *with* Immediate Dictates *of his ſuppoſed Holy Spirit, that God's Speaking thus to* Poor Worms *after the way of Men, and by theſe Outward Means ſtinks in his* Noſtrils; *which if ſo, and ſo Irrecoverably,* I deſire, *and deſire all that love God and their own Salvations, to flee from him, as from* Korah's Pride *and his* Plagues: *for his* Vial *is pouring on him in* Spiritual Judgments, *and ſhall be pouring out on him in* Spiritual *and* Corporal Torments *to all* Eternity. p. 119.

Anſw. How now *R. W!* Is *R. W.* got up in the *Seat* of *God*, like *Muggleton? turn'd a* Reeve *and* Muggletonian? doth not Chriſt tell thee, Thou muſt not *Judge, leſt thou be Judged?* and, Thou muſt *Pluck the* Beam *out of thy* Own Eye, *before thou pluck'ſt it out of thy* Brothers? And haſt thou forgot thy ſelf, that thou wereſt *Praying to God* for *G. F.* thy ſelf a few Lines afore, for *To let thee and him ſee, what* Sin *is,* and *what* Juſtice *is,* and *what* Infinite Price *muſt pay for the leaſt* Evil Thought? and then preſently after thou ſay'ſt, *The* Vial *is pouring out on him in* Spiritual Judgments, *and ſhall be on him in* Spiritual *and* Corporal Torments *to all* Eternity! How canſt thou ſay, *It ſhall be, and is*; and yet art *to be ſhewed to thee, What* Sin *is? and the* Price *to pay for the* Evil Thought? what *Confuſion* is this? And is not this thy *Doting* in *Darkneſs* with a *Reven ful, Malicious Spirit*, that can'ſt *paſs Sentence* upon another, who doſt not yet *truly know*, what *Sin* is, nor the *Price?* how ſhouldſt thou, when thou hateſt the *Light* of Chriſt, who *dyed for* Sin, *and hath bought us with a* Price? I *know* the *Price*; and am to Glorify God with *Soul, Body* and *Spirit*, which are his. It ſeemeth, thou doſt not *truly know*, what *Sin* is; nor *God's Juſtice*, nor *Infinite* Price *paid for* Evil Thoughts *and* Natural Diſpoſition *on the Old Score* (to wit, *of Sins*);

and

and *thoſe Gratious Means* of Chriſt *Jeſus* are not yet *imprinted* in thy Heart by the *Light* of Chriſt and his *Spirit*: and *thou haſt not cryed out with* Peter, *for thou haſt not that* Heavenly Conſideration *upon thy* Soul, as he had, being out of his *Light* and *Spirit*. And how ſhouldſt thou? ſince thou doſt not *truly ſee, what* Sin *is, nor the* Price? thou haſt not felt the *Blood* of Chriſt *to Sprinkle the Conſcience*, as we and the Saints have done; nor the *Light* of Chriſt, to *ſhew thee thy Sin*, and *Chriſt*, from which it cometh, to *ſave* thee from thy *Sin*. Neither haſt thou ſeen *Job*'s *Condition, Once have I ſpoken, yea Twice — and abhorred himſelf*, &c. and if thou hadſt, thou wouldſt never have uttered ſo many *Lies* and *Slanders*, and *Falſe Judgments* upon me and God's People; which toucheth us not. And as for thy *Spiritual Judgments, Plagues* and *Vial*, and *Spiritual* and *Corporal Torments* to all *Eternity*, it is *Abſolutely* turned *UPON THY OWN HEAD*. This *Sentence* thou canſt not *Caſt* upon me, for it is from a *Preſumptuous, Envious* and *Malicious Spirit* in thee: for, how ſhould'ſt thou *paſs* ſuch a *Sentence*, when thou doſt not *know truly, what Sin is*, nor the *Price*, &c. *on the Old Score*, and haſt *No Voice* nor *Motion* in thy Heart *to liſten to, of* Heavenly Things? And therefore *R. W.* All will come *upon thy ſelf*, and what *Meaſure* thou *meaſureſt* to me, or another, it will come to thee again, and will *preſs down* and *run over*; thou wilt have it, *Poor Man*! and it toucheth not me. And as for *Korah*'s *Pride*, thou may'ſt look at home: and if thou had'ſt minded *Job*'s Words, *Once I have ſpoken*, and *Speak no more*, &c. thou had'ſt never given forth this *Lying, Slanderous Book* againſt me and God's People. And *God ſpeaking to Poor Worms after the* Way *of* Men *&c.* by his *Spirit, Men* by his *Spirit underſtand, hear* and *obey* him: So, *All* the *Means* and *Ways* of *God* I do eſteem, and they do not *Stink in* my *Noſtrils*, as thou ſcornfully and ſcoffingly ſpeakeſt; and againſt the *Immediate Dictates* of the *Spirit*, which thou calleſt, *Suppoſed Holy Spirit*, which Word *SUPPOSED*, we deny: for we own the *Holy Ghoſt* Really, and have the *Comfort* of the *Holy Ghoſt*, and *Fellowſhip*.

And thou Scoffingly ſay'ſt; *I fear*, G. F. *is ſo taken up with his* Sitting with Chriſt in Heavenly Places, *with* Immediate Dictates *of his Suppoſed Holy Spirit, I fear his Caſe* —. And thou, that *Sitteſt* not *in the* Heavenly Places *in Chriſt* Jeſus, where doſt thou *Sit R. W.* and ye *New-England*-Prieſts and Profeſſors? where do

ye

ye bring People to *Sit?* in *Sin* and *Death*, and *Old* Adam? The Apoſtle ſaith; *Even* We, *when we were Dead in* Sins, *hath* He *quickned us together with Chriſt, (by* Grace *ye are ſaved) and hath Raiſed us up together, and made us* Sit *together in the* Heavenly Places *in Chriſt* Jeſus: *that in the* Ages to Come *he might ſhew the* Exceeding Riches *of his Grace in his Kindneſs towards us through* Jeſus *Chriſt (Epheſ.* 2.) — And now *R. W. THESE AGES ARE COME*; and *God* hath *quickned* his People, which was *Dead in Sins and Treſpaſſes: and hath Raiſed us up together, and made us* Sit *together in* Heavenly Places *in Chriſt* Jeſus. So theſe *Exceeding Riches and Kindneſs* is manifeſt to us *in theſe Ages* through *Jeſus Chriſt*, that was Manifeſt to the Apoſtles, *GLORY TO GOD FOR EVER!* And thou, that *Sitteſt* not here in this *Heavenly Place* in *Chriſt Jeſus*, art yet *Dead* in thy *Sins, Un-quickned:* and read thy *Sitting*, thy *Life* and *Converſation*, Epheſ. 2, 2, 3. And neither *R. W.* nor ye *New-England*-Prieſts can *Pluck us out of the* Heavenly Places *in Chriſt* Jeſus, where *God hath Raiſed us up* by his *Spirit* above your *Sin* and *Death*; where thou and the *New-England*-Prieſts *Sit*, and Rail, and Scoff and Perſecute them, that *Sit in the* Heavenly Places *in Chriſt* Jeſus, the *AMEN*, who is the *Firſt* and the *Laſt*, *GLORY TO GOD FOR EVER MORE* through *Jeſus* Chriſt!

The 5*th.* Month,
1677.

G. F.
J. B.

Poſt-

POST-SCRIPT.

AND *R. W.* thou and the People know'ſt, that thou brought'ſt *G. F.*'s *Fol.* 56. at the *Diſpute* at *Newport*, to prove, *That* G. F. *ſaid*, ["The *Blood* of Chriſt was *Corruptible*, and that it was, like the *Blood* of *another Man*:] and from thence thou didſt endeavour to prove, That our *Chriſt* was not the *True Chriſt*, and *G. F.* a *Blaſphemer*. But when the Place was read in *G. F.*'s Book, it was found to be the *Prieſt*'s *Sayings*, and not *G. F.*'s, to wit, *That the* Blood *of* Chriſt *was* Corruptible, *and ſo, like the Blood of another Man:* (for *G. F.*'s Anſwer to the *Prieſt* is; That the *Blood* of *Chriſt*, *which cleanſeth from all Sin*, is *Incorruptible*; as the *Reader* may read *Fol.* 56.) And ſo *R. W.* ſeeing, it were the *Prieſt*'s *Words*, and not *G. F.*'s, which he brought to Condemn *G. F.* and us with-al in the *Face* of the *Country*, and to prove, *That our* Chriſt *was not the* True Chriſt; he ſeeing, that it was prov'd to be the *Prieſt*'s *Words*, out of *G. F.*'s Book, and not *G. F.*'s, he *turn'd about* to maintain the *Prieſt*'s *Words*, to wit, *That Chriſt*'s *Blood was Corruptible*, and aſſerted, as followeth. (Which was taken then in *Characters*; and we do not queſtion, but that the *Sober minded*, *Unprejudiced People* then there, may remember the Words) *viz.*

1. *R. W.* ſaid; *I affirm*, *That the* Blood *of* Chriſt, *that he Shed*, *was* Material, *as another Man*'s, *and was* Corruptible.

2. *R. W.* ſaid; *I ſay*, *That the* Blood* *of* Chriſt *was Corruptible and Corrupted*, (with many other *Unſavoury Words.*)

* *From hence he might as well Argue, That the* Fleſh *of* Chriſt *being* Material, *was therefore* Corruptible; *which is contrary to the* Apoſtle's Doctrine, (*Act.* 2, 31.) *Neither did his* Fleſh *ſee* Corruption.

John Stubs anſwered: ["Take heed *Roger*, "what thou ſay'ſt. We do not deny, but "*Blood came out of his Side*; but yet we ſay, "That the *Blood* of *Chriſt* is *Incorruptible*: and "we ſay, That we were never *Able to pay or* "*ſatisfy God*; yet Chriſt *leadeth* his People by "his *Spirit*, and *reconcileth* them to his Father, *&c.*] —— And we dare not for all the World to *Aſſert* that, which *R. W.* hath Affirmed here; to wit, *That the* Blood *of* Chriſt *is Corruptible*, *and did Corrupt*: for we know, that we are *Redeemed not with* Corruptible Things, *&c. but with the* Pretious Blood

Blood *of* Chriſt, as of a *Lamb* without Blemiſh and Spot (1 *Pet.* 1, 18, 19.)

3. *R. W.* affirmed, *That Salvation was by a Man, that was* Corruptible; *I do not ſay,* Corrupted. So far *R. W.*

* Yet in another place in his Book *R. W.* doth affirm, *That he is Redeemed by* the Blood *of* God (which *Blood* he ſaith, is Corruptible.)

J. B. Anſwered and ſaid to this purpoſe: "I "deſire not to grate upon the Antient Man; but "am ſorry, that he ſhould ſo over-ſhoot him-"ſelf, as he hath done, ſo far to deny *Chriſt*, and "undervalue his *Appearance* both Inward and Out-"ward, as to ſay, That *Chriſt within* was but a *Fancy*, and a *falſe Chriſt* "(as he then affirmed) and, That *Chriſt without* was *Corruptible*, "(contrary to the Apoſtle, who ſaid; *His Fleſh ſaw no* Corruption.) "And alſo of his *Appearance* without: Who then alſo ſaid, *That his* "*Blood was Corruptible and Corrupted:* as I believe, many of the people, "that was there, may yet remember. I ſhewed then, how that "he had brought upon himſelf that *Charge*, and proved himſelf "*Guilty* of that, for which he endeavoured to *Condemn* us. And "I ſpoke at that time of our *Owning of the true Lord* Jeſus "*Chriſt* in his Appearing in that *Body*, and of his *Suffering* and "*Reſurrection*, according to the Scriptures: And alſo of his *Spi-*"*ritual Appearing* in his Saints after his *Aſcenſion*, according to "the *Promiſe* of *Chriſt* and the Teſtimony of his Apoſtles: as I "then brought many Teſtimonies out of Scriptures, to maintain "and prove the ſame. And ſo ſignified fully to the people of "our true *Owning* of *Chriſt*; and there bore Teſtimony againſt "his dangerous Words, that he had then uttered before them in "ſpeaking (contrary to what is written) of *Chriſt's* being *Corrup-*"*tible*, and his *Blood*: and was (as I then ſignified) truly ſorry, "that he ſhould ſo *ſin* againſt *God* and *Chriſt*, and wrong his own "*Soul*.

(1.) And now, how could *W. E.* do any otherwiſe, but Charge *R. W.* with *Blaſphemy againſt Chriſt, his Body* and *Blood?* For he affirmes, that the *Light* of *Chriſt* is an *Idol*, a *Fancy*, a *Frantick Light*; and *Chriſt within*, an *Imaginary Chriſt*: as ye may ſee in many places of his Book.

(2) He affirmes, *That Salvation was by a Man, that was* Corruptible, *and that his* Blood *was* Corruptible *and* Corrupted.

Now we do Charge *R. W.* and all the *New-England*-Prieſts,

(together with thoſe *Baptiſts*, that took his part againſt us at *Rode-Iſland* and *Providence* at the *Diſpute*) to make thoſe his *Aſſertions* good by *Scripture*, if they can (which we do affirm, are *Blaſphemies*) and ſhow us *Chapter* and *Verſe*, which he ſaith, is the *Rule* and *Touchſtone*; and ſo, let his *Horrible Blaſphemies* be *Touched* and Tried with *Scripture*. For *David* ſaith, (*Pſal.* 16.) *My Heart is glad, and my Glory rejoiceth; my Fleſh alſo reſts in Hope: for thou wilt not leave my* Soul *in* Hell; *neither wilt thou ſuffer thy HOLY ONE to ſee* Corruption. And again the Apoſtle ſaith (who ſpoke of the *Reſurrection* of Chriſt) *That* his *Soul was not left in* Hell; *neither* [Mark] *his FLESH did ſee* Corruption, (*Act.* 2, 27, 31.) And (*Act.* 13, 34.) *Thou ſhalt not ſuffer thy Holy One to ſee* Corruption. David ſaw *Corruption*; but he, whom God raiſed again (to wit, *Chriſt*) ſaw [*Mark*] *NO CORRUPTION.* Now, if *R. W.* and the *New-England*-Prieſts be *Redeemed* by a *Corruptible Man*, and a *Corruptible Blood*, that did *Corrupt*, this is contrary to what the Apoſtle ſaith, *His Fleſh ſaw no* Corruption: *and, They were not Redeemed with* Corruptible things, *but with the Pretious* Blood *of* Chriſt. So, it is clearly proved, that Chriſt his *Fleſh* and *Blood* is not *Corruptible*, but *Incorruptible*: And therefore *R. W.'s Corruptible Man* (and *Corruptible Blood*, that did *Corrupt* (by which he pretends, he is *Saved*) is a *falſe Chriſt*, and not the Chriſt the Apoſtles preached, the true *Lord Jeſus*; whoſe *Fleſh* and *Blood* did not *Corrupt*. And if the *Fleſh* and *Blood* of *Chriſt* as (*R. W.* affirmeth) be *Corruptible*; then how is he in *Heaven* with *Corruptible Fleſh* and *Blood*, when the Apoſtle ſaith, Corruption *doth not inherit Incorruption?* (1 Cor. 15, 50.)

Chriſt *ſanctifieth the people with his own* Blood, (*Heb.* 13:) and (1 *Pet.* 1, 2.) the Saints were *ſprinkled with the* Blood *of* Jeſus: and (1 *Joh.* 1.) *that* Blood *of* Jeſus Chriſt *cleanſeth from all Sins:* and (*Revel.* 1.) *He hath waſht us from our* Sins: and, *Chriſt hath Redeemed us to God by his* Blood (*Rev.* 5, 9:) and the *Saints Garments were made white in the* Blood *of the* Lamb (*Rev.* 7:) and the Saints *Overcame by the* Blood *of the* Lamb, (*Rev.* 12, 11:) and Chriſt ſaith, *Who eateth my* Fleſh, *and drinketh my* Blood, *&c.* and, *My* Blood *is Drink indeed. Now*, was it *Corruptible Blood*, or *Corruptible Fleſh*, that the Saints did *Eat?* and *Corruptible blood*, which *cleanſeth from all Sins*, and made the Saints *Garments White*, by which they *Overcame?* O Horrid Darkneſs!

For

For will not *corruptible ſtain*, and not fetch out the *Stain?* And the Saints were to have *Faith* in Chriſt's *Blood* (*Rom.* 25:) The Saints are made *Nigh to God* by the *Blood of Chriſt*: the *Flock of God*, which Chriſt hath *purchaſed with his own* Blood (*Act.* 20,28.)

NOW, if this be the *New-England* Prieſts *Principle*, *Profeſſion* and Judgment, that they be *Redeemed* by a *corruptible Man*, and the *Blood* of Chriſt *Jeſus* was Corruptible and Corrupted; *then* they, that have tolerated *R. W.'s* his *Blaſphemous book* to be printed (that held forth thoſe *Abominable things* in his *Diſpute* before a great *Aſſembly* of people at *Newport* in *Rode-Iſland*) how can we ſay otherwiſe, but they are *Blaſphemers*, and own not the true Lord *Chriſt Jeſus*, whoſe *Fleſh* ſaw no *corruption*; neither was his *Blood corruptible*. And therefore we do Conclude with the Apoſtle, that *R. W.* and they that held forth this Doctrine with him, are ſuch, as have *Trodden under Foot the* Son *of* God, *and counted the* Blood *of the* New Covenant, *wherewith they were ſanctified, an* Unholy Thing: and have done Deſpite unto the *Spirit* of *Grace*; and have *Crucified to themſelves the* Son *of* God *a-freſh, and put him to open Shame.*

Now ſee, if this Man *R. W.* that hath ſpoken thoſe Blaſphemous Words againſt Chriſt *Jeſus*, his *body*, and *Blood*, and *Spirit* and *Light*, is fit to take the *Name* of *Chriſt* in his Mouth? And yet this Man, he brought this *Saying* of the Prieſt to be *G. F.'s* to prove, *That* our *Chriſt was not the* true *Chriſt:* Which words proving to be the Prieſt's, and not *G. F's.* he (*R. W.*) ſtood by them, and maintained them againſt us. And ſo by his own Argument and Judgement by the ſame *Rule* and Words, that he would have diſproved ours, he hath prov'd *His own* Chriſt *not to be the* True Chriſt. But ſhould we (the People of God in Scorn called *Quakers*) have come, and preach'd in *New-England* and told you, that you were *Saved* by a *Man*, that was *Corruptible*, and that *Chriſt's Blood* was *Corruptible* and *Corrupted*, and that you were Waſht and *Cleanſed* by ſuch a *Blood*; then ye might have ſaid, What a *Helliſh Doctrine* is this indeed! Which we abhor, and ſuch *Doctrines*, as *R. W.* hath preached to us in the *Diſpute*. And our Deſires are, that the Lord *God* of *Heaven* may deliver all people from ſuch *Doctrines*! Of all the *Doctrines*, that ever we read, we never heard the like.

And this is *New-England's Orator*, that ſo doth *Flatter* the *King*: But let the *King* but read his former Books, and his

Book of the *Bloody Tenant* (in 1652.) and there he may see, *R. W.* was in another Mind, when he flattered the *Parliament*, and justified their *High Court* of *Justice* against the Opposers. And yet he pleadeth for *Liberty* of *Conscience*, and against *Persecution*: But *R. W.* is fallen from that *Plea*, who now desireth the *Magistrates to persecute* us, and *punish* us, *&c.* and it must not be called *Persecution* neither (as in his *pag.* 200.) And many things we could bring out of his former Books, which would render him very *Uncertain*; but we shall forbear at present, and leave him to the Lord: for his Books declare themselves, what he said then, and what he saith now.

But the *Reader* may see, how *R. W.* hath invented and *Forged* many Words against us, the People of God in Scorn called *Quakers*, which we never spake nor wrote; so that they are none of ours, but his own. And of those his own invented, blasphemous Words he hath made an *Image*, and set it up; and hath proclaimed an *Herault* against it and us: but is fallen upon him self. And so the *Light* of *Christ* he calleth *Fancy* and a *Dunghil*, a *Feigned, Whimsical Light*, a *Frantick Light* and an *Idol*: and he hath affirmed, that the *Man Christ* is *Corruptible*, and his *Blood* is *Corruptible* and *Corrupted*. And this is like the Priest's Saying, (which *R. W.* hath printed in his Book p. 57.) because we say, *Christ is in his People*) viz. *Can any Man Contain Christ a Man of* four Foot *long?* Might not the Bad and Ignorant people (like him) have said so to *Paul*, when he told them, *Know ye not, that Christ is in you, except ye be Reprobates?* So thou art *Ignorant* of *Christ* and his *Spirit*, how he dwelleth in his people; and art far degenerated from the Apostle's Doctrine, else *R. W.* would never have brought this against us, as to say; *We* did *not own the true Lord* Jesus, *because that a Man cannot contain a Man of* four Foot *long in him, therefore* Christ *doth not dwell* in the Hearts *of his Saints by* Faith. But this is a gross *Ignorance* and Error from the Apostle's Doctrine: For we never asserted, *That a Man should contain a Man of* four Foot *long*; this is the Priest's Doctrine, and not ours, who are the People of God.

And have not the *New-England*-Men, Priests and Professors *Burn'd Scriptures* (yea, many *very good Scriptures*) when they *Burn'd* our *Books*, which were full of *Scriptures?* and how could they

they *Burn* them without *Burning Scriptures?* Yet we cannot but believe, (we have so much Charity) that all the people, nay, all the *Professors* in *New-England*, are not of the same wicked Judgment with *R. W.* and the rest of the *New-England* priests and professors, whose *Hands have been deep in the BLOOD of our Brethren.* So our Design is, all that are Simple and *Tender-Hearted*, and have a Love to the true Lord *Jesus* Christ, (whose Flesh saw no *Corruption*, and doth *Redeem* with his *Pretious Blood*, and not with *Corruptible things*) that they may *Repent*, and turn to the Lord *Jesus* Christ, who saith, *Learn of me:* who is the *Way*, the *Truth* and the *Life*; and *No Man cometh to the Father, but by* him. And God saith, *This is my Well-Beloved Son, Hear ye him:* And so *we* say; *Hear him* by his *Light*, *Grace* and *Truth*, and do not hate his *Light*, nor turn his *Grace* into Wantonness, nor quench his *Spirit*; least the *Light* be your Condemnation. For we declare unto you; God will pour out his *Fury* upon all the *Families* upon Earth, that *call not upon his Name.* And God saith; *In the last Days*, (which are the Days of his *New Covenant*) he *will pour out of his* Spirit *upon all Flesh:* That so with his *Spirit* they may *call upon his Name*, from whom they have both Help and Strength through *Jesus* Christ; who is the Beginning and Ending, the *First* and the *Last*, who is manifest in his People by his *Light*, *Grace*, *Power* and *Spirit*, through whom they can Sing *HALLELUJAH*, and *PRAISE THE LORD!*

And ——

R. W. saith (*Append.* p. 76.) *I observe, the* Instrumental *and Purchasing* Cause *or Price is said to be his* Blood, *which argues the* Infinite Value *of his Sufferings; in which Respect only it is called the* Blood *of* God. *I know the Light Esteem, that some of these* Foxians *have of the* Blood *of the Lord* Jesus, *saying, That wicked Men, the* Soldiers *shed it; that it was spilt upon the Ground: and there was no difference between that* Blood, *and the Blood of another Saint.*

Answ. R. W. We desire thee to observe (if it be us, whom thou meanest in thy scornful Word *Foxians*) how thou chargest upon us a *Light Esteem of the* Blood *of the Lord* Jesus, *in saying, That wicked Men shed it; and that it was spilt upon the Ground:*

and

and that there was no difference between that Blood, *and the* Blood *of another Saint.* Which *Charge* we do believe is falſe, like the reſt of thy Charges; and the *Matter* we do diſown from ever entering into our *Thoughts* to think, much leſs to ſpeak of his Pretious *Blood* (by which we have been *Redeemed*) *That there was no difference between that* Blood, *and the* Blood *of another Saint:* For none are *Saints,* but ſuch as are *Redeemed* by it, and have *Faith* in it, and therefore is above the *Blood* of all *Saints.*

But *Roger,* recollect thy Thoughts, and call to mind thy own Sayings at *Newport* (if thy *Memory* be ſo good, as thou in thy Book ſeemeſt to hold forth, in *writing* things *from thy Memory*; for thou ſay'ſt, *None writ for* thee.) And when thou haſt reviewed thy lines (in *page* 76. of the *Append.*) and called thy Words at *Newport* into Remembrance; and then ſee, if this ſaying be not fulfilled upon thee, *The* Wiſe *are taken in their own Craft.* In thy Book thou ſay'ſt, It is called the *Blood* of *God*; though at *Newport* thou ſaid'ſt, It was *Material* Blood, *as another Man's,* and was *Corruptible* and *Corrupted:* and further ſaid'ſt, Thou *did'ſt not know, but that the* Fowls, *or ſome other Creatures might eat it up.* ——

How now, *Roger*! Art not thou now *fallen into the Pit,* thou digged'ſt for others? As thou did'ſt at *Newport,* when thou charged'ſt the like thing upon *G. F.* and thought'ſt thereby to prove our *Chriſt not to be the true Chriſt*; which upon Trial did prove to be the Sayings of the Prieſt: And when thou found'ſt it to be his Sayings, and *G. F.'s* to the Contrary; than that which thou had'ſt *Condemned* in *G. F.* (and for which thou did'ſt condemn us, and the true Lord *Jeſus* Chriſt, in whom we believe) thou *Juſtified'ſt* in him, and then aſſerted'ſt further, as is before ſignified.

What Credit is to be given to ſuch an one, that will *Condemn* a thing, becauſe ſuch a Man or people holds it; and again will *Juſtify* the very ſame thing, becauſe an other in Oppoſition holds it? Is not this the *Caſe* in this very Point, as it is in very many things in thy Book? As may be ſeen by all that read it, how thou *Judgeſt, Condemneſt* and *Oppoſeſt* the very Doctrine of Chriſt and his Apoſtles, becauſe held forth by us; wherein thou ſhewſt rather *Malice,* than ſo good as a blind Zeal.

And

And further we may tell thee, That thy *Memory* hath either greatly failed thee, or thy *Malice* hath transported thee far beyond the Government of it in thy *Narrative*, in not Dealing faithfully in thy *Relation:* For which (with many others of thy false Charges) the Lord will *Judge* thee! For in this one particular thou may'st see, how thou hast condemned thy self in the thing thou hast allowed: And so in *Judging* another *Condemnest* thy self, being guilty of the same, for which thou hast condemned others, which were Clear Men.

G. F.
J. B.

A CATALOGUE OF

R. W.'s Envious, Malitious, Scornful *RAILING STUFF*, falſe Accuſations and *BLASPHEMIES*, which he *Foully* and *Un-Chriſtian-like* hath ſcattered and diſperſed throughout his Book, and calls it *Scripture-Language*, as followeth.

Mark this

A Lantskip *of a Battle*, Popiſh *and* Arminian *Oppoſites* (*the* Quakers) *their Smoke out of the* deep Pit. Pope *and* Quakers, *their* Enthuſiaſms *and Impoſtures, and their Cheatings, the* Oracles *of* Hell *in their Mouths. If the* Moſt-High *pleaſe,* Old *and* New-England *may flouriſh, when the* Pope *and* Mahomet, Rome *and* Conſtantinople *are in their Aſhes.* [Epiſtle to the King.]

Peter *telleth us,* Satan's *End is to fill his* Helliſh Paunch *with* Souls. [" Is this thy *Scripture-Language* thou pretendeſt to " uſe? and art thou an *Orator* at the *Throne* of *Grace* with this " Language?] W. E. *a bundle of Ignorance and Boiſterouſneſs,* Samuel's *Mantle, Inſolent, bewitched, filthy* Dreamers, *the* Whore. *The* Holy Spirit *of* God, *that ſpeaks and acts in you, is* Samuel's Mantle: *Spiritual Pride is the Root and Branch of your whole* Religion: *The* King Eternal, *who did caſt out proud* Angels *out of his* Palace, *will hardly open his* Gates *to proud and ſcornful* Duſt *and* Aſhes. [Epiſtle to the *Quakers.*]

The Devil *by the* Claws *of this* Wily Fox *hath tore at the Heart of the* Son *of* God. Foxians *Fancy is but a* Feather *to* Pope *and* Mahomet, *whom ſome of you may live to ſee flung into the* Lake, *that burns with* Fire *and* Brimſtone. [Epiſtle to *Baxter.*]

Cheated Souls, Anti-Chriſtian, *blaſphemous, ſcornful,* p. 1. *A new-Upſtart* Image: *the* Spirit *of* God *ſo horribly torn in pieces by this* foul Spirit *of the* Quakers, *bewitching many with* Sorcery, p. 2. *Their Deceitfulneſs,* Foxians *Junkto, His* Holineſs, p. 4. *A*

Leger

Leger de main-*Trick*: *proud and Inſolent, poor, bald and biting with infectious* Teeth. *A ſuttle* Trick *of the ſuttle* Fox. J. T. *firſt gave Fire*, [Which ſeemeth, *fired R. W.'s Combuſtions*, that maketh him to rage ſo in his bitter Language.] p. 5. *My Antient, Loving Friend* J. T. [and *p.* 15. he calleth *J. T.* a *White Devil.*] Quakers Spirit *a Ditch or Gulf of proud and ſelf-conceited* Children *of* pride; *looſe, fading, profane* Atheiſts, (*the wild and foeliſh* Notions *of the* Devil's Whiſperings *under a Cloak*) *the Fuel for the* Quakers Fire *of* Hell, *p.* 6. *Brutiſh Simplicity*, p. 7. *That Whoriſh and Monſtrous, unnatural and brutiſh Impudency of yours*, p. 9.

Their Dogged *Barkings. A* Black Familiar *that haunts the* Quakers, *may by ſome* Immediate Revelation *employ ſome Malitious* Soul *to* Murder *me*: *that foul and ſlanderous* Spirit (*J. T.*) *blaſphemous*, p. 22. *A dumb* Spirit, p. 23. *Their grivous Vaulting*, p. 24. *A* Braggadocia, *their vapor and guſts grievous*: Satan *cheats them. His* Moſt Holy *Name *trodden in the Dirt by* Satan *clothed with* Samuel's Mantle: *pride deceives them*, p. 25. *Blaſphemy Baalites, p. 26. That ſtrange and uncouth poſſeſſing of them of quaking and ſhaking comes upon them from the Spirit and Power of* Satan. *They are but a* New-Upſtart Faction, *the Off-ſpring of the* Grindletonians *and the* Nicolaitans *Poiſon, of thoſe* Libertines *raiſed up by* Satan *from the* Ruins *and* Rubbiſh *of the Old* Manicheans *and* Gnoſticks, *and other* Swarming Blind Guides. p. 27. *It is the Old* proud Spirit *in ſo many foul* Lies, *a deceived and deceiving* foul Spirit; *lying, their lying* Quakings, *lying* preaching, *lying and abominable. Their ugly Child* Rantiſm *roſe from their Bowels*: *the* Ranters *are the* Quakers *Daughter*: Adamites. *Their* Quakings *and Shakings*: *the* quaking *and* ſhaking *Motions of the* Quakers, *p.* 28. *The Horrid Shaking of the* Quakers, *their horrid and monſtrous* Motions; *their notorious, ſtrange, horrid* Motions *proceed from* Satan *to delude and cheat. The* Quakers *affrighting, ſhaking Chairs and Stools, and ſtrange, Counterfeit Motions of* Satan *his Servants*: *the furious Motions of the* Baalspriests *and of the Poſſeſſed. Their Angry Guſts*, p. 29. *The* Devil *an Ape of Counterfeit* Quaking; *a* Baſtard Quaking, p. 30.

Ridiculous, palpable and groſs, prodigious and monſtrous, evil Spirit of the Quakers, p. 13. Pope *and* Quakers *one*, Pope *and* Quakers, *the* Pope *and* Quakers; Pope *and* Quakers. Quakers

Monstrous Ruffians *God*, p. 32. *The most fierce Rage of the* Devil; *a profane, bloody Wretch in Ireland, who found a* Bible, *and with Indignation, the same, which I believe, is in most* Papists *and* Quakers, &c. p. 33. *Who so Notoriously conspire against Christ in their dark and subtle Hellish Contrivings and Imaginations, so upbraiding, craftiest Foxes in their proud Surmises*, p. 34. G. F's. *prodigious Folly and Impiety* [in asserting, The *Light* lets them see the *Scriptures*, &c] *so Cunning and Cheating*, Dens *of* Thieves, *painted* Tombs *full of Dead mens Bones and Rottenness*, p. 35. *This subtle* Fox, *their horrible and Simple profaning and wresting —— that willingly blind, profane, tumultuous Spirit, subtle and impudent* Foxes *and* Jesuits, *like dying, drowning men ridiculous and uncivil*, p. 36. *The Debate*, &c. *I knew, they had as much mind to this work (no not any guilty Soul) as* Bears *to be tied to a stake to be baited* [And yet *they came* to look after him, as he saith p. 23. viz: *They* (J. S. J. B. &c.) *came to my house 6 or 7 together, to tell me, that they accepted of my* Offer, *and had appointed a Day for it*, &c. But of the 2d. *Day's Dispute R. W.* saith of himself (p. 42.) viz: *I heartily wished, that I might rather have kept my Bed, then have gone forth to a whole Day's fresh* Dispute *with such (reputed) Able and Noted* Champions —— And where was the *Bear* then to be *Tied to the Stake to be baited?*] *Foolish, clamorous*, W. E *but a Flash of Wit, a* Face *of* Brass *and a Tongue set on* Fire *from* Hell *of lies and Fury*, p. 37. *The* Popish *and* Arminian, *and* Qs. *cursed Nature: I told them, they were a* Sect *to be exploded and abhorred of all* Mankind; *beneath the* Savage *and* Barbarous Men *in the World, so notorious of* Impudence, *so foul*, p. 38. *Brutish, savage Bruits and Unnatural: the* Voice *of* Satan, p 40.

Their Satan's Immediate Inspirations, *false* Christs *and false* Prophets, *and* Herod and Pontius Pilate, *and Christ's Enemies of all sorts,* Jews *and* Gentiles *do cloud his Face and Glory; yet will, break forth against the* Hellish Principles *of both* Papists *and* Quakers, p. 41. *My Resolution was to march on against Men and* Devils, *that bent their* Tongues *as* Bows *for* Lies, p. 42. *All the Revilings, Vaporings and Insultings of the* Confused Quakers *fighting for their* Idols *and* Images *against me, brutishly*, p. 43. Qs. Jews, Turks *and* Papists *one: the* Qs. *false Christs and false Prophets, like* Mountebanks *false and* Counterfeit, *Traitors and Rebels against the* King Eternal *and* Murtherers *of him; with* Satan's

Power

Power and Policy paſſing up and down to deceive, having ſet up a falſe Chriſt, a falſe King and Uſurper, a Wooden Image, *the* Image, *blaſphemouſly, Barks all night long*, p. 44. *The* Qs. *Chriſt but* half a Chriſt, *an Image, Picture or* Fancy *of a Chriſt, an Imagination, an Image, a Notion and meer* Fancy: *they are as the* Papiſts, Pope *and* Jeſuits, *Anti-Chriſtians, The Oracles of* Apollo *and* Ecchoes *of the* Jeſuits, *the* Quakers, *miſerably bewildred* Souls, *and moſt fairfully equivocate, fairfully up to the ears in* Bog's *and* Swamps, p. 45. Qs. *pretences as the* Papiſts. *The* Qs. *painted Chriſt, painted and imaginary, they are but painted and imaginary, ſubtle* Foxians, *you will ſee the Cheat, Equivocation and the* Myſtery *of* Iniquity *in it*, p. 46. *The* Qs. *and* Papiſts *one*, Papiſts *and* Qs. *deſtroy Chriſt, are up ridiculouſly and odiouſly with the* Papiſts, p. 47. *Their Chriſt* within *Irrational Non-ſenſe and* Jeſuitical *Equivocation, willingly ignorant and meer ſimple barkings of* Dogs *and* Foxes, *like a* Gall'd Horſe's *Winching, obſtinate*, heretical, *willing Ignorance, a* Non-ſenſical Spirit, p. 48. *Unſavory and rotten, impertinent and ſilly*, G. F. *fallaciouſly, moſt un-Chriſtianly and impiouſly*, &c. *The* Quakers *Conjuring with Chriſt's Body*, Hocas Pocas *Conjurers, Chriſt's Enemies with the* Manicheans, Qs. *and* Papiſts, *a Fire from* Hell: what *froward brutiſh* ſpirits, p. 49. *Theſe* Jugglers, *horrible Hypocriſy, with notorious Juggling and* Jeſuitical *Impudence, like the* Cuckoe *in one ſilly Note, proud Simpletons and bold* Bayards, *fancie*, p. 50.

The filthy Ranters *the Daughter of theſe: their New, Whimſical Chriſt, their* Dagon, *an horrible, Monſtrous* Idol, p. 51. *Theſe Proteſtant-* Jeſuits *and* Judaſites (*the* Qs.) *Betrayers of the* Son *of* God, Anti-Chriſtian *Wolves and Foxes, who quake: And theſe deluded and deluding* Souls *in their dark* Priſons *of willing blindneſs, and* Helliſh *Chains of Pride and Hardneſs of Heart, dream of Robes. This Suttle* Traitor *ſtabs at the Heart of* Jeſus *with his virulent and Venemous Mind and Pen, ſtabbing, damning all. The* Papiſts *and* Qs. p. 52. *He vapours, and in* Pride *and* Madneſs *rageth, this Audacious* Quack ſalver, p. 53. *In his holes and burrows, a moſt-greedy, audacious* Fox *and Wolf: the* Quakers *Chriſt but a Whimſical Chriſt, a moſt-Frantick and Whimſical, groſs and blockiſh* Fancy, a *Whimſical Chriſt, a* Babilonian *Fancy. This Viperous Tongue, what a Hight of* Deviliſh *Pride going before Deſtruction and Condemnation! This proud, ſwelling* Bladder *puffe up with a* Tympany *of Wind and Vanity, What a huge, ſwelling Shew, What a breadth of Confident Boldneſs and brutiſh Impu-*

dency! *a groſs, Frantick* Papiſt. *The* Papiſts *and the* Quakers *One, proud and ſelf-conceited, caſt down into the* Dungeon *of black and* Helliſh, *Ignorance*, [" Are theſe *Gracious* or *Savory* Words? Do "theſe or can theſe Miniſter *Grace* to the Hearers? Will the "*New-England* Prieſts own him as an Orator for them? "Though their Deeds have exceded his in *Cruelty*, it's Evi-"dent, they cannot exceed in *Unſavory* and *Unwholeſom Words*.] p. 54. *This fooliſh*, ——*notoriouſly diſſemble, Hole and burrow, they ſcora, hate and fly from* [Chriſt] *as the* Devils *did. This* Brat *through* Satan's *Policy and the proud ſimplicity of theſe ſimple* Foxes, *Holes and Burrows, juſt like the* Jeſuits, *whoſe* Coſens (*if not Brethren of one Belly of* Hell *they are*) p. 55. Myſtical *Illuſions, the Temper of a falſe and thieviſh* Spirit. *The* Quakers *and* Apollo's *Oracles, their moſt-ſubtle and* Jeſuitical Equivocation, *Equivocating* Jeſuits, p. 56. *Wonderful Jugglers, notoriouſly Juggle and Equivocate, ſetting up an Image, Picture and* Imaginary Chriſt, p. 57. Traitors *and* Rebels *againſt the true Chriſt. A filthy, Dunhil-Righteouſneſs. Theſe ſuttle* Foxes, *as ever* Abſolom, Achitophel, Shimei *and* Sheba *roſe up in Conſpiracy and Rebellion*; *as* Judas, Alexander *the* Copper-ſmith, Hymeneus *and* Julian *the* Apoſtate, *ſo under the Cloak and Colour* —— *theſe* Rebellious Traitors *bear Arms againſt the* Mediator ——*and all are* Reprobates *and* Devils, *that bow not down to this* painted, devouring Monſter. *Poor Lobſters catch* Foxes ——*in their own Craftineſs*, p. 58. *The Wonderful Blindneſs and Hardneſs*, Thunder, Fire *and ſtinking* Brimſtone *from the* Fox. *A carved* Image. *So blinded and hardned, Ignorant and ſimple, in an Horrible* Equivocation, *theſe Traiterous* Jeſuits *or* Judaſites, p. 59. *A* Chymical *and* Diabolical *Chriſt &* Fancy *within begot by the* Devil *on a proud and Lazie Ignorance. Proud Deſpiſers*, —— *Hypocriſy and Deceit, cheating, Groſs and Abominable*, Brutiſhly cry *out*, p. 60.

Diſſimulation, Papiſts *and* Quakers *one*, p. 61. *A ſudden, violent, tumultuous, diſorderly* Spirit, Papiſts *and* Quakers *muſt fall for ever*, p. 62. *Vainly extolling their Idol* Light, *that Pragmatical, Inſulting Soul W. E.* p. 63. Papiſts *and* Quakers Anti-Chriſtians, *Blaſphemers, Notoriouſly guilty of* High Treaſon *againſt the King of Kings, the Lord* Jeſus; *yea, as far as in them lieth, they rob him of his* Crown, *and* Life *and all, Notions and* Fancies, p. 65. *Lying pretenders*, p. 66. *W. E. commonly their* proud Mouth, p. 67. *Deceiving and deceived, believing and telling* Lies, *horrible and blaſphe-*

mous

mous Lies, *and ſuck in and pour out the poiſon of* Dragons, *the Great* Red Dragon, *the Father of* Lies, p. 68. *Their Inſulting and Domineering, feigned Chriſt and* Light within, p. 69. *Like* Sodom, *Greedy* Wolves, *devouring* Foxes *and* Wolves, *their Soul-bloody Jaws. Wolves and Foxes, feigned, blind Leaders*, p. 70.

From their Jaws of Prey. Corrupt and Rotten profeſſion, p. 71. *High, proud* Phariſees, *moſt groſs*, p. 75. *Wicked, lying, Murtherous*, Satan, *falſe Chriſts, falſe Prophets, Spirits of* Devils, p. 77. *Traps of* Eternal Howling: *groſs and impudent*, p. 78. *Simple and profane, abominable and horrible, ſottiſh, ignorant and blind Deceivers; ſenſeleſs, abſurd, frantick* Bedlam-Talk, p. 79. *Walking* Spirits, p. 80.

Fooliſh, filthy Dreamers, horrible Apoſtates, *notorious, notorious, falſe, lying Prophets, Seducers, Deceivers; a falſe, lying and* Deviliſh Motion, p. 81. *Led as* Beaſts *by* Satan: *Dreams*, Helliſh *Fancies*, p. 82. Pope, *Purgatory*, Quakers *frantick Dreams, Fantaſies*, Helliſh *Darkneſs*, p. 83. *To hearken to, to turn to, to liſten to any* Voice *or* Motion *within in matters of Supernatural* Light *in Heavenly things, is to go for Counſel to a* Cheating Thief *or* Rogue, *to a Cheating* Mountebank, *the arranteſt* Juggler *and* Cheater *in the World. The* Quakers *Spirit and a deceitful Heart are one: their* Holy Spirit *is no other but* Satan *himſelf. The* Spirit, *by which the* Quakers *are acted, is but the* Spirit *of* Satan, *the arranteſt Juggler and Cheater in the World: this* Juggler *out-juggles the* Jugglers, *he catches the craftieſt* Foxes, *that catch ſo many others, is the great* Cheater, *who cheats all* Cheaters, p. 84. *Bold*, Babilonical, *Notorious a Cloak, Irrational, unruly ſpirit, ſenſeleſs, Frantick: the* Deviliſh Inquiſitors, Monks *and* Friars *exceed them not in ſpattering out* Diablo; *poſſeſt by a blaſphemous, reviling, foul Spirit*, p. 85. *Notorious Curſing, wicked, rotten, foul-mouth'd ſpirit, their Impudency ſtinks up to* Heaven: *unnatural, dumb* Spirits, *dumb* Meetings, *dumb, foul, dumb* Spirits, *which the Lord* Jeſus *will caſt out and tumble down to* Hell, *from whence they came. Their Monſtrous, notorious, monſtrous*, p. 86. *Falſe Jugglers, gall'd Horſe, falſe and juggling Spirits eſcaping in a miſt by dark* Lanthorns, *running into Thickets and Burrows, notoriouſly wreſting, uncouth, barbarous, falſe, lying, murtherous* Spirit, *to be caſt into the* Lake, *that burns with* Fire *and* Brimſtone. *Their* Cuckoo's *Note, and* Fools-bolt ſhot; *curſing* no *leſs then* Reeve *and* Muggleton, *and boaſt*, p. 87. Jews, Papiſts *and* Quakers *rotten, abſurd, monſtrous,*

ſtrous, p. 88. *Their Abomination's, a* Negro ſlave *or Laquey*; Jews, Papiſts *and* Quakers *horrible ſlighting, diſſembling, ſubtle Trick, Equivocation*, Jews, Papiſts, Common Proteſtants, Quakers, p. 89. *New trick, to the burrow, revilings, curſings, abominations*, p. 90.

Craking, p. 91. *Baſtard-Children and Wolves, ſwelling, empty Words, as in* Jude. G. F. *vapours, their Spirit, Light, Chriſt but* Helliſh *Darkneſs, the* Spirit *of* Satan *and a falſe, lying Chriſt: blaſphemous praters, blaſphemous fancies, fancy within. The* Devil *the great* Thief *with the* Phariſees, Jeſuits *and* Quakers.——*The ſpirit, breath or wind of the* Devil *in the lips of* Atheiſts, Jews, Papiſts, Quakers, Ranters, *puffs and blows*, p. 92: Devil *and his Meſſengers*, p. 93. *Barbarous, dark Spirit*, Papiſts *and* Quakers, *lying ſpirit, crys out fiercely: thick fogs of* Helliſh Ignorance, *impudent, horrible*; Papiſt, Atheiſt, Quaker *proud, preſumptuous, impudent*, p. 94. *Miſerably, and after the* Devil's *Method they make uſe of* Scripture *as a* Sword *to run through the heart and bowels of the* Scripture, *and the* Saints, *and* Chriſt *and* God *himſelf. Counterfeit Chriſt, Lies and lying Spirits*, Jews, Phariſees, Papiſts, Quakers, Papiſts *and* Quakers, Papiſts *and* Quakers *fling Dirt*, Papiſts *and* Quakers, p. 95. *What Simpletons, Notorious* Covenant-breakers, *damnable, wretched* Juggler *ſubtily confounds*, p. 96. Juggler, *Imaginary Chriſt within, ſuttle, wicked, ſilly, impious, blockiſh, blaſphemous*, Bedlam, *Frantick, wicked*, Anti-Chriſtian, p. 97. *Their* Idol, *a* Fore-head *of* Braſs *and* Adamant: Satan's *Followers, a ſimple* Image, *a meer Babie and Child's* Puppet *of their Immediate* Word *of* Prophecy. *Madneſs, curſed Opinions, horrible, bloody*, p. 98. Deviliſh *Lights and Spirits, the workings of* Satan *by* Spirits *and* Inſpirations, *immediate Whiſperings. The* Devil *and the* Quakers *lying* Spirit, *the Old* Fox *and Serpent, Counterfeit, picture*, Devil's *Cheat, horrible Wickedneſs*, Devil *their lying Father, Lie, poiſon, ugly ſpider, Madneſs in this blind Dreamer*, p. 99. *Suttle* Foxes, *whiſperings, peepings, vapourings, pratings, Children of howling Darkneſs, Horror and Amazement, Fantaſtick, Filthy* Jeſuitical, Diabolical, *dark* Souls *called* Quakers. *The* Devil, Papiſt *or* Quaker: Papiſts, Jews, Quakers *venemous, poiſonous*, p. 100.

Simple Sophiſter, Fox *in his burrough, this ſubtle* Fox *and all other of* Satan's Foxes *muſt be catch'd and deſtroied:* his holes, *poor, childiſh ſouls*, Devil *a* Fox. *A* Devil *of drunkenneſs, of ſwearing*

ing, ſtealing, runs away from the Sermons *of the* Quakers, *as a Naughty* Devil, *ſometimes as the Chiding and Conjuring of a good Witch. Pride, Hypocriſy*, p. 101. *Conceit, ſuperſtitious Inventions, ridiculous, notorious, brutiſh, notorious Lies, lame, childiſh; Aged,* doting *Womens-Talk, idle Repetitions, brutiſh, impious, horrible Sophiſtry, Deceivers*, p. 102. *Mad Fancies of Chriſt, Cloak and Cover, Jugglers, Abomination, Whiſpering within,* Fox *in his burrow*, p. 103. *The* Devil's, *the old* Fox *his* Deviliſh *ſutlety to make the cloak of the* Spirit *to fling themſelves down from the* Pinnacle *of the* Temple, *and this will be the* Break-neck *of the* Quakers (*without Repentance*) *every Soul of them. Hypocriſies, falſe ſpirits, falſe prophets, counterfeit Coin. The* Devil *himſelf, as black a* Fiend, Samuel's Mantle; Judas *the* Traitors *Kiſs, depths of* Hypocriſy, p. 104. *Lies in Hypocriſy, wicked,* Deviliſh *Soul-deceivers,* Judas, Sechemites, Idolaters. [*R. W.* ſaith further: *I told them* (viz. *J. S. W. E. J. B.*) *my* Charity *bid me hope, that the* Quakers *and themſelves preſent were* (*not of the* firſt, *but*) *of the* ſecond Sort [*to wit*] *Soul-deceivers, blind Guides, blind Followers, given up to believe* Lies —— *falſe Chriſts and* Spirits —— *and to do many things againſt* Jeſus *of* Nazareth, *and* (*as Chriſt foretold them*) *they ſhall think to do God Service to Kill himſelf in killing his Servants*; —— *and that their* Principles *and* Profeſſions *were full of* Lies *and Contradictions, and of* Hypocriſies *and Diſſimulations:* [*and* then he ſaith] *I wondred, that my* Oppoſites *and* Auditors *bare all this* Load *ſo ſilently* !—Now, if this be *Charity*, let the *Sober* Judge !] *more notorious Equivocators*, p. 105. *Their Hypocriſies and Diſſimulations more and more prodigiouſly abominable. Juggling of the* Quakers, *jugglings, diſſimulations, monſtrous diſſimulations*, p. 106. Phariſees, He-Apoſtles, She-Apoſtles, *boaſt, pervert and poiſon Souls. Deceitfully, deceitful, deceitful, exalting the Spirit in the* Philiſtian *and* Egyptian Sorcerers, *their perſecuting principles*, p. 107. *Dark, Zealous Perſecutors* (*the* Quakers) *peremptory Doom*, p. 108. *Monſtrous Pride,* Pope *and* Quakers. *Some of them ſay, they are not only* perfect *as* God *in Holineſs, but alſo in power* *Omnipotent, Omnipreſent, Omniſcient. —— Contradiction, lie. The old* Romans *with their leſſer Gods, and the* Papiſts *and* Quakers *all one, fooliſh and blaſphemous* Souls

R. W.'s Charity (as he calls it) to the Quakers.

*R. W.'s Horrid Lies.

p. 109. *Silly Talk, boaſt, fallacious, blockiſh, blaſphemous Fallacy, contradiction, fallacious, juggling* Souls, p. 110.

—— *with a* Fox-tail, *equivocating: an* Adulterous Wretch: *this* Whoriſh Brood *of* Foxians, *Fire-brands, Arrows and Death? Horrid deluſions, juggling deceivers, jugglings and Dreams,* Hocas-Pocas, *juggling. Horrible,* Egyptian, *Canting Language.* —— *How the* Devil *calls Chriſt* Beelzebub: *the Treacherous Revolters and* Apoſtates *from thee! They call thy ſelf and thy Saints* Revolters *and* Apoſtates, *They boaſt with the* bloody Papiſts *and other* Traiterous Rebels *againſt thee,* &c. *theſe poor* Apoſtates *and* Revolters, (p. 111.) *they break down thine* Altars, *burn thy* Temples, *ſcoff at thy* Inſtitutions, *cry up a falſe and* Helliſh Chriſt within, *Chriſten him with the Name of* Light, *though he be thy* Conquered Slave, *the* Devil; *telling us, he is thine* Angel *of* Light, *who with his* Counterfeit Soldiers *of* Light *crucify thee, and pierce, and mock and curſe thee, the only true* Son *of* God *and* Son *of* Man, *as ever* Herod *and* Pilate, *the* Prieſts *and* Judas, *the* People *and* Soldiers *did,* [a part of *R. W.'s* Prayer.] —— *The* Hypocritical, *curſed* Phariſees *and your ſelves, their* Succeſſors, *will find your ſelves, when you wake, in horrible* Quaking, *and except ye repent,* Hell-Flames *about your Ears. Thoſe whited Walls, and painted Sepulcres, horrible and hypocritical* phariſees, p. 112. Quakers *and* Phariſees: *ſtinking, proud* phariſees, *fools and blind; monſtrous, abominable Lies in hypocriſy, fools and blind,* Muſtard-trees *ſtunted, blended with the* black Weeds, Cockle *and* Darnel *of* Idolatries, *prophaneneſs,* phariſaiſm, *Hypocriſy, abominable Lies,* Hypocriſy *wonderful, pride, covetouſneſs, extortion, exceſs, cruelty,* hypocriſy, Blaſphemy, rottenneſs, dead Mens Bones, ſtinking and ruling all within, whited, painted, garniſhed *without your ſelves* (*their* Hypocritical Off-ſpring) *this wretched, G. F. yet within and without Idolatrous, Superſtitious, inhumane, paſſionate, fierce, curſing, moſt-impudent, worſe than barbarous, your impudently monſtrous and avowed*—p. 113. Quakers *Hereſy, Hereticks, Hereticks, more Heretical than* Papiſts, p. 114. *Theſe wandring* Souls *are* Hereticks, *obſtinate, their notorious falſe,* Anti-Chriſtian *Abominations.* Papiſts *do not ſo differ from a true* Proteſtant *and true* Chriſtian, *as do theſe wilful ignorant and wandring* Souls. Quakers *Hereſy,* Papiſts *and* Quakers. Papiſts *and* Quakers. *Shew and Colour,* p. 115.

Notorious, flagitious, craking, quaking, bowing down to Satan, *owning*

owning him as a Light, *and* Chriſt *and* Spirit *within. Poſſeſſed with a dumb Spirit*, Papiſts *and* Quakers, Satan *and* Quakers, Phariſees *Converts, turn from one* Sin *to another, from one* Image *to another, from one* Devil *of* Drunkenneſs *or* Swearing, *&c. to a* Devil *of pride, horrible pride, the worſt of all prides in Earth or* Hell, *to wit, a ſpiritual Pride, ſwelling with the Dropſies and Tympanies of their conceited, conceited, conceited, horrible*, p. 116. *Deſpiſing. How do they ſupercilionſly and* Pope-*like belch out from* Hell: *they rail, revile, condemn and curſe, breathing out* Fire *of* Damnation, *as* fire *and* brimſtone *from the Mountains in* Sicily *or* Hell *it ſelf. Ravenous*, Popiſh, Deviliſh *Lions and Eagles.* Devil *of World-lineſs over them, exalting* Self, *a* Self-Chriſt, *greedy gaping, raking muck and dung, fanciful Notions*, Ranting: *the* Spirit *that haunts the* Quakers, *is a proud, Melancholy* Devil's, *to turn them into Gadarens Swine. Murthering, their Hereſy, Obſtinacy*, Quakers *and* Papiſts *falſe repentance, falſe faith, confounding*, p. 117. *A meer* Babel, Chaos, *Non-ſenſe, Confuſion, common burrow, horribly confounding; Monſtrous, Non-ſenſical* Quakers *and* Papiſts, *painted Glaſs-eye. The* Quakers *Tranſubſtantiation worſe than the Fantaſtical Tranſubſtantiation of the* Papiſts. *A meer Fiction, dream & Imaginary* Chriſt; *a* Popiſh, *tranſubſtantiated Chriſt; juggling away the* Fleſh *of* Chriſt, *a trick of the* Father *of* Lies: *Jugglings beyond that Monſtrous Fancy of the* Papiſts Tranſubſtantiation: *devouring* Foxes, p. 118. *The* Papiſts *monſtrous, blaſphemous and bloody* Fancy *of* Tranſubſtantiation *not more monſtrous*, &c. *than the* Quakers. *A Tranſubſtantiated Chriſt into a* Spirit *by an* Helliſh Chymiſtry, *that lying* Spirit *within: furious*, Anti-Chriſtian, Quakers *and* Papiſts, *Jugglings of* Quakers *and* Papiſts, *as thieves, jugglers, counterfeits, their impudent paints of* Whores *and* Harlots, p. 119. Deviliſh, Deviliſh *fancies of* Papiſts *and* Quakers, *Fantaſtick craking, grand deceits and lies: painted, painted, ſpiders webs, painted, ſpiders web, Impiety, Non-ſenſe, painted*, p. 120.

Great blunderer, falſe, fraudulent, ſuttle, hypocritical, deceived, moſt-juggling and deceitful, p. 121. — *The* Quakers *Bait, by which* Satan *takes them, their woful, black, filthy* Spirit, *the* Devil's *bait, their* Apoſtacy *and* Hereſy, *a blockiſh*, Deviliſh *Fancy, mad curſing, reviling*, p. 122. *Painted, painted*, Quakers *pictures of* Chriſtians, *pictures of Men, peep and mutter, falſe, painted Light within: Immediate, fantaſtick* Spirit, Anti-Chriſtian Quakers, *dream, falſe, fooliſh*, p. 123. *Black, blaſphemous Fancy*, Atheiſtical, Anti-Chri-

ſtian, *ſuttle* Quakers, *meer* Jewiſh *and* Popiſh, *poor Bancrupts*, p. 124. *Suttle* Fox, *deluded Fate, wreſting, jumbling, blending all together in a* Babiloniſh Myſtery; Babiloniſh, *ſuttle, brutiſh Fancy. Arrows from* Hell, *blowing up Chriſt*, &c, p. 125. *The* Qs. Popiſh, Jewiſh, Popiſh Phariſees, Papiſts *and* Quakers, Papiſts *and* Quakers *proud ſouls*, p. 126. *Suttlety, cheating, boaſting, counterfeit, painted, counterfeit, painted, dolefully counterfeited periſhing Salvation. Old Hereſies, rotten, rotten, the* Devil *will have his* Chappel: *Wind-fals, revolting Rebels, Hypocrites, liſten to Lies, followers of the* Cerdonians, Priſcillians, Valentinians, *Old* Gnoſticks, Manicheans: *down-right* Papiſts, p. 127. *Rotten, dead, rotten nature,* Papiſts *nearer Truth than the* Quakers, Papiſts Quakers; *the* Devil's *or* Papiſts *ſuperſtitious Fancies, the* Quakers *jump into one ſtep with the* Papiſts, p. 128. Papiſts *and* Quakers, *bruits,* Papiſts *and* Quakers, Papiſts *and* Quakers, p. 129. *Phantaſtical, impious,* Papiſts *and* Quakers, Papiſts *and* Quakers *Confederates,* Papiſts, Quakers *baſe Inſultations,* Papiſts *and* Quakers, Quakers *brutiſh*, p. 130.

Boaſt, Frantick Mad, boaſt, Papiſts *and* Quakers, Papiſts, Pope *and* Quakers, Quakers *more brutiſhly, O the black, deaf, dumb, lazie* Spirit: *Monopolizers,* Quakers *and* Papiſts, Quakers *and* Papiſts, p. 131. Papiſts *and* Quakers, Quakers *crake,* Papiſts *and* Quakers, Papiſts *and* Quakers *no better than the* Devil, Papiſts *and* Quakers *and the* Devil, *the* Devil *deceives them,* Papiſts *and* Quakers *ſhake hands in the moſt* Helliſh *Doctrine:* Papiſts *and* Quakers *unite againſt the* Blood *of* Jeſus, Papiſts, Quakers *bogle at, their ſuperſtitions, they crake:* Quakers *are* Papiſts, p. 132. Pope *and* Quakers *differ; horrible, contradictious* Quakers, Quakers *are* Papiſts, *this* Spirit *came from* Hell, Quakers Popiſh, Papiſts *and* Quakers *dreams*; Popiſh Quakers, *a foul,* Popiſh, Deviliſh Spirit *haunts them*; Papiſts *and* Quakers *one,* Papiſts Quakers, Quakers *ſimple, inſignificant, idle,* Popiſh *Traſh and Trumpery.* Papiſts *and* Quakers *are brethren in Iniquity*, p. 133. Papiſts *and* Quakers *agree; the* Pope's *Humane and* Deviliſh *Fiat, the* Quakers *guided by the ſame* Helliſh Spirit *and* Fancy: *horrible pride,* Quakers *and* Popiſh Monks *and* Nuns *all one:* Papiſts *and* Quakers, *feigned, Monkiſh, lying Apoſtles,* Papiſts *and* Quakers *curſing, ſpitting, belching out* Fire *from one* Fire *of* Hell, p. 134. Papiſts *and* Quakers *hunting,* Papiſts *and* Quakers *are Fire-brands, the Perſecuting Spirit of the* Papiſts *and* Quakers, *their*

their Corruptions and Corrupt Principles, Papiſts, Quakers *bitter, cutting tongues,* p. 135. Arminians *and* Quakers, Papiſts, Arminians, Pelagians, Semi-Pelagians *and* Quakers *Confederates,* Quakers *and* Arminians *one,* Quakers, Socinus *and* Socinians *brethren,* Quakers *and* Socinians *one, Chriſt but a fancy, nothing but a fancy,* p. 136. *He bogles & ſtarts at, as at a* Rattle-ſnake, *vaniſhed ſpirit & ghoſt,* Quakers Deviliſh, Jeſuitical *Trick,* Sabellians *and* Quakers *one, their* Judaiſm, *they put their own dirt and dung, Swines-blood and Dogs-necks upon God's Altar.* Quakers, Jews *or* Papiſts *Traditions,* Quakers *Traditions, Inventions,* p. 137. *Un-Chriſtian, Unnatural Inventions, horrible, dumb Meetings, dumb worſhip, dumb, deaf Spirit, bruitiſh, immodeſt, uncouth, immodeſt, bruitiſh, proud, monſtrous, barbarous, Un-Chriſtian, Fantaſtical,* p. 138. *Monſtrous,* p. 139. *Deceived and deceiving Souls,* p. 140.

Brutiſh Diana, *Dark* Lanthorn, *Inſulting,* p. 143. *Boggle, inſultings,* p. 144. Quakers *Blaſphemous* ——Hel-Fire, *horrible and blaſphemous, groſs conceit, dog-like, beaſt-like, high blaſphemies, unreaſonable,* p. 146. *This* Deviliſh *pride,* Satan's *bait, this Juggler, perks up to the Eternal power and Godhead,* p. 147. *Poor, ſelf-conceited, brutiſh notion, brutiſh, this worſt and moſt-blaſphemous Opinion, the Old* Serpent *hath taught theſe bewitched* Souls. Quakers, *Old* Manichæans, *horrible blockiſhneſs,* Quakers *and* Manichæans *one, bruitiſh: beware of* Foxes, *bruitiſh, bruitiſh fancies, bruitiſh barkings and blaſphemings, horrible,* p. 148. *Infinitely blocks and beaſts,* Quakers *Obſtinate in horrible Fancies & Blaſphemies: their horrible blaſphemous, black and* Helliſh Juice, *his flinty Impudency: an horrible, monſtrous Brat of* Helliſh Blaſphemy *hatcht amongſt them. Their* Cheek by Joll *with God, Stinking, ſimple* Bauble, *blind Followers,* p. 149. *Impious, fooliſh* Fancies, *bold and blaſphemous,* p. 150.

Impious, Un-Chriſtian, *hypocritical: he hath like ſome* Witches *and other notorious* Wretches ſo *inur'd himſelf to poiſon: the* Quakers blaſphemies, *ſwallow down the moſt-ſenſual and ſenſeleſs dreams,* p. 151. *The* Quakers *Chaos and Babel, railing,* p. 152. *Hypocrites.* ——*The* Quakers *fooliſhly and* Atheiſtically *pleaſe themſelves with a Childiſh Dream: their Revolt, Rebellion; as the ſwiniſh* Epicures *and Diveſſes, like bruit beaſts:* the Epicureans *and* Quakers *one,* p. 153. *Theſe Cynical and Dogged* Philoſophers *(the* Quakers) *what-ever they profeſs, is but horrible* Hypocriſy *and* Deceit: *thoſe horrible and monſtrous* blaſphemies *and bruitiſh Reaſonings, &c.* p. 154. Papiſts *and* Quakers *trim Rotten natures*

dead Carcaſſes and Coffins with——their Womens-filthy Clouts, dung of men and beaſts, the Character of a Quaker, *a Den of* Atheiſm, p. 155. Papiſt, Quaker, Quakers *ſhip wrack*, Papiſts *or* Quakers *flattering, baſe, doglike fawning, hypocriſy*, p. 156. *Wild Spirit*, Papiſts Quakers, Quakers *eaſily change one foul Spirit and* Devil *for another, a* Devil *more groſs and ugly for a* Devil *more refined, painted, gilded. One* Devil *changed for another, one for ſeven; their fantaſtical Faſhions, fantaſtical, proud Vapours, Intoxications*, p. 157. *Simple boaſt, a poor Slut, fancy, this New* Mahomet, *as* Mahomet, *Horrible Lie; the* Devil, *the* Papiſts *and* Quakers: Mahomet, Pope *and* Quakers *prate*, Quakers *ſuttle* Devil: Devil, Quakers, Pope *and* Mahomet, *in hypocriſy, diſſimulation, a diſſembling, cheating, notorious, dumb, dogged* Spirit; *their high, ſhameleſs pride and vapouring, notorious curſing and railing*, p 158. *Spitting out venom fiercely, railing, openly profane, wickedly ſtrike in with the bloody* Papiſts, *that moſt-Savage and worſe than* Indian Spirit, *rude babblings, ſimple praters, poor ſimpletons, ridiculous like puppets in a Shew, in a Trice*, p. 159. *Abominable Spirit of the* Quakers; Ranters, *the Siſter or Daughter of them, theſe* Adamites *a more Savage, barbarous and monſtrous Spirit deceives them; bruitiſh practice, their filthy puddle, driven on by the old* Spirit *of* Adamites. Sechemites *Bait*, Satan's *Cheat*, p. 160.

Quakers *Ditch, Bait, Dreams*, p. 161. *Black and doleful*, Papiſts *and* Quakers *Reprobates: the* Popes *of* Rome *do not ſwell with greater pride, Spiritual pride, the* Devil's *pride; Devil's Condemnation*, p. 162. ["*R. W.* thou ſay'ſt, Thou *told'ſt us, there was* Pride *in outward and external things, as* Parentage, Beauty, Strength, Wit, Apparel, *&c. all theſe, like* Diogenes's *and* Plato's Carpets, *the* Quakers *ſay, they tread upon:* But 2*dly* (thou ſay'ſt) *There* was *the* Devil's *pride*, &c. *in ſpiritual Knowledge*, and that thou chargeſt upon us, which thou ſay'ſt, *will be our* Break-neck *with him.* This *Second* thou calleſt the *Devil's pride*; tell us then, whoſe *pride* is the *firſt?*] *Pride*, &c. *this was the* Devil's Break-neck, *and will be the* Pope's *and* Quakers,——*muſt fall to all Eternity.* Popes *and* Quakers, *Popes and* Quakers *pride, their Lion's and Eagle's* and Fox's *ſkin, boaſt.* Quakers *and the* Popes *Spirit; fledging and creeping out they boaſt and vapour, fit to make a* Bonifacius *or* Hildebrand, *boaſting, creeping out of Cradle, audacious and impious faces, what brazen Faces, horrible lying, trample on all,*

p. 163,

p. 163. Pope Edmundſon, *new* Popes, *imperious, ridiculous, poſſeſſ'd with a dumb* Devil, He *or* She-*Apoſtle*, Diabolical *Spirit, Ridiculous*, Pope *and* Quakers *uſurp, a* Pope *dumb*, He *or* She-*Apoſtle, G. F. ſucceeds a* Pope, *dumb* Devil, *lying Spirit, boaſt moſt proudly*, p. 164. *Brutiſh, dogged, crake, vapour, Crown of pride, ſubtler* Fox, Pope *and* Quakers. Papiſts *and* Quakers *pride, proud feet*, Quakers *and* Papiſts, Papiſts *and* Quakers *moſt horribly and moſt hypocritically trample under their proud feet*, p. 165.

Theſe Romaniſts *or proud ones*, Papiſts *and* Quakers *moſt-inſultingly. The* Pope *and* Quakers *horrible Revilers, Slanderers and Curſers*, Pope *and* Quakers *one*, Pope's *and* Quakers *Oracles, branding with a black Cole of damn'd Souls and Reprobates*, Apollo's *worſhippers, by whoſe prieſts the* Devil *gave* Oracles *from the three-fold-ſtool:* Popes *and* Quakers Oracles, *ſubtily, cunningly*; Pope *and* Qs. *predictions the* Devil's, —— *will ſhortly ſtop their mouths for-ever. The* Pope's *holy Ghoſt in a* Cloak-bag, p. 166. Pope *and* Quakers *Corrivals for the pretended* holy Ghoſt, Quakers *boaſtingly and proudly, counterfeit, dreams*, Pope *and Quakers*, Quakers *like the* Pope *their Father, full of Curſing, bitterneſs, floods out of the* Dragon's *mouth, and fire-brands, arrows and death*, p. 167. She-*Apoſtles, foul, ſtinking, horrible pride*, Pope *and* Quakers *dung and dirt, ſophiſtically, hypocritically*, Quakers *and* Pope, *high pride*, Quakers *exceed* Papiſts, *their* Deviliſh *pride, the high and lofty* Devil *of the* Quakers *pride, proud blaſphemy*, Quakers Deviliſh *Chymiſtry, lying, foul mouths*, p. 168. Quakers *Blaſphemy, moſt notorious, hight of pride, proud, notorious Jugglers and Diſſemblers* p. 169.

Quakers *more obſtructive & deſtructive* ——*then the* Papiſts, *the* Quakers *wild, hypocritical and ridiculous, for all their Craking of* quaking. Quakers, Jews, Turks, Papiſts *paint and gild over Nature's old and rotten poſts, notorious, deboiſt, notorious*; Quakers, Cheek by Joll *with all their betters, rail and curſe, and bow down to a dumb Image and* worſhip: *are Canonized Saints and Gods, that* (*as the* Papiſts, *and* Arminians,——) *ſooth up and* flatter *rotten nature*; *rotten*, Helliſh *ſpeeches and actions*, p. 171. *Traiterous Spies, traiterous Flatterers, the deadlieſt* Foes. *Religions and Doctrines, as moſt* flatter *and ſooth up rotten hearts and natures, are moſt dangerous and deſtructive: The* Quakers, Satan *too ſuttle for the ſuttleſt* Foxes *of them all:* Satan *conveys the Poiſon of exalting corrupt and curſed* Nature.

The Whoriſh Quakers *and Whore of* Rome: *The painted* Quaker (*as a drunken* Whore) *followeth the drunken* Whore *of* Rome, *drunk with the* Blood *of* Jeſus *for the obtaining of (the ſmoke of a* Tobacco-pipe) *Riches and Honor of this world: the* Devil *ſtirs up in this our Age*——p. 172. Phariſees, Quakers Jeſuits, Phariſees Jeſuits *and* Quakers Satan's *Apoſtles, Meſſengers, Heralds, Envoys, Embaſſadors; Emiſſaries ſent out from* Hell *to predicate the Goodneſs of* Rotten Nature, *Hell and Damnation, and the falſe,* Helliſh *Goſpel. The* Devil *ſtirs up theſe* Jeſuits *and* Quakers *with brave* Titles *and Pretences, like ſo many* Mahomets *treading on* Plato's Carpets *to fiſh for the Smoke of this world's* Sodom: *Cloak and Color*, p. 173. *G. F's. and all our* Fantaſticks *Madneſs, as fooliſh* Anticks *in the Lord* Mayor's *Shews: for a ſhew and Color. The Father,* Jeſus *Chriſt, and the Holy Spirit are as odious to* Jeſuits, *Papiſts and* Quakers, *as the* Devil, *yea, infinitely more then the* Devil *himſelf. The* Devil *under the Color & Cloak of the* Spirit *in the mouths of the* Quakers. *The blockiſh Spirit of the* Quakers, *the* Popiſh Devil *a Block-head: Myſtical Farmers*, p. 174. Quakers *in a Childiſh vapor, Oſtentation and vain glory*, p. 175, p. 178. *Proud, ambitious and Worldly-minded Wretches: their* Baubles, *fantaſtical Traditions and Inventions, a Dream:* Pope *and* Quakers *proud feet*, p. 179. *Fierce, heady, proud, ſelf-conceited, ſtout, bold, audacious, deſperate, ſuttle* Foxes *and* Wolves, *the* Quakers Deviliſh *pride, inſenſible brawneneſs and hardneſs, frozen rivers*, p. 180.

So fierce, heady, high-minded, hardened, curſing, damning, ſo ſavage and barbarous, ſpitting fire *and* brimſtone, *as Conjurers and Witches, the* Devil *and the* Quakers *his Captive Slaves; Curſt Cows, Short horns: Jaws of* Satan. *The* Devil *a Fiſher, longing for troubled and bloody Waters: the* Devil's *bloody, Waſpiſh Prophets and Propheteſſes, falſe, lying Prophecies, extreamly poor, lame, naked, ſwell'd up of boaſting and vapor. Their heaps of* Chaff, *Dreams, Fancies*, p. 181. *A painted fire, painted hammer, high Clouds of an Imaginary* Chriſt *and* Spirit, *high, ſwelling words, Frantick, droſs, dreams, fancies, poor & lame: How poor, and lame & naked. The old* Fox, *the old Serpent too crafty for all the deluding* Foxians, *and hath brought them to the brim of the Lake, that burns with* fire *and* brimſtone, p. 182. *A ſcornful, ridiculous, proud bruit; dreaming, proud, inſulting Souls and Spirits, runs thwart and croſs their ſhins. His Ignorance. A* Deviliſh *black-line; horrible contradiction, impious, ſimple, Ignorance,*

rance, p. 183. Quakers *Image &* Crucifix, *dolefully falſe, proud*, p. 184. *Proud, vilifying, nullifying. Half an Eye of* Mahometans, Papiſts, Proteſtants *will ſee their Impiety, ſubtilty, dirty, filthy, bloody Lips dropping Wormwood, Gall, Venom, Poiſon of* Aſps. *Deceitful, deſtroying, notorious*, p. 185. *A looſe and wild Spirit, leaps and skips, like a wild* Satyre *or* Indian, *catching and ſnapping: ſimple Tautologies; inſulting, wild, devouring* Soul; *high, haughty, proud* Bladder *big with* Simon Magus. *This proud Soul, their bloody,* Deviliſh *pride. An Imperious, inſulting, bloody* Julian *the* Apoſtate, Duke *the* Alva *and* Wolſey: *wild*, p. 186. *A flood of* Fire *and* Brimſtone, *horrible* Fire-brands *and arrows of Death; bold, blind Bayards barkings;* ſhe-*Apoſtles, brutiſh and ridiculous without humanity or modeſty. His brutiſh, ridiculous Song, bitter craking, vapouring, boaſting*, p. 187. Siſera *and his* Midianites, Goliah *and his* Philiſtines, *the Types of theſe* Children *of* pride: *their vapors, notorious falſe, black and foul: their lame, ſtark-naked* Grand Alcoran: *knock out the Brains of all theſe proud* Fancies. *Proud, pratling Children, noiſe about their* Bibs, Aprons *and* Muckingers, p. 188. *Blockiſh, blaſphemous Non-ſenſe; he ſimply boggles at: as* Pharifees, *in a ſuttle fancy*, p. 189. Pope *and* Quakers *infallible* Spirit, *an arrant* Cheater *and* Juggler, *then cheating moſt, when he calls all others* Cheaters, p. 190.

Quakers Diabolical *Lazineſs, fling off all means, and liſten to the* Devil's *Whiſperings.* Papiſts *and* Quakers *ſuperſtitious Inventions are from a* Satanical Spirit. Quakers Diabolical *darkneſs, as Children and Mad-folks*, p. 191. *Proud, Lazie Souls; their ſtrong deluſions, believing Lies,* Satan's Whiſperings: *lame, cunning; ſimple ſuttlety of this Deceiver, the trick of theſe old Cheaters and Jugglers*, p. 192. *Their Cheating in the buſhes and thickets of words;* Fox's *trick, all their tricks: horrible Cheat, that one cheating Fancy called* Light. *Bewitched Souls, their* Idols. *This poor deluded and deluding Soul:* Fox, *a miſchievous, ſuttle beaſt, ſuttle and pernicious; impiouſly and frantickly hunting after Souls*, p. 193. *Counterfeits, deceivers, imaginary Chriſt, bewitched Souls, cheat, chaff, cheated ſouls called* Quakers, *your Cheating Familiars.* Quakers *and* Papiſts, Quakers *cheated of the arranteſt Cheater in the World. Raging*, Romane Popes *and* Quakers, p. 194. *Lame.* Quakers, Papiſts, Arminians, Socinians *agree. Proud Souls.* Papiſts, Arminians, Socinians *and* Quakers: *our ſubtle Simpletons. Blind ſoul, proud and* Popiſh

Blaſphemies.

Blaſphemies; Popiſh, *frantick Madneſs*, p. 195. *Proud* Quakers, *Canting Gypſie*, Devil *and* Quakers, *filthy*, helliſh poiſon, helliſh *Blaſphemy*, p. 196. *Brutiſh Non-ſenſe, like the* Devil's *at* Delphos, *a ſimple and deſtroying Liar*; *Fallacy, that the* Devil *knows*, p. 197. *G. F. and his* Foxians: Satan *having poſſeſſion, all is in peace. Simple, impudent* Quakers, *moſt-fooliſh and fierce*, p. 198. *Proud and lofty, their pride. Open Enemies, preſumptuous, audacious, irreligious, uncivil, barbarous*, p. 199. Foxes, *they lie hypocritically, proudly, ſimply, barbarouſly, uncivil and inhumane*; *ſimple, extreamly ridiculous, extreamly and inſufferably proud and contemptuous.* R. W.'s perſecuting Spirit. *Puniſhing of theſe* Incivilities *(though pretending Conſcience) is as far from* Perſecution, *as that it is a Duty and* Command *of God*, p. 200. *Barbarous and unciviliz'd*; *dogged, proud and ſullen* Phariſees, p. 201. *Their Monſtrous Incivility*, Popiſh *Saints in a Proceſſion*; Barbarians, *very* Barbarians: Quakers *and* Indians, Indians *and* Quakers *one, their brutiſh Spirit*, Quakers *worſe than* Indians, *the* Quakers *brutiſh Spirit, the* Indian *Bruits abhor ſuch a brutiſhneſs*, p. 202. Quakers *Monſtrous*, p. 203. Satan *ſtirs up his Inſtruments pretending* Spirit: *their malice, ridiculous malice*, p. 205. *Bloody* Sophiſters, *Wolves and Foxes, malicious*, p. 206. *My Lord* Edmundſon's *ignorant, impudent upbraidings, angry inſultings, perſecuting: So many* Quakers, *ſo many* Popes. *They mope or equivocate*, p. 207. Papiſts *and* Quakers *ſo reproaching, ſo reproaching, ſo reviling. The Tongue of the* Quakers *is the* Viper's; *as fierce and cruel: a Cheating heart, inſulting, upbraiding*, p. 208.

See further *R. W.'s Railery, Lies, Scorn* and *Blaſphemies* from his *APPENDIX*, as followeth:

POor, lame, naked, p. 1. *Groſs*, Devil, Conjurers, *proud, blaſphemous, the* Quakers *proud, the proud and ſcornful, theſe poor, proud and ſcornful Souls, ignorant, their ignorance, immodeſt, irrational and more than ſavage*, —— p. 2. *Curſed rotten Nature, the* Canting *Language, poor Beaſts, Traitors to the King of Heaven, Curſed Nature*. p. 3. *Their Treaſons and Rebellions againſt the God of Heaven, Cheaters trick*, p. 4. *Poor, ſimple, brutiſh Imagination,*

gination, Wolves *and* Foxes *in the Wilderneſs, dirt and filth flung in the Face of the* Majeſty *of* Heaven, *the Serpent*, p. 5. *Wilful Ignorance, runs round, like the* Windmil Sails; *runs into his burrough, a Counterfeit* New Birth, *Counterfeit* Chriſt, *Counterfeit* Salvation, p. 6. *The two great* Bargains *of God with Man-kind*, p. 7. *A Monſtrous Dream of the* Quakers, *monſtrous, the* New Bargain, *the* Quakers *monſtrous*, p. 8. *The* Fox *for prey: Soul-cruelties: An Aking Tooth of the* Old Serpent, *and all the* Wolves *and* Foxes, p. 9. *Simple, wild, throwing* Spirit, *wild, wild, who toſs and throw God, and his only Begotten* Son *in their* wild Fancies, *as if they were the Wool and Feathers of* Lambs *and* Chickens, *which theſe* Foxians *have devoured:* Deviliſh *Heads and Horns*, p. 10.

Jeſuitical *or* Foxian Equivocations, *blind guides*, Jews, Papiſts, Quakers *cry, crucify, hang, burn. Wild Souls, meer* Babel, p. 11. *Mad Fancies, fools, franticks, audacious blockiſhneſs, foul Spirit, wild, helliſh Spirit, fools, Mad-men*, p. 12. *Shameleſs, treaſon, rebellion*, Atheiſts: *theſe abominable, hypocritical*, Phariſaical, Quakers *groſs hypocriſy*, Idol, p. 13. *Rotten, bewitched*, Soul-Witches, *rotten nature, changing one* Devil *for another, their hypocritical* —— *proud*, p. 14. Quakers, Papiſts *and* Arminians, *curſed, rotten nature: Painted, poor, lame, trick of the great* Juggler, *pride, juggling*, p. 15. *Counterfeit, pride, ſcornful, revilings, railings, raſh curſings, ſuperſtitious, new Inventions, blaſphemies, impudencies, inhumanities*, p. 16. *Wild, Frantick Inferences; Mad Soul, throwing God over board, and his own reaſon and brains in a mad, proud Frolick*, p. 17. *Frantickly barks:* Jeſuits *and* Quakers *carry Fire-brands in their Tails*, &c. *Soul-thieves; The Scriptures the great Box to* Jeſuites *and* Quakers. [Horrid, filthy Words! Yet he confeſſeth, the Papiſts ſinn Scripture; and thus he abuſeth the Quakers, who delight in Scripture.] *The* Devil's *Image*, p. 19. *Lying, Thieves and Robbers, Dreams, bruiſh Fancy*, p. 20.

Sputters out, beaſtly, bruiſh Fancy, Fancied, mad Fictions and Fancies, p. 21. *Madneſs of a Fancy, in his hole, cheated, Dreamers*, p. 22. *Fooliſh, fooliſh*, p. 23. *Feigned, Non-ſenſe*, p. 24. *Cheated, Fancy*, Quakers *Quick-ſands*, p. 25. Idol-*Goddeſs, blind* Quakers, p. 27. *Fooliſh, fooliſh*, p. 28. *Lame, ſubtle, myſtery of* Helliſh *Iniquity, vain*, Juggler's *Box*, Babiloniſh Wont, Babiſonian *Juggling and* Egyptian *Canting*, p. 29. *Horrible, profane*

subtle Trick of Hell, *mystery of Iniquity, dream, dead picture, Image,* Idol, *mystery of Iniquity, sattle, churlish,* Laban, *delusion, foolish,* Bargain, *horrible* Mystery *of* Iniquity, p. 30.

Mystery of Hellish *Iniquity,* Quakers *Devilish Chymistry,* [and many more foul words are in this page,] p. 31. Devil *in* Samuel's *Mantle,* Dragon, Devil *of Darkness,* Satan's *chains of Darkness, vapouring, swaggering, cloak and color, vaporings, crakings, cheatings, blasphemous Wretches,* p. 32. *Horribly abusing, lying Cheats,* p. 34. *Prophane* Parret's *Teaching,* Parret's Pater-Noster, Parret's *Religion,* Parret. *Lame, cheating, his burrough,* p. 35. Papists *Fables; Elementary, Kitching-fire:* Atheistical Foxes, *fables,* Popish Foxes, *the* Devils *fancies, flashes of pride, flashes of Hell and Heaven, the* Fox's *mad fancy, cheated Souls Dream,* Satan, p. 36. *Proud vanities, mad fancy, proud, foolish, G. F. his journy-man, (a fit Instrument to destroy all,) a Dull, proud, dogged confusion,* Babel *within,* p. 37. *Notorious, Clamour,* p. 38. *Notoriously childish, ridiculous, frantick* Fancy: *impious, impudent, childish prating. A distracted, aged Woman boasting of a straw, the picture of the* Quakers: *a sceptre of straw, this mad Soul, his* Babel, *his mad* Fancy, p. 39. Quakers *cheated by* Satan, *with* Tympanies *of wind and water, and* Fancies. *This false* Conception, *false Faith, false Christ, false Light shall vanish in shame and grief, as did Queen* Mary's. *These self-Confidents,* p. 40.

Ridiculous, He *and* She-*Apostles, one of the most impudent* Fooleries, *that* Fox *or any* Dog *could be impudent in: their* Fox-*like and* Dog-*like impudency,* p. 41. *Notoriously silly and impudent, proud, idle prating, silly,* p. 42. *This poor, notorious* Cheater *prates, the Old* Serpent *and* Fox *acts,* to foist *and whisp in* Hellish *malice to their damnation. Proud* Ignoramus, *blind, horrible blind,* p. 43. *A lazie Spirit, their horrible Crime, proud Laziness, lazie Fool; Shameful, deceitful* Foxian *Spirits, wild Spirit,* the Devil *his Inspirations, the* Devil's *subtility in Revelations, shameful Ignorance,* p. 44. *Proud, quaking, mad, vapouring Revelations, brutish* Foxes, *cheated. Fling off the* Lazie Devil, *and sindy Tongues: the* Devil *can speak all Languages,* p. 45. *In the burrow, wrests and winds,* wicked, *hearken to a* Familiar Spirit, *their elevated King* Agag's *Dream; hang their Souls upon the* Hedge, p. 46. *Drowning* Souls *in the pit of* Eternal Rottenness *and* Howling. *The* Quakers *no otherwise then,* O thou *Capernaum,* which art exalted,

and

and *exaltest thy self unto* Heaven, *thou shalt be brought down to* Hell, *&c. For* Tyre, Sidon, Sodom, Gomorrah, *&c. the poor* Jews *and* Mahumetans, *yea, the* Papists *and* Common Protestants *shall have an easier* Cup *to drink off, than these* Foxians, *&c. that are so high, and pure and lofty, and yet abound with* Luciferian Filthiness. *Their Hellish mouths and pens,* p. 47. *These brutish and blasphemous, vile worms of the Earth, yesterday creeping out of their holes,* Slaves *and* Hell-hounds: *horrible against* Heaven, *vapouring; horrible,* Egyptian *darkness: these feigned* Gothenites, *grosly abusing: deluded Converts, the horrible pride and haughtiness of the* Quakers: Korah, Dathan *&* Abiram ——— *(the most-high* Potter*)* ——— *will be* Infinites, Eternals, Omnipotents, Omniscients *with the* Devil: *is it not enough for a* proud Rebel *to be fetch'd from the* Gallous ——— p. 48. Perfect *in dirt, and stink and filth of death and Hell, crawling like* Monsters *of* pride *and self-conceitedness: A blasphemous Monster,* Hellish pride, Hellish Ignorance, p. 49. *Horrible Murthers: Murthers and destroys the* Soul, *the Infinite* God *himself. It is a wonderful,* Devilish *lifting up, proudly: to abhor themselves in dust and ashes,* p. 50.

The Devil *sends out his* Old Spirit *of pure* Immediates, *pure Worshippers in* Spirit *and* Truth: *this* Spirit *being* Cozen German *to, or Sworn Brother in* Hellish Equivocation *with the* Jesuits ——— *They childishly vapor,* p. 52. *Their wild cursings,* Apostacies *and Idolatry. That the Spirit of the* Quakers *tends to Incivility and Barbarism, to sudden Assassinations, Murthers and Persecutions.* Foolish, *haunting the* Quakers, *notorious pride and lazie ignorance, the* Sir *and* Dame *of most of these* wild Monsters. *Proud, their scornful pride, robbing all Mankind,* p. 53. *Robbing all the World, a juggling* Hocus-Pocus, *a Back-door: rob all others, their foolish Self.* Pope and Quakers, *the dogged and scornful* Quakers *Spirit prouder than the* Papists. *Pharisaical, Popish and* Foxian: *the Popish, and the* Foxian ——— *the Pharisaical, or Popish or* Foxian ——— *a cover,* p. 54. *Simple, subtle Burrow confounding.* Popish, *Ubiquitary Fancy, most fanciful, Frantick,* p. 55. *A Clamorous Whore, the* Devil *in* Samuel's *Mantle: his old Song,* p. 57. *Conjurer, lame,* simple; *they hearken to* Samuel *within them; a most-simple, un-Christian,* Atheistical *Whimsy. The proud Pharisees,* Papists *and* Quakers *prate: gross Fancy, brutish barkings, Fancy,* p. 59. *Rotten, design of the* Devil *to cavil: the* Old Serpent *hisseth and rageth. The* Devil's *work, stirs up Anti-Christs, Satan's Emissaries* (p. 60.)

Simon Magus *and his followers*, Arrians, Gnosticks, Cerdonians, Manicheans, *the Anti-Christ of* Rome, *the new* Manicheans, Spirituals, Libertines, Adamites, Ranters, Quakers (*the* Devil's *and the* Quakers *End. Suttle fancies coined*, p. 61.

Poor, lame: They are Christ *and* God *himself*, &c. *Their proud and* Deviliſh *Fleſh. The* *Devil *is manifeſt in their Fleſh, condemn'd of the Holy* Spirit *of* God, *abhorred of the Heavenly Angels——the World ſhall abhor their Memory; and except repentance, they ſhall deſcend with all the Enemies of the true Lord* Jeſus *into the Lake, that burns with unquenchable* Fire *and* Brimſtone—— *A Face for the* Devil, *for Anti-Chriſt:* Helliſh *bewitching and Impudence*, p. 62. *Their horrible pride, their* Herods: *A man may feel this Lie with a pair of Mittins. Poor, filthy Dreamers, filthy Dreams: ſimple, monſtrous, blaſphemous, frantick* Spirit, p. 63. *Proud, lazie Souls, horrible: worſhip a dumb* Devil *in their dumb* Meetings, *and liſten upon their beds of Lazineſs. The Scornful pride: their New Fancies*, p. 65. *The Fore-head of a* Reprobate *and* Devil: *what a fore-head of* Hell! p. 66. *Deluded Soul,* Popiſh *and* Arminian *poiſon: in his burrow.* Papiſts, Arminians *or* Quakers; Devil, *Accuſer, Reproacher, Slanderer*, p. 67. *Dead and rotten, filth and Excrements. That great* Fox, *the* Pope *of* Rome *and little* Fox *his Lurry: Hereſies, falſe, damnable Hereſies,* Foxes *their burrows*, p. 69. *The* Devil *to raiſe the* Pope, *the* Cerdonians, *&c.* Manicheans, *the* Nicolaitans *and* Quakers.——*Little* Fox, *great Boaſter, proudly; Servants of Corruption and Rottenneſs*, p. 70.

*Note *R. W.'s* preſumptuous and cenſorious Perverſions of Scripture-words deduced from his moſt falſe and Abuſive Inverſions upon the Quakers (pag. 62.) where he moſt blaſphemouſly and unnaturally Inverts and Argues, That becauſe the Saints are God's Temple, therefore they muſt be God himſelf: and becauſe Chriſt dwells in his Saints, therefore they muſt be Chriſt himſelf; and therefore our Fleſh is God and Chriſt. See what blaſphemous Stuff this Perſon hath brought forth! which he moſt unjuſtly Inverts upon the Quakers; when 'tis not at all deducible from any of their Opinions or Principles. We can challenge him herein for a ſordid, blaſphemous Perverter: which would the more eaſily appear, if he durſt ſhew thoſe Principles of the Quakers, from which he thus Inverts and Inferrs upon them theſe blaſphemous Inferences for adhearing to the Apoſtle's Doctrine, viz: The Saints are the Temple of God; and God dwells in them: and, Chriſt in them, &c.

The great Fox *the* Pope *and* Quakers *Horrible pride, Furrow of Equivocation, Clouded pride, malice, envy: hang* him. *The proud Ignorance of theſe Cheaters.* p. 71. *Deviliſh, proud, fooliſh, proudly, fooliſhly,* Papiſts *and* Quakers *ſtubbineſs,* p. 72. *Their Images and Idols: pride, ignorance, railings, curſings,——will drink the blood of Hereticks, Reprobates,* Devils. *With Amazement this hardned, daring Soul, playing away his own Light,* takes *and flings reproach; lies and poiſon to murther himſelf and others,* p. 73. *Prate, as the* Devils *do, and tremble; vain, fooliſh; the* Devil's *Sight, whatever* Papiſts, Arminians *and* Quakers *talk. This Woful Cheater,* p. 74. *Lifted up as* Capernaum, *up to* Heaven,—— *will down to* Hell *with the greater Condemnation. Suttle* Whore-Monger: *horrible; ungrateful Monſters.* p. 75. Papiſts *and* Quakers, p. 76. *Franſick, proud ſouls.* Papiſts *and* Quakers *Chriſt:* Papiſts *and* Quakers *mud; talk idly. The firſt* Bargain: *they pride themſelves in their filthy, menſtruous clouts and rags, their* Chriſt *within them,* p. 77. *They boaſt of. Theſe poor, deluded Souls, proud ignorants,* p. 78. *The Song of the great Deluder:* Satan's *cunning with the* Quakers; *Hearken to* Satan, *be guided by him. The voiſe of a* Fenny-bitter *in hollow Canes: common Traps and Engines of* Satan *cheating the* Quakers. *The* Whiſperings, Blindings *and Cheatings of the* Devil *in* Samuel's *Mantle,* p. 79. *The* Devil, *the Old Serpent, the great Deſign of* Satan, p. 80.

The *Shameleſs Wickedneſs of the* Quakers: *ſhameleſs, monſtrous, fancy, dream; a meer Whimſy and* Deviliſh *Imagination. Revelations, Viſions and Dreams the* Devil's *wonderful cheating: Theſe more ſuttle, hunting* Foxians, p. 82. *Their ſcornful pride, a proud trick of a* Phariſee: *ridiculous fancy.* Phariſees: *this* Heatheniſh *Soul,* p. 83. *Non-ſenſical Fancies:* phantaſtical, conceited; *a Kin to the* Popes *in this fancy: the ſuttle* Foxes, p. 84. *The* Pope's, Cardinals *and* Jeſuits *pride the root and branch of their whole Religion (the* Quakers) *How greedily and boaſtingly this* deluded Soul *with ſcorn and contempt——ſucks in the* poiſon *of* Deviliſh *Inſpirations——and milks out this poiſon into the mouths of his* bewitched followers, p. 85. *Great wreſter, wild notion,* p. 86. Satan *chained up: aſſiſted by the* Devil *as* Magicians, p. 87. *Confounded, Juggler's* ſhift: *confound and beguil. The* Jews, Turks, Papiſts, Quakers, *and other* Blaſphemers, *and the* Devils *themſelves: horribly, mad,* p. 88. *Sophiſticate, adulterate and turn into a lie: whoſe teeth are as ſwords:* Papiſts *and* Quakers *are the Generations*

} But nothing proved.

here

here intended. Papists *and* Quakers *of a damning and damn'd Spirit; come roundly to the* Pope *with the* Papists: *their Idol. The* Papist *and* Quaker *like fire-ships burn and blow up: bow down to an Image*, p. 89. Korah, Dathan *and* Abiram's *Revolt applied to the* Quakers, p. 90.

Revolted Quakers; *sullen, proud, dogged Conspirators: the Conspiracy of the* Quakers. Quakers, Arrians, Papists *or* Mahometans: *hardened*, p. 91. Korah *and the* Quakers *fierceness: proud, confident, desperate. Notoriously guilty:* Earth *and* Fire *to consume and devour these famous, proud Conspirators, I spare Applications*, p. 92. *The Bargain. This* blind Soul: *bow down to a new black Image. Their* Idol: *poisoned and bewitched with* Hellish *Sorceries. Pervert: false Light, false Christ, infect: childish*, p. 94. *Loose, childish fools and franticks,* Atheists, Papists, Jews *and* Quakers. *A foul Trick; false, frantick Souls. The* Devil *deals with them——hath taken and is possessed of. These poor Souls foolishly and extream simply*——p. 95. Jews, Turks, Atheists, Papists *or* Quakers. *The* Quakers *Devilish pride:* Papists *and* Quakers *full of pride, ambition, blasphemies against Heaven; the Whore. The great* Fox, *the* Devil, *thirsts after the blood of the* Quakers: *he whispers*——Devil's *bloody Craft*, p. 96. *Frantick Souls in* Bedlam: *the* Devil's *two sorts of Soldiers:* Papists, Quakers, *&c. blinded*, p. 97. *The* Devil, *and the* Jews, *all* Atheists *and (these refined* Atheists) *the* Quakers, p. 98. *Proud hoasters: the* Devil *would be rid of all——their horrible, unclean and foul Spirit would fain be rid of all——the cheating Sound, Eternal Darkness*, p. 99. *G. F. destroys the Working of the* *Father *and the* Son, *Invented, blasphemously.* Arminians *burrow: these rooting swine root and tear up: become Goddified: these poor proud brutes have not so much Sight, as the* Devils *have*, p. 100.

* Can the Work of the Father be destroyed? Is not this Blasphemy?

They lie and slander: like a Cow *with a Kettle on her head——he boldly flaunders on, and tumbles* *Heaven, Earth *and* Hell *together: ——to every unclean and lousy beggar*, p. 101. *This prophane month; full of prophaneness and simplicity: how vainly and wickedly this deluded* and *deluding* Soul *cheats himself and others: proud fancy*

* Can Heaven, Earth and Hell be tumbled together? Is not Heaven God's Throne? Is not this Blasphemy to say, To tumble down Heaven, Earth and Hell together?

fancy. Most odiously, most intensively guilty, as vile was filthy Carmel, or any of the unclean beasts. A skittish Jade, *wild Soul: wonderful confusion*, p. 102. *This lying* Peor, *prophaner:* Babilonish; *proudly trumpets: profane feet*, p. 103. *Hating*; *in a* Bone-fire: *hating — devouring* Foxes *amongst the true* Lambs. *Proud Boaster*, p. 104. *Proudly, foully, simply abused*, p. 105. *The* Papists, Arminians *and* Quakers, p. 106. *Proud* Papists *and* Quakers. G. F. *his silly shift: fantastical, wofully*, p. 107. *Simple and foul*; *filthy, rash Fury, sly. This Proud* Pharisee, *a* Sadducee: *the* Quakers are Pharisees *and* Sadducees: Jesuitical *Equivocations. Burrow — of the wild* Foxes *in the woods: horribly*, p. 108. *Proud and deceitful:* Quakers *join to* Papists *and* Arminians: Arminians, Papists *and* Quakers *abusing*. Papists *and* Quakers: Papists *and* Quakers *infallible Chair, wonderful, monstrous*; Papists, Arminians *and* Quakers one: *more gross, blasphemous, abhorred of all*, p. 109. *Barking* Fox, *perverting, feigned:* Papists, Arminians *and* Quakers; *horribly abuse, grosly defile. Rotten, stinking, wonted burrow: foolish, boasting, bargain*, p. 110. Papists *and* Quakers, *Face of Brass: horrible, frantick* Light *or* Christ. Devil's *poison vomited out*; Jews, Turks, Anti-Christians, Quakers. *The* Devil *and the* Quakers *abhor: bewitched Souls*, p. 111. *Horrible simplicity and hypocrisy, proud ignorance: subtle Mountebank*; *wonderful Scaffold-tricks, bastard and false: poor* Mountebank. *Impious, unsavory; poor, empty Cask, loud Boaster.* Pharisees: *the* Devilish *pride of these high* Pharisees; p. 112. *Their fancied Kingdom at the black and burning foot of Mount* Sinai. *Doleful, high*, p. 113. *Prouder and prouder, worse & worse: deluded, worse & worse to all Eternity; vapours upon the Dunghil in Chains of Darkness*, p. 114. *High Boasters, willingly ignorant Souls; proud fancy: boasts of*, p. 115. Papists *and* Quakers *New Gods: shame, filth, nakedness, hight of pride, conceited; bewitched and bewitching, poison, Venom. Proud Conceits, highest, proudest Souls: foul-mouth*, p. 116. *Poor, wild Asses Colt, Juggler's box,* Devil's *Inspirations. This little Thief and* Fox, *or the great Thief and* Fox, *the* Devil, *blow out* ——— *that the Father of* Lies *and* Murders *may be heard by his* Whisperings, *as he hath been heard in the* Grecian Oracles, *in* Mahomet *and the* Mahometans, *in the* Pope *and* Papists. Devil's *Trade the subtle hunter: his Journey-men lye in wait, trim his pits and gins with green leaves (the subtilty of the* Devil *and his Agents) fair leaves, green boughs of* Christ within, *&c. on which the* Old Serpent *twineth, in a frantick*

frantick purpose to stab the Holy Scriptures, and God, and Christ and Spirit also. Satan *drives at Immediate Inspiration with a damning* p. 117. *The Sow teacheth the Goddess: this* filthy Sow *wallows in the mud and dunghil of* Mystical Filthiness: *proud simplicity; wresting and racing: This Riddle, monstrous Riddle of the* Quakers, *round in a* Conjuring Circle; *elevated, high Fancies,* p. 118.

R. W's Prayer for himself and G. F. } *If it please God to shew me and him, what sin is, and the prize to pay for the least evil Thought on the* Old Score, *&c.* and then he saith; *For his* Vial *is pouring on him in Spiritual Judgments, and*

Muggleton's Curse. } *shall be pouring on him in Spiritual and Corporal* Torments *to all* Eternity.

The Wicked

AND let the Gentle *Reader* see, how that above 12. times he mentioneth *NAKED* over & over; & how often over & over he mentioneth *SAMUEL'S MANTLE:* and above 110. times he scornfully saith *FOXIANS,* that he might fill up his Book with such *scornful Expressions* and *Ungratious Language.* And there are not many pages, where he doth not call us one *bad Name* or the other; or compareth us with *Papists* or some others to make us *Ridiculous:* Such *Ungratious Language* and Unwholesom Words we have never met with in any one's Writings, for a *Volumn* to be so stuft with such Abundance before, as may be seen, by what is here before written. And *pag.* 85. and p. 117. of his Book the *Reader* may Observe, how he judgeth and condemneth us to be as *Far from the* Ministers *of* Christ, *as Lambs and Doves are from Ravenous,* Popish *and* Deviliſh *Lions and Eagles:* and likewise he judgeth from (as he saith) the *Irrationality and Unrulineſs of* our *Spirit,* and saith, *It is apparent from* our *bitter and frantick Revilings,* &c. and so compareth us to the *Deviliſh Inquisitors, Monks* and *Friars,* &c. *Now* if these be certainly Fruits of a Wrong Spirit, to wit, *Bitter and Frantick Revilings, Unrulineſs, Irrationality,* Unwholesom and Ungratious Words (as they are) and do manifest a Man to be *Contrary to Christ's Messengers, as far as Doves and Lambs do differ from* Lions *and* Eagles; Then hath he largely manifested himself not to be one of *Christ's Messengers,* but the Contrary: as all *Sober Readers* may see by his Language given in his Book upon us.

[*R. W.'s*

[R. W.'s *Temporizing Spirit* made manifeſt.]

AND the *Reader* may ſee, how *R. W.* flattereth the King in his Epiſtle to him, and ſaith; Charles *the* Great *was one of the Greateſt Princes of that Name in the World, and* Charles *the* Fifth (*both* Emperours) *had his Wonderful Trick at* Helm *alſo*; *but both* (*and all*) *turn into the* Cabbin *of* Rottenneſs: Charles *the* Fifth *in his* 58. *Year*; Charles *the* Great *in his* 72. *Year. But were every drop of Water between your* Old England *and* New *a Million of Years, yet* Mors ultima linea (*Death the laſt Line*) *and it is but* Momentum, unde pendet Æternitas (*a Moment, whereon dependeth Eternity,*) &c. *And R. W.* in his Book of *Experiments* in the Epiſtle to Lady *Vane* 1652. ſaith; *How hath he Crowned the Memory of thoſe his* Second Zealous Servants *in King* Henry *the* Seventh *his Days with a moſt Eminent*, Bleſſed Succeſſion *of ſuch Names and Spirits at this Day*, Cromwel *and* Lambert, *&c.* Is not here *R. W's. Flattery* and *Temporizing Spirit* made manifeſt, let the *Reader* judge!

And *R W.* who hath now ſo much flattered the *King* in his Epiſtle (in his Book 1676) and would have us to be *puniſhed*; but let *R. W.* read his Book called *The Bloody Tenant*, &c. (1652.) and his Epiſtle to the *High-Court* of *Parliament*, what he ſaith there of the *King*. *R. W.'s* words are, as followeth: *The late King* Charles *his* Conſcience, *to oppreſs the* Conſciences *of others, no ſmall Occaſion of the Ruin of him and his.* So *Roger*, read thy words in thy Book (1652.) and thoſe in thy Epiſtle to the *King* now (in 1676.) againſt the *Quakers.*

And in *Bloody Tenant* (p. 186.) the *Reader* may ſee, how *R. W.* there flattereth the Parliament, who ſaith as followeth: *The Drawing of the Sword of Juſtice againſt ſuch* Tyrants, *I believe, hath prevailed in Heaven for the* Parliament's *Succeſs and Proſperity*, &c. and a great deal more to the ſame Effect in this page.

And *R. W.* in his Letter to Governour *Indicot* ſaith: *Had it not pleaſed the* God *of* Heaven, *who bound the Inſolent Rage of the* Furious Ocean, *to raiſe up a* Second Cromwel, *like a Mighty or Merciful Wall or* Bull-wark, *to ſtay the Fury of the* Oppreſſor, *whether* Engliſh, Scottiſh, Popiſh, Preſbiterian, Independent, *&c.*

And now here thou flatter'ſt Cromwel (in thy *pag.* 305.) and ſeemeſt to be againſt *Perſecution*; yet in this Book (1676.) when thou flattereſt the *King*, thou would'ſt have us *perſecuted*. And thou ſay'ſt in thy *Epiſtle to the* High-Court *of* Parliament: *The Act of* Civil Engagements *of great Neceſſity, &c. SO* ſee *Roger*, what a *FLATTERER* thou haſt been of the *Parliament* and *Oliver*, and now the *King*: and once waſt againſt *Perſecution*; and now would'ſt have us *puniſh'd*; and yet we muſt not call it *Perſecution* (as thou may'ſt ſee thy Book in 1676. p. 200.)

AND ſo the *Reader* may ſee, how *R. W.* is *Changed* in his Book of Hireling Miniſtry none of Chriſt's, in 1652 (ſee his *pag.* 18.) where he ſaith: *The* Civil State *never made a Good Woork in Spirituals. NOW*, what ſay the *Governours* of *N. England* to *R. W.* in this? hath not he Judg'd you here, who have *given ſo much Money* for Printing of his Book? And doth in the 17 page tell you, *How your Prieſts are like the* Phariſees *in the Upper-moſt Rooms in the* Synagogues *and Feaſts, and of their* Titles *and Salutations?* And yet would not he have the People of God called *Quakers Perſecuted*, becauſe not Giving *Titles*, and is offended, becauſe he hath not their *Salutations?* As ye may read, what *R. W.* ſaith of them, that came to his Houſe (*J. Stubs* and *J. Burnyeat*, &c.) *and did not give him a Salutation*, when they were in Diſpute with him.

And (*pag.* 16. of the ſaid Book of *Hireling* Miniſtry, &c.) doth not *R. W.* Cry againſt the *Prieſts, How they are fitted in the Way of* Prentiſhip, *to ſet up the* Trade *and Way of* Preaching, *and calleth them* Spiritual Merchants, *a* Trade *of ſelling* God *himſelf*, Chriſt Jeſus, *the* Holy Spirit, Heaven *and* Hell *too, their own* Souls *and the* Souls *of Thouſands?* ——— *HOW* now *Roger*! Waſt thou of this *Trade?* And are the *New-England-Prieſts* of this *Trade*, who ſerved *Apprentiſhip?* But if they *Sold* God *himſelf, and Chriſt* Jeſus *and his Holy* Spirit, *and* Heaven *and* Hell, *and their own* Souls (*and the* Souls *of Thouſands more*) Then what is left? But *R. W.* Who hath *bought* them? The Scripture ſpeaketh of *Judas ſelling* his *Maſter*. But the *N. England* Magiſtrates may ſee, what the *N. England* Prieſts are, and others; and what they have bred them up to do, according to *R. W.*'s Doctrine (in 1652) whom now ye have *given Money* to print his Book.

And further. ———

R. W.

R. W. ſaith (p. 14. in the Margent) Univerſities *as to the Miniſtry of* Jeſus Chriſt *are none of his Inſtitutions: the Title SCHOLAR appropriated to the Miniſters, is a* Sacrilegious *and a* Theeviſh Title *robbing all Believers and Saints.* ——— And *(pag.* 19. in the Margent) he ſaith, Univerſities *in Order to Chriſt's Miniſtry (are) but Refined* Monaſteries. *And,* Batchelours *of* Divinity *(or Godlineſs) and* Doctor *of* Divinity *(are) ſo Clearly and Expreſly Oppoſite to the Command of Chriſt* Jeſus, *and* (in the Margent) *Phariſaical and Popiſh Titles. NOW,* what think ye now, ye *Magiſtrates* of *N. England* and ye *Prieſts,* of *R. W.'s* Doctrine here? Hath not he *paid you off*? And is not he *Changed* from what he was? And ——

R. W. ſaith (in his 13. *page,*) *We have* Indians *at home,* Indians *in* Wales, Indians *in* Ireland, *and the* Body *of the* Proteſtant *Nations is yet Unconverted, as to the Point of True Converſion and Regeneration by* God's Spirit ——— And further *R. W.* ſaith; *Who can deny, but that the Body of this and all Other* Proteſtant *Nations (as well as* Popiſh) *are Unconverted? SO* here *R. W.* Judgeth all, but himſelf: But let him ſee in his Book againſt *G. F.* in 1676. how he Extolleth the *N. England Proteſtants* (ſo called) *ſince they have DRUNK the BLOOD of the Righteous, God's People called* Quakers? And ——

R. W. ſaith in his Book of *Hireling Miniſters,* &c. (pag. 8.) Jeſus *Chriſt never made* Bargains *with his Meſſengers or Paſtors.* And *R. W.* ſaith: *He that maketh a Trade of Preaching, No longer* Pay, *No longer* Pray; *no longer* Preach, *no longer* Faſt, *&c.* [Then ye have PAY.] Further he telleth you, *That if ye are brought up to that only* Trade, *ye muſt make your* Lively-hood *of it* (p. 9.) ——— And further thou ſayſt: *The* Hireling *will not (indeed he cannot, having no other way to live) move his* Lip *or* Tongue. ——— And *R. W.* further telleth the *Proteſtants* of *Tithes* and *Stipends, Wages* and *Salaries,* and of your Removing from *Lean* into *Fatter Benefices:* ——— *And* hath not here *R. W.* ſpoken as much againſt *Baxter, Owen* and his *N. England*-Prieſts, as he hath done againſt the *Quakers?*

And ye *Magiſtrates & Prieſts of N. England,* doth not *R. W.* tell you, (*pag.* 3. in his Book of *Hireling Miniſtry,* 1652.) *The* Civil State *cannot Reſtrain nor Conſtrain into Spirituals?* ——— Then why have ye *Magiſtrates* and *Prieſts perſecuted, WHIPT, impriſon'd and put to DEATH* the Lambs of Chriſt, when *R. W.* preacheth

this Doctrine to you, *That the* Civil State *cannot Reſtrain or Conſtrain to Spirituals?* And why did not the *Magiſtrates* of *N. England* print this Book of *R. W.* over again (of 1652. and his other Books, that he wrote in 1652) where he *flattereth* the *Parliament?* For did ye not *give him Money*, to help him print his Book againſt the people of God called *Quakers* (in 1676)? But ye may ſee ſome of the Heads in *R. W.*'s Book (in 1652.) as followeth:

1. *The National and* Pariſhional *Conſtitution of* Churches *is found to be the Grand* Idol *of the Nation.* [Then may not this be applied to your *Nation* of *New-England?*]

2. *The Inforcing of the* Nation *to ſuch a Conſtitution* is *the greateſt Soul*-Oppreſſion *in this* Nation.

3. *The* Hireling Miniſtry *attending upon ſuch Aſſemblies or Others, is none of the* Miniſtry *of Chriſt* Jeſus, *&c.* [Which the *Reader* may read the reſt of them, and read his other books, and this Book in 1676. and ſee now, how he Flattereth *Owen* and *Baxter*; and Contradicteth and Confoundeth himſelf.] And——

R. W. ſaith in his *Fifth Head*; *It is the abſolute Duty of the* Civil State, *to ſet free the Souls of all Men from that ſo long Oppreſſing Yoke of ſuch* Miniſtries *and* Churches. But inſtead of this have not ye *N. England States* ſet up this *Oppreſſing, Perſecuting Miniſtry* and *Church?* And is not *R. W.* now joind with you in the Work, let your Practice ſpeak?

R. W. further ſaith *(pag. 7.) It is one of the Grand Deſigns of the* Moſt High, *to break down the* Hireling Miniſtry, *that* Trade, *Faculty, Calling, and Living by* Preaching; *and that if all the* Princes, States, Parliaments *and* Armies *in the World ſhould join their Heads, and Hearts, and Arms and Shoulders to ſupport it, yet being a part of* Babel *and Confuſion, it ſhall ſink as a* Mil-ſtone *from the* Angel's *Hand into the Deeps for ever!* —— And (page 19.) he ſaith: *It is not the Will of the* Father *of* Spirits, *that all the Conſciences and Spirits of this* Nation *ſhould Violently* (vi & armis) *be forc'd into One Way of* Worſhip, *or that any Town or* Pariſh *(ſo called) in* England, Scotland *or* Ireland *be diſturbed in their Worſhip, (what Worſhip ſoever it be) by the* Civil Sword. —— And (page 20.) he ſaith: *Such Prieſts and Miniſters, as can force a* Maintenance (*of Tithes or otherwiſe*) *by the Sword, or elſe Ceaſe Preaching for want of ſuch or ſuch a* Maintenance, *or can Remove from* Biſhopricks *or Benefices (as Calves and Bulls of* Baſhan) *for faſter and*

ranker

ranker Paſtures; *or wanting Spiritual Work and* Maintenance, *are too fine to Work with their Hands, as the firſt Patterns, Chriſt's firſt* Miniſters *did, how can they ſay, as* Peter *to Chriſt Jeſus,* "*LORD,* "thou Knoweſt all things, thou knoweſt, I *Love* thee? *&c.* —— And in his *Epiſtle Dedicatory* he ſaith: *If I give* flattering Titles *unto Men, my Maker (ſaid* Elihu) *would quickly take me away.* Yet *R. W.* would have us *Perſecuted,* becauſe we cannot give *Flattering Titles* (as may be ſeen in his Book of 1676.)

NOW Roger Williams may ſee, how he now flattereth *Baxter* and *Owen,* and the *New England* Prieſts and Profeſſors, and how he Contradicteth himſelf in his own Teſtimony in his Book in 1652. as before.

TWO

LETTERS, one of *William Coddington* of *Rode-Iſland* and *the other of Richard Scot* of *Providence* in *New-England* teſtifying againſt *R. Williams* aforeſaid and his Slanderous and Wicked Book.

[Part of *W. C's* Letter Concerning *R. W.*]

HERE is a lying, ſcandalous Book of Roger Williams *of* Providence, *Printed at* Cambridge *in* New-England: John Burnyeat *was at the* Diſpute *with* W. Edmundſon, *and* John Barker *with* Roger Williams; *however here are yet many Witneſſes living, that can Witneſs with us (even all* unbyaſſed Spirits) *that he had made* 14. Propoſals *to be Diſputed* 7. *at* Newport *on this* Iſle, *and* 7. *at* Providence. *His Inveterate Malice was ſo great againſt the Truth, that he would have put us in a* Lion's Skin, *and ſet Dog's to worry us; but the* Lord *Reproved his Madneſs: That though there were many, that did bear* Evil Will *to* Zion, *the City of the Living God, and ſaid in their Hearts,* RACE it, Race it to the Ground; *Yet was there not one found, that would own his* Propoſitions. *Bleſſed be God, we are known in the* Nations *to be a People of another Spirit: though* William Edmundſon *and the reſt did in and by the* Power *of the* Lord *Anſwer all his* 7. Propoſals *in about two* Hours; *I Reading*

ding of them at Newport *and* John Cranſton (*that was* Deputy Governour *then and is ſo now*) *was deſired to moderate the* Aſſembly, *that he might ſay, what he had to ſay. He began with a* Thunder, *and had* Three Days *time to* bewilder *and* befool *himſelf, and ſo ended in a great* Eclips *of the* Sun (*which was taken notice of.*) *I have known him about* 50. *Years a meer* Weather-Cock, *Conſtant only in Unconſtancy; Poor Man! that doth not know, what ſhould became of his* Soul, If this Night it ſhould be taken from him. *He was for the* Prieſts, *and took up their* Principles *to fight againſt the Truth, and to gratify them and bad* Magiſtrates, *that* licked up his Vomit, *and wrote the ſaid* Scurrilous Book: *and ſo hath tranſgreſſed for a* Piece *of* Bread. *And ſo are all joined with the* Red Dragon *to pour out their Flood againſt the* Man-Child: Into their *Secrets* let not my *Soul* come; *my Honor, be not thou United!*

Dear *G. F. I may yet more prove, what I have ſaid. One while he is a* Separatiſt *at* New-Plymouth *in* New-England, *joining with them, till they are weary of him* (*as from* Morton's Memorials *in Print doth appear*:) *Another time you may have him a* Teacher *or Member of the Church at* Salem *in* New-England: *O! Then a great deal of Devotion is placed in* Women wearing *of* Vails *in their* Aſſemblies, *as if the Power of Godlineſs was in it; and to have the* Croſs *out of the* Colors: *and then be againſt the* King's Patent *and Authority; and writeth a large Book in* Quarto *againſt it. And another time he is Hired for* Money, *and gets a* Patent *from the* Long Parliament; *ſo that it is not long, but he is* off *and* on *it again: One time for Mens wearing* Caps, *and not* Hats *for Covering their Faces; and again* Hats, *and no* Caps: *One time for* Water-Baptiſm, *Men and Women muſt be* plunged *into the* Water; *and then throw it all down again: So that* Cotton (*who in his day did know the* Power *of* God *to Salvation*) *ſaid of him,* That he was a *Haberdaſher* of *ſmall Queſtions* againſt the *Power. So they ought to have* feared God *and the* King, *that is,* To puniſh Evil-doers; *and therefore not to meddle to their hurt with him, that is given to* Change: *In a* Letter *to* Walter Clark *he doth bewail and detract, that he hath* Cut himſelf off *from us. And for* John Leverat *Governour of the* Maſſachuſets *to ſay,* (*as I am Credibly Informed*) That he would give 20. Pound, rather than this *Mocking, Perſecuting* Book ſhould not be Printed —— *and the* Governour *of the* New-Plymouth *Juriſdiction other* 5. Pound: *and yet to ſay,* I am their *Friend,* and their *Father-friend, and,* they will not forſake, *that*

it; they will not *perſecute* my *Friend*. *But the* Governour *of* Boſton *doth perſecute, as witneſs their* Whips *and* Goals. So far *W. C.* of *Rode-Iſland*. (28. day 4 Mon. 77.)

Followeth the *Letter* of *R. S.* concerning *R. W. viz:*

Friends,

Concerning the Converſation and Carriage of this Man Roger Williams, *I have been his Neighbour theſe* 38. *years: I have only been Abſent in the time of the Wars with the* Indians, *till this preſent*——*I walked with him in the* Baptiſts *Way about* 3 *or* 4 *Months, but in that ſhort time of his Standing I diſcerned, that he muſt have the* Ordering *of all their* Affairs, *or elſe there would be no Quiet Agreement amongſt them. In which time he brake off from his* Society, *and declared at large the Ground and* Reaſons *of it: That their* Baptiſm *could not be right, becauſe* It was not Adminiſtred by an *Apoſtle. After that he ſet upon a Way of* Seeking (*with* two *or* three *of them, that had diſſented with him*) *by way of* Preaching *and* Praying; *and there he continued a Year or* two, *till* Two *of the* Three *left him.*

That which took moſt with him, and was his Life, *was,* To get Honor amongſt Men, *eſpecially amongſt the* Great Ones. *For after his* Society *and he in a* Church-Way *were parted, he then went to* New-England, *and there he got a* Charter: *and coming from* Boſton *to* Providence, *at* Sea-conck *the Neighbours of* Providence *met him with* fourteen Cannoes, *and carryed him to* Providence. *And the Man being hemmed in in the middle of the* Cannoes, *was ſo Elevated and Tranſported out of himſelf, that I was condemned in my ſelf, that amongſt the Reſt I had been an* Inſtrument *to ſet him up in his* Pride *and* Folly, *And he that before could reprove my* Wife, *for asking her Two* Sons, Why they did not *pull of* their *Hats* to him? *And told her,* She might as well bid them *pull off* their *Shoos,* as their *Hats* (*Though afterward ſhe took him in the ſame Act, and turned his* Reproof *upon his own Head*) *And he, that could not* put off *his* Cap *at* Prayer *in his Worſhip, Can now* put *it* off *to every Man or* Boy, *that puls of his* Hat *to him. Though he profeſſed* Liberty *of* Conſcience, *and was ſo* zealous *for it at the firſt Coming home of the* Charter, *that nothing in* Government *muſt be Acted, till that was granted; yet he could be the Forwardeſt*

in

in their Government *to proſecute againſt thoſe, that could not* Join with him *in it: as witneſs his Preſenting of it to the* Court *at* Newport.

And when this would not take Effect, afterwards when the Commiſſioners *were* Two *of them at* Providence, *being in the Houſe of* Thomas Olney, Senior *of the ſame Town*; Roger Williams *propounded this Queſtion to them:*

We have a People here amongſt us, which will not Act in our *Government* with us; What Courſe ſhall we take with them?

Then George Cartwright, *one of* the Commiſſioners *asked him, What manner of* Perſons *they were?* Do they Live *quietly* and *peaceably* amongſt you? *This they could not deny*; *Then he made them this Anſwer:*

If they can *Govern* themſelves, they have no need of your *Government.*

——*At which they were ſilent.*

This was told again by a Woman of the ſame Houſe (where the Speech was ſpoken) to another Woman, whom the Complaint *with the reſt was made againſt, who related it to me; but they are both Dead; and cannot bear Witneſs with me, to what was ſpoken there.*

He was too forward in ſpreading Falſe Reports *abroad; as witneſs that* Letter, *that he wrote to one of his Friends at* London, *(about the year* 1660*) Scandalizing* W. B. *with committing* Adultery *with* Horred Garner: *Which when* W. B.'s *wife heard thereof, ſhe wrote to her Husband about it; and he read it in the Meeting at* Providence. *And as ſoon as I had heard it read, I deſired a* Woman Friend *to go along with me to his Houſe (who is now out of the* Body:) *And I asked him, Why he wrote to* London, *that* W. B. *had* Committed Adultery *with* Horred Garner? *And I told him,* I verily believed, that he was as *Innocent* of any ſuch Act, as a Child of a Year old. *To which he Anſwered,* He believed ſo too; *and added this to Confirm his former Speech.* That the Man, he believed, was an *Honeſt Man. Then I replied upon him again:* If thou *believeſt,* that he is an *Honeſt Man,* how comes it to paſs, that thou haſt wrote ſuch a *Report* of him? *To which he Anſwered:* It was ſo *Reported* at *Rode-Iſland* by others; and he had *writ* no more, than what others had *Reported.* [*Now let the* Sober *judge of this* Man!]

One

One particular more I ſhall mention, which I find written in his Book (pag. 7.) *concerning an* Anſwer *to* John Throckmorton *in this manner:* To which (*ſaith he*) I will not Anſwer, as *George Fox* Anſwered *Henry Wright's* Paper with a ſcornful and ſhameful *Silence* —— *I am a Witneſs for* George Fox, *that I Received his Anſwer to it, and delivered it into* *Henry Wright's *own hands: So that to his former* Lie *he hath added another* ſcornful and ſhameful *Lie*; *And then concludes, That* they were his Witneſſes, that he had long ſaid with *David* (and he humbly hoped, he ſhould make it good) that he *hates* and *abhors Lying.*

{Yet *R. W.* has publiſh'd this *Lie.*}

Providence in *New-England.* *Richard Scot.*

SOME *TESTIMONIES* of Ancient and Modern *Authors* concerning the *LIGHT*, *SCRIPTURES*, *RULE* and the *SOUL* of Man.

Teſtimonies *concerning the LIGHT within.*

MUnſterus, *Caſtalio*, *Vatablus*, *Druſius*, *Clarius*, *Codurus* (upon *Job* 24, 13, and *Chap.* 25, 3. *They are of thoſe, who rebel againſt the* Light; *Upon whom doth not his* Light *ariſe?*) ſay; *That this* Light *is of the* Divine *Wiſdom and Fountain of* Light: Alluding to the *Pſalmiſt*, Τὸ φῶς τῶ Ἰσραήλ: and *Mat.* 4, 19. *The People that ſate in Darkneſs, ſaw great* Light. Alſo ſee *Eraſmus* and *Camerar.* upon *Job.* 1, 4, 9.

Orpheus: His Hand reacheth to the end of the Sea, his right Hand is every where (then *within:*) *Of him alone are all things.* (*Clem.* Alexandr. *Strom lib.* 5.)

Thales thus: *There is but one God, he is Glorious forever; he knows Hearts and tells Thoughts.* He maketh the *Teller* of his *Thoughts God* (as in *Amos* 4. 13.)

{*Gentiles* Teſtimonies.}

Pythagoras thus: *GOD reſembleth* Light *and* Truth; *he is One: He is not out of the World, he is the* Salt *of all* Ages: *ONE HEAVENLY LIGHT and Father of all things; only Wiſe: Inviſible, yet Intelligible,* (Jambl. *Juſt. Mart.*)

Heraclitus thus; *God is not made with Hands.*

Pythagoras; *What things are agreeable to* God, *cannot be known, unleſs a man HEAR GOD himſelf.*

Again: *Having overcome thy rebellious* Appetites, *thou ſhalt know the* Cohabitation *of the Immortal* God *and mortal* Men; *whoſe work is Immortality, Eternal Life.* (Trin. *de Animâ Mundi.*)

Sophocles ſpeaking of the *Precepts written in Man's Heart*: ſaith, God *is their Father, not Mortal* Nature; *neither ſhall they ever be abrogated: for there is in them a great* God, *that never waxeth old.* Again (ſaith he) *This is with reſpect to Man's Conſcience a* Divine, *a* Sacred Good: *God the Overſeer.* (Oedip. Tyr. Clem. Alex. *Str. l.* 5.)

Socrates had the *Guide* of his *Life within* him, *and preached, as he was moved by it, even in the* Streets; *and died for reproving the Corruptions of the* Athenians *in* Manners *and* Religion.

Plotin taught, *That Man had a* Divine Principle *in him, which maketh a* True *and* Good Man.

Hierom called it a *Domeſtick God.*

The Good (ſaid *Socrates*) *ſhall be united to* God *in an In-acceſſible place; the* Wicked *in convenient places ſuffer due Puniſhment.*

Teſtimonies of the *Fathers.*

Juſtin. Martyr in his *Apology* ſaith; *God hath built to himſelf a natural* Temple *in the* Conſciences *of Men.*

Clem. Alex. (Admon. *ad* Gent.) *It is the Voice of Truth, that* Light *will ſhine out of Darkneſs: Therefore doth it ſhine in the* Hidden Part *of Mankind.*

Strom. (l. 5.) *Man cannot be void of Divine Knowledge, who naturally partakes of* Divine Inſpirations.

Lactan. (de Cult. Ver.) *The* Law *of* God *is made known to us: The* Law *is pure and unſpotted* Reaſon, *diffuſed through all the World.*

Athanaſius (contr. gent.) *The way to attain to the knowledge of God is* within *us; which is proved from* Moſes, *who ſaith:* The *Word* of *God* is *within* thy heart; *and from this Saying of Chriſt,* The *Faith* and *Kingdom* of *God* is *within* you.

...tius Felix ſaith: *God is every where not only very near us, but*

but infuſed. As is obſerved by *Grotius*, (*Crit. Tom.* 7. on *Acts* 17, 27.)

Teſtimonies *concerning the* SCRIPTURES.

Luther taught, *That the* Spirit *is required to the underſtanding of the whole* Scripture, *and of every part thereof.* Again, *The* Scriptures *are not to be underſtood, but by that very* Spirit, *by which they were wrote.* (Tom. 3. fol. 169)

John Bradford thus anſwered the *Arch-Biſhop* of *York*; *We do believe and know the* Scriptures, *as Chriſt's Sheep: not becauſe the* Church *ſaith, they are the* Scriptures; *but becauſe they be ſo, being thereof aſſured by the ſame* Spirit, *that wrote and ſpake them.* (Book of *Mart.* Vol. 3. p. 298.)

W. Tindal, (a faithful *Martyr* in *Hen.* 8. his time) writes thus; *It is impoſſible to underſtand the* Scriptures *more then a* Turk, *for him that hath not the* Law *of* God *written in his* Heart *to fulfil it.* Again, *Without the* Spirit *it is impoſſible to underſtand them.* (W. Tindal's *Works p.* 319 *and p.* 80.)

B. Jewel againſt the *Papiſts* hath this Paſſage: *Fleſh and Blood is not able to underſtand the Holy* Will *of* God *without ſpecial* Revelation: *therefore Chriſt gave Thanks to his* Father, *and likewiſe opened the* Hearts *of his Diſciples, that they might underſtand the* Scriptures. *Without this ſpecial Help and Prompting of God's holy* Spirit *the* Scriptures *are unto the Reader* (*be he never ſo Wiſe or well-*Learned) *as the Viſion of a* Sealed Book.

Calvin ſaith, *It is neceſſary, that the ſame* Spirit, *that ſpake by the Mouth of the Prophets, ſhould pierce into our Hearts, to perſwade us of the* Truth, *of what they delivered.* (Inſtit. *lib.* 1. *cap.* 8.)

Beza ſaith, *That the underſtanding of the* Scriptures *ſhould be fetch'd from the ſame* Spirit, *that dictated them.* (*Beza in Nov. Teſt.* 2 *Pet.* 1. 19.)

Peter Martyr taught, *That the* Spirit *is the Arbiter, by whom we muſt aſſure our ſelves for underſtanding of the* Scriptures; *that thereby we muſt diſcern between* Chriſt's words, *and a* Stranger's. (Quoting Chriſt's words, "*My Sheep know my voice,* "*and follow not a* Stranger. And among other Scriptures he quotes

theſe, *The* Spirit *ſearcheth out the deep things of God*——*The* Comforter *ſhall declare all things, that I have ſaid unto you*——*The ſpiritual* Unction *ſhall ſhew you all things.* (Com. Loc. *part.* 1. *pag.* 6.)

Again, *The* Spirit *of* God *reveals the truth in the holy* Scriptures. (*Com. loc:* p. 2. *cap.* 18.)

Again, (in an *Oration* to the *Univerſity* of *Straſburgh*, concerning the *Scriptures* he expreſſeth himſelf thus:) "*The School of this* "*Philoſophy is Heaven.* Again, *We muſt remember, that the Teach-* "*er hereof is the* Holy Ghoſt.

Doct. Ames (a Great Father of the *Independents*) upon 1 *Joh:* 2. ſaith: *We require no more; the* Anointing *of the holy* Spirit *doth teach the faithful to underſtand thoſe things, which they received of the Apoſtles, there from to underſtand thoſe things, which are neceſſary to* Salvation: *for theſe things thoſe* Believers *had received of the Apoſtles.* With more to the ſame purpoſe in that Chapter (*lib.* 1. c. 5. *Theſ.* 32. *contr.* Bellarm.)

H. Bullinger aſſerts (in his 4 *Decas*, and 8. *Serm.* dedicated to *K. Edw.* 6.) *That Men fetch'd the underſtanding of heavenly things and knowledge of the holy Ghoſt from no where elſe, then from the ſame* Spirit.

Doct. Owen ſaith, *The only publick, Authentick and infallible Interpreter of the Holy* Scriptures *is he, who is the* Author *of them; from the breathing of whoſe* Spirit *it derives all its Verity Perſpicuity and Authority* (Exerc. 2. 7. 9.)

T. C. (an Antient and Conſiderable *Baptiſt*) ſaith: *There is the Law and Teſtimony in the* Spirit, *as well as in the* Letter. *The Law of God is in the* Heart, *there it is written, and there it teſtifieth the Truth of God: and if any Man ſpeak not according to this* Rule, *it is, becauſe there is no* Light *or* Morning *riſen in him:* (ſee his *Works* pag. 249.)

Again, *Others know no other* Touch-ſtone *nor Trial, no other* Light, *by which they judge of Truth, then* Scripture: *thus putting it in the room of the* Spirit, *which is* Light, *and the greater* Light. *For they ſay, they cannot know Truth, till they bring it to the* Letter *for* Tryal: *thus making an* Idol *of the* Letter, *ſetting it up in the room of* God. (*Ibid:* pag. 248.

Teſtimonies *concerning the* RULE.

Irenæus (pag 242, 384, 389): *The Writing in the Heart is the* Rule. Again, (l. 5. c. 8.) *The* Word *giveth his* Spirit *to All, to Some according to Condition.* And (l. 4. c. 30.) *The* Fathers *being Juſtified by the Righteouſneſs of the* Law *of* God *in them, therefore had no need of Reproving* Letters.

W. Perkins Works, (*Vol.* 3. pag. 220) *The* Light *of* Nature *and* Grace *teacheth, To do as we would be done to.* (Pag. 221.) *It is the Fulfilling of the* Law, *the* Rule *to Judge* Scripture: *That of* God *made the* Rule, *ſomething in the* Conſcience; *Happy Times, if Men would follow it.*

Biſhop *R. Sanderſon,* (De Obligat. *Conſcientiæ,* p. 127.) ſaith; *A* Rule *of Diſcerning without the* Scripture, (Regula diſcernendi extra *Scripturam.*)

T. Collier ſaith; *The* Spirit *of* God, *who is* God, *is the alone* Rule *of a* Chriſtian, (*Gen. Epiſt.* to the *Saints,* Chap. 12.) *The* Spiritual Man *Judgeth all Things by the* Rule *of the* Spirit, (ibid.) *The* Law *of the* New Teſtament *is Written in the* Heart, (ibid.)

Teſtimonies *concerning the* SOUL.

Tertullian (De *Animâ,* pag. 297.) *Aſſerts the* Immortality *and* Divinity *of the* SOUL.

D. *Fagius* (in *Gen.* 2. 7.) *Rabbi* Nehamanides *hath obſerved; That he, that Breatheth on any, contributes ſomething of his own to it: whence* Chriſt *our Saviour, when he would* Communicate *his Holy* Spirit *to his* Diſciples, *he did it by* Breathing *upon them; ſignifying, that he contributed to them ſomething of his own, that was* Divine. *The Word* נְשָׁמָה *ſignifies ſomething* Divine *and* Heavenly, *ſomething* שָׁמַיִם *becauſe the Immortal* Soul *of* Man *is a certain* Divine *Thing.*

Peter Martyr ſpeaks of the *Soul* thus (in *Pſalm.* 94:) *We are Taught not to with-draw from the* Divine Nature *thoſe Things,*

that

that are Perfect and Abſolute in us, (pag. 12.) And (pag. 122.) *They ſay* (ſaith he) נְשָׁמָה (*the* Soul) *doth chiefly ſignify that which is* Divine *and Reaſonable, which* God *doth give unto us.*

H. Bullinger ſaith; *The* Soul *is a Spiritual Subſtance, poured of* God *into Man's Body,* (in his 4. *Decas.* 10. *Serm.*)

Auguſtine ſaith; *It is felt in the* Life, *it is Unutterable; Breathed into Man's Body from the Secret Power of* God.

[*Henry Ainſworth* (Annot. in *Pentateuch.*) brings the *Rabbines* ſaying; *The Form of the* Soul (*of Man*) *is not Compounded of the* Elements, *&c. but is of the* Lord *from* Heaven: *Therefore when the* Material Body, *which is Compounded of the* Elements, *is ſeparated, and the Breath periſheth, (becauſe it is not found but with the* Body, *and is needful for the* Body *in all the Actions thereof) this* (Eſſential) Form *is not deſtroyed,* &c; *but continueth even for ever and ever. This is that, which* Solomon *by his Wiſdom ſaid;* And *Duſt* ſhall Return unto the *Earth,* as it was, and the *Spirit* ſhall Return unto *God,* who gave it.]

Id. (in *Gen.* 2, 7.) *The* Lord *Animated or Inſpired him with a Living and Reaſonable* Soul *or* Spirit, *which preſently appeared by* Breath *at his* Noſtrils: *For the* Soul *of* Man *is not educed, derived or fetched out of any Power in the* Matter *of the* Body, *nor made of any* Matter *at all, as the* Body *is; but as it is a* Spirit, *Material and Immortal, ſo it had its Immediate Original from the* Father *of* Spirits. (*Hebr.* 12, 9.)

Walter Rawleigh's (*Hiſt.* of the *World,* pag. 18.) Man *is ſaid to be after the* Image *of* God, *in reſpect of his Immortal* Soul *only; becauſe as* God *is Inviſible, ſo the* Soul *of* Man *is Inviſible; as* God *is Immortal and Incorporeal, ſo is the* Soul *of* Man *Immortal and Incorporeal; and as there is but one* God, *which Governeth the* World, *ſo but one* Soul, *which Governeth the* Body *of* Man: *and as* God *is Wholly in every Part of the* World, *ſo is the* Soul *of* Man *Wholly in every Part of the* Body.

Henry More (*Philoſophical* Writings, pag. 37:) *The* Specifick *Nature of the* Soul *of* Man *is an Immaterial Subſtance, endued with thoſe two Eminent Properties of* Underſtanding, *and Power of Moving* Corporal Matters.

Peter Charron's Wiſdom (pag. 22): *The Immortality of the* Soul *is a Thing Univerſally received throughout the World* (*I mean, by an* Outward Profeſſion; *ſeriouſly and* Inwardly *not ſo: witneſs ſo many* Epicures, Libertines *and* Mockers *in the World.*)

John

John Smith's (of *Queen's Colledge* in *Cambridge*) *Diſcourſes*, (pag. 87): *The* Soul *of* Man *acting upon it ſelf, and drawing forth its own* Latent Energy, *finds it ſelf able to tame the Outward* Man, *and bring under thoſe Rebellious* Motions, *that ariſe from the meer Animal Powers; and to tame and appeaſe all thoſe Seditions and Mutinies, that it finds there.*

(*Ibid.* p. 92.) *There is a Naked Intuition of* Eternal Truth *in the* Soul, *which is always the ſame, which never Riſes nor Sets; but always Stands ſtill, in its* Vertical, *and fills the Whole* Horizon *of the* Soul *with a Mild and Gentle* Light: *There are ſuch Calm and Serene* Ideas *of* Truth, *that ſhine only in Pacate* Souls, *and cannot be diſcern'd by any Troubled or Fluid* Fancy.

Plotinus, (*En.* 4. l. 8. c. 1. pag. 99) *The* Soul *of a* Divine *and* Immortal *Being*, &c.

(*Id. Ibid.*) *When he ſhall behold his own* Soul *fixt in an Intelligible and Pure* Nature, *Contemplating Things* Eternal; —— *looking into the* Intellectual World, *being it ſelf made all* Lucid (*to wit*, Light) *Intellectual and Shining with the* Sun-Beams *of Eternal* Truth *borrowed from the* First Good, *which perpetually Rayeth forth his* Truth *upon all Intellectual Beings.*

William Robertſon, (in his *Key* to the *Hebr. Bible*, ſub. Lit. *Nun*): נֶפֶשׁ *and* נֶפֶשׁ *the* Soul, *a* Noun Primitive, *from which is derived the* Verb *in* Piel נִפֵּשׁ *Nippeſh, he* Breathed; *becauſe the* Soul *is the Principle of* Life *and* Breath, *&c.*

Henry Moor's Philoſophical Writings of the *Immortality* of the *Soul*, (*libr.* 2. *cap.* 1. pag. 58:) *There is ſuch an Immaterial Subſtance in* Man, *which from the Power it is conceived to have ins actuating and guiding the* Body, *is uſually called the* SOUL.

(*Id. Ibid.* Cap. 3. pag. 72) *No* Eſſence *in it ſelf can vary its* Modification. —— *For there is an* Eſſence *in us* (*what-ever we will call it*) *which we find endued with this Property, as appears from hence, that it has Variety of* Perceptions.

(*Id. Ibid*, Cap. 11. pag. 109:) *The* Soul *is a Subſtance diſtinct from the* Body, *and her very* Eſſence *is ſpread throughout all the* Organs *thereof.*

Lactantius; *The* Soul, *whereby we Live, comes as it were from* Heaven, *from* God.

G. F.

J. B.

ERRATA.

I. Part.

Pa.	lin.	Errors	Corrected
3	14	utill	until
4	29	hot	an hot
18	1	*firſt*	*firſt*
83	3	book	(See Part. 2. p. 249.)
26	23	thought	thought'ſt
28	5	p. 26.	p. 36
38	5	and out	out
	ib.	book	books
39	30	*Bunion*	*Bunyan*
[illegible]			
70	6	Sandering	Slandering
84	33	liſſen	liſten
89	39	*Chrſt*	*Chriſt*
97	5	*Panrel's*	*Parnel's*
119	40	139	109
127	2	*J. Stub*	*J. Stubs*
145	15	Believing	Unbelieving
190	37	*ſame*	*ſome*
201	31	Cauſe	Caſe
221	29	Simitude	Similitude
229	33	107	207
231	23	*Lrod*	*Lord*
232	16	a	made

II. Part.

Pa.	lin.	Errors	Corrected
12	23	written Law	*Law written*
35	18	muſt	it muſt
ib.	19	a Chriſtian	*blot out* a
56	37	*Scripiwes*	*Scriptures*
75	37	preaching	teaching
78	12	have	*blot out*
84	5	ſaith	ſay'ſt
85	36	received	receive
91	28	*R. W.*	*Anſw. R. W.*
101	34	to ſeek	and ſeek
109	2	Spirit	Spirits
106	18	*Dothan*	*Dathan*
111	26	Immediate	Immediates
119	21	*G. F.*	*G. F.* his
126	9	blot out	*from*
131	20	qnery	query
134	36	*blot out*	mind
138	30	there	there are
146	28	very	every
154	40	ſaying	and paying
176	15	diſſeit	on this ſide
180	1	*blot out*	every
209	6	pupoſe	purpoſe
211	11	laſphemers	*Blaſphemers*

2 JY 61